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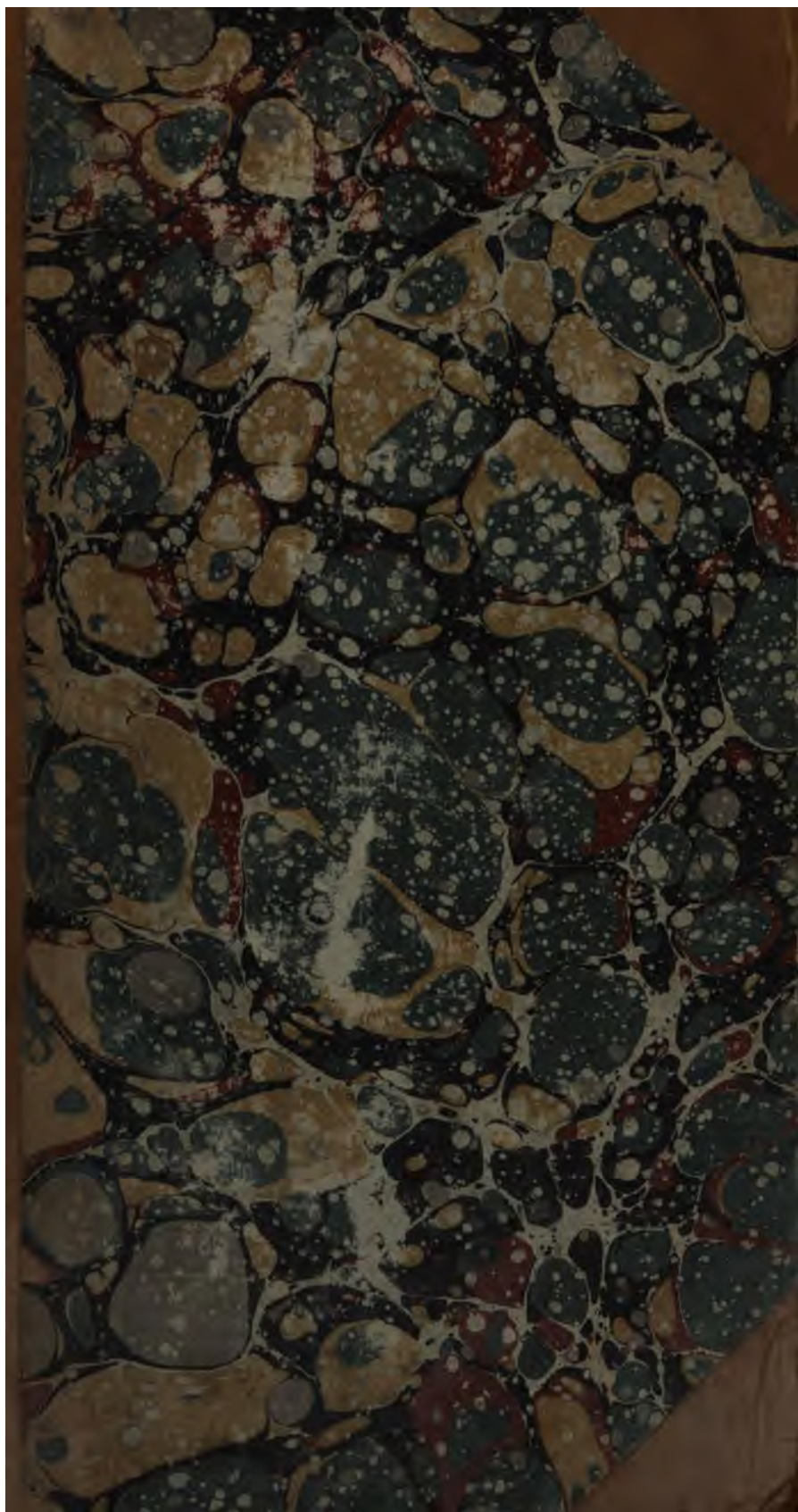
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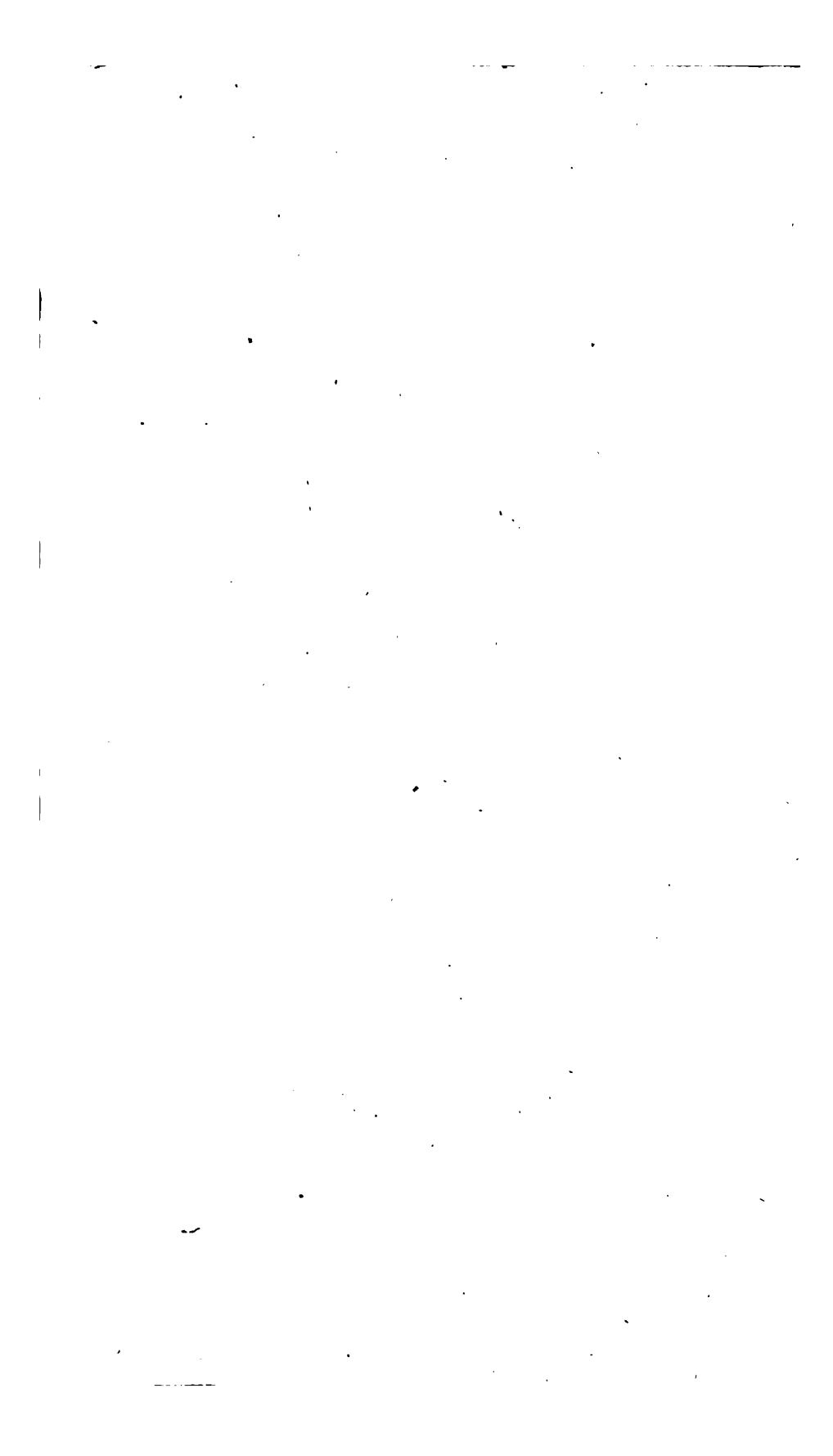


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THE
BRITISH CRITIC,
NEW SERIES;

FOR

JULY,		OCTOBER,
AUGUST,		NOVEMBER,
SEPTEMBER,		DECEMBER,

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1823.



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THE
BRITISH CRITIC,
FOR JULY, 1823.

- ART. I. *A Sermon preached at St. Mary-le-Bow, on Friday, Feb. 21, 1823, being the Anniversary Meeting of the Incorporated Society for the Propagation of the Gospel in Foreign Parts. By the Right Rev. John, Lord Bishop of Bristol.* 8vo. pp. 24. Rivingtons. 1823.
- ART. II. *The Valedictory Address of the Society for Promoting Christian Knowledge, delivered by the Lord Bishop of Bristol, at a Special General Meeting of the Society, June 13, 1823, to the Lord Bishop of Calcutta, previously to his Departure for India: together with his Lordship's Reply.* 8vo. pp. 20. Rivingtons. 1823.
- ART. III. *A Sermon preached in Lambeth Chapel, on Sunday, June 1, 1823, at the Consecration of the Right Rev. Reginald Heber, D. D. Lord Bishop of Calcutta. By Arthur Bland Wrightson, M.A. Rector of Edlingington, and Perpetual Curate of Campsall, in the County of York, and Chaplain to the Right Hon. Viscount Beresford.* 4to. pp. 24. Rivingtons. 1823.

AMONG many painful feelings excited by the death of Bishop Middleton, no one was more painful than the fear that it might lead to a discontinuance of the measures which he had pursued. A great and lamentable interruption of them was unavoidable. The want of Bishops at Madras and Bombay, by whom the loss of the Bishop of Calcutta might in some measure be supplied, was, and always will be acutely felt. The death of the second ecclesiastical officer in Hindostan, the excellent and lamented Archdeacon Loring, made an additional breach in the Church government of a country where a great deal of mischief may be effected in a very little time; and the successor of Bishop Middleton, however able and eminent, was one who had not shared his councils, and to whom the subject of Christianity in India was at least incompletely known. Under these circumstances it was impossible not to fear that the system adopted by

B

Bishop Middleton would suffer a grievous suspension, even if it escaped from total ruin.

And the danger was increased by the character of the measures themselves, not less than by the conduct of those who advocate a different system. Solid, gradual, and noiseless, the building had not attracted the notice of those by whom display is considered indispensable to success. It had not produced, and did not promise to produce, any sudden or splendid effect. It was better calculated to be useful than popular—and, of course, it ran some risque of encountering contumely or neglect. And that risque was enhanced by the interest so widely excited in favour of other schemes—schemes which propose to make amends by zeal and good intention, for the want of method, regularity, and discipline; and which rest upon different views of nature, of providence and of grace, from those that Bishop Middleton entertained.

But we are happy to say that the greater part of these apprehensions have been relieved. The universal acknowledgement of Bishop Middleton's merits, the applause that has been bestowed from all quarters upon his plans; the decided manner in which they have been embraced by the most distinguished Governors of the Church, and the pledge to persevere in them which has been given by his successor, are so many sources of sincere joy to those who had anticipated a less favourable result; and we consider our readers entitled to their share of the pleasure, and to an acquaintance with the grounds upon which it rests. In order to accomplish this object we shall first lay before them the Bishop of Bristol's character of the deceased Prelate. It is extracted from his Lordship's sermon before the Society for the Propagation of the Gospel, and forms a most appropriate conclusion to that admirable discourse. Having shewn the immense difference between our Saviour's *authoritative* teaching, and the lessons of those who cannot appeal to miracles in support of their doctrines, and having consequently recommended us to impress upon the character of our Missionaries such a stamp of authority as shall predispose the people to lend an attentive ear to the truths which they deliver, the Bishop of Bristol contends that this object will be ultimately effected by the ecclesiastical establishment in India, and the Missionary College at Calcutta. The difficulties encountered by the solitary Missionary, his inability to make any serious breach in the mass of prejudice and custom by which the Brachmins defend their errors, are described with his Lordship's wonted facility and neat-

ness. The improvement that has taken place in this respect shall be given in his own words.

"It has been remarked, with equal sagacity and truth, that 'the progress of the Gospel in India is opposed by discipline and system, and that by discipline and system alone can it, under the divine blessing, ever make its way *.' That these essential requisites are supplied by the two measures to which I have already alluded, the formation of an Ecclesiastical Establishment, and the institution of a Missionary College, and that they could be effectually supplied by no other human means, will, I think, be admitted by all who have reflected on the subject. But these measures will be attended by another and most important benefit; they will tend to confer upon the Missionary that authority, which alone can predispose the minds of the natives to the cordial reception of the doctrines which he teaches. We have remarked that the learned Brachmin secretly disbelieves the established worship of his country, and regards it as a mere political institution devised in accommodation to the weaknesses and prejudices of the illiterate vulgar. If, therefore, he were inclined to lend an attentive ear to the truths of the Gospel, he would still demand a system of external rites and discipline, which might command the reverence of the multitude and secure that subordination which he deems necessary to the existence of society. This demand the Missionary is now enabled to satisfy; he may now say, 'I come not to you, like my predecessors, impelled only by the suggestions of my own feelings and by my anxiety to impart knowledge in which I am convinced that your eternal salvation is involved. I address you on the part of the people to whose government you are subject; whose pre-eminence in all the arts of civilization you yourselves admit; and to whom you are indebted for that blessing, which it is the chief end of human society to secure, the equal administration of justice. They commission me to offer to you a religion, to the influence of which they ascribe their own moral and intellectual superiority; a religion, which is founded on the justest and most elevated conceptions of the divine nature, affords at once the most rational and consolatory views of the dealings of God with man, and enforces a system of worship and external rites, not calculated like your own, to degrade the mind by the sensual indulgencies which it allows, but to enlighten the understanding, and purify the heart.' Can we doubt that the Brachmin will be more willing to investigate the claims of the Gospel to his attention, when recommended by an authority to which he has long been accustomed to look up with deference, than when proposed to him by a few individuals, invested with no public character, and able to urge only the strength of their own conviction as the ground on which they demand his assent?

* Bishop Middleton's Letter to the Secretary of the Society for Propagating the Gospel.

“ Nor would the effect upon the mind of the illiterate Hindoo be less favourable to the cause of the Gospel. Not accustomed in his view of the national worship to look beyond the external ceremonies which it prescribed, he saw nothing in the new religion, as it had previously been offered to him, to recompense him for abandoning the faith of his ancestors. But the Missionary can now add weight to his exhortations, by pointing to a visible Church, which holds out its arms to receive the new convert, and to shelter him from the taunts and injuries of the professors of his former faith ; while, by supplying a system of external worship, it satisfies his grosser conceptions of religious duty. Formerly, in embracing the Gospel, the Hindoo appeared to separate himself from the world—to tear asunder the bands by which he was united to his fellow-men—to become a destitute and solitary being. Now he seems only to pass from one society to another, to substitute new relations, new ties, new duties, in the place of those which he has voluntarily abandoned.” *Bishop of Bristol’s Sermon*, p. 14.

This view of the subject is then successfully vindicated from the charge of doing injustice to the pure and spiritual character of the Gospel, and the influence of a Church Establishment upon the lives and habits of the European inhabitants, is shewn to be another source of the success of the Missionary’s labours. Respecting the period at which that success may be expected, the Bishop makes the following judicious remarks, which serve as an introduction to his eulogy upon the character and success of the first Bishop of Calcutta.

“ We approve not that idle curiosity which would pry into ‘ the times and seasons which the Father has put in his own power*.’ The Scriptures indeed assure us that the hour will come, when the Church of Christ shall know no other limits than those by which the habitable globe is circumscribed ; but whether we, who now live, are destined to witness its triumph over the powers of darkness even in our Indian Empire, would be an inquiry no less presumptuous than unprofitable. Yet while in all humility we commit to God the consummation of his own designs for the salvation of mankind ; while we patiently await the hour when, by the effusion of his Holy Spirit, he shall be pleased to give effect to our efforts for the conversion of the natives of Hindostan ; we may not only innocently, but laudably, employ our minds in reasoning concerning the probable result of the human means which we adopt for the accomplishment of this great object. Among those means the formation of a Church Establishment holds the most conspicuous place. That this measure was

* Acts i. 7.

the offspring of a wise and enlightened policy, and dictated by a comprehensive and accurate knowledge of the obstacles which had previously opposed the communication of Christianity to our Eastern Empire, has, if we have not formed an erroneous estimate of the correctness of our reasonings, been sufficiently proved in the present discourse. Shall we then be deemed too sanguine, if we indulge a confident hope, that a new æra in the history of Hindostan has already commenced; and that the great work of evangelizing its native inhabitants, though exposed, like all human undertakings, to the occasional shock of adverse events, will henceforward be continually, if not rapidly, progressive?

“To one of those adverse events I feel it now my duty to call your attention—to the unexpected death of the pious and able Prelate, to whom the charge of superintending the Indian Establishment was committed. To me he was personally unknown: I must therefore leave to others the pleasing, though melancholy, task of delineating his private character and recording his domestic virtues. But his public conduct has been open to general observation; and assuredly the tribute of our praise is not more justly due to the wisdom of our rulers in giving a Church Establishment to India, than to their judgment in selecting the individual whom they placed at its head. In him appear to have been united all the qualifications requisite for the successful discharge of his high office; a temper at once firm and conciliatory—an ardent yet enlightened zeal—a superiority to passion and to prejudice—an entire dedication of his thoughts and exertions to the cause of the Gospel—and, above all, a just sense, not only of the arduous nature, but also of the pre-eminent importance and dignity of the work in which he was engaged. He felt that, compared with the object which he was pursuing, the loftiest speculations that can occupy the statesman’s mind sink into insignificance. He felt that on him depended the success of the first national attempt to communicate the blessings of Christianity to eighty millions of his fellow creatures; and the consciousness of this awful responsibility, which would have bewildered and overwhelmed a common mind, served only to strengthen his resolution and animate his efforts. Stedfastly fixing his eye on the bright reward which would crown the end, he disregarded the difficulties which threatened to oppose the progress of his labours.

“In no circumstances of the visible Church could the loss of so distinguished a Prelate fail to be lamented as a great calamity. How much more severely must it be felt in the case of a new Establishment like that of India! Yet, while we feel the severity of the dispensation, let us not be insensible to the mercy by which it has been tempered. He might have been cut off at an earlier period of his career, when the infant Church would have been less able to withstand the shock. Thankful, then, ought we to be, that the blow was delayed till he had in some degree matured his plans; till he had imparted to the new Institutions their present consis-

tency and strength; and, what is most important, till by his instruction and example he had rendered others capable of regulating and directing the movements of the vast machine, to which he had himself given the primary impulse. Most arduous still will be the duties of him who has succeeded to the superintendence of the Indian diocese: but he will not be compelled to begin the work anew; he will find the foundations of the building already laid; and his only task will be accurately to fill up the plan which has been traced by the commanding genius and skilful hand of his predecessor.

"But I will trespass no longer on your patience. In paying this tribute of respect to the memory of the first Protestant Bishop of India, I have consulted at once my own feelings, and what I conceived to be the expectations of the audience before whom I stand. To human applause, if it were at any time the object of the deceased Prelate's solicitude, he is now no longer sensible; nor do I hope, by any praise, which I can bestow, to add lustre to a name, which will be handed down in inseparable connexion with the rise of our Ecclesiastical Establishment in India, and be pronounced with reverence by multitudes in after times, when that, which was but now a small seed* and is still a tender plant, shall have become a mighty tree, and all the inhabitants of our Eastern Empire shall rejoice beneath its shade." *Bishop of Bristol's Sermon*, p. 20.

This eloquent testimony to the merits of Bishop Middleton reflects equal credit upon its author and its object, and is calculated to animate and direct the living not less than to honour the revered dead. Those who were personally acquainted with the deceased Prelate had already declared their opinion of him. The Society for Promoting Christian Knowledge with which he was so intimately connected, had hailed and adopted the words of the venerable Archdeacon of London, who told them that "he had never witnessed purer motives operating on the mind of any man than those which swayed the resolutions of his departed friend, and determined him to count all things little in this life in comparison with the charge which was devolved upon him;" and who consoled them under their irreparable loss, by ascertaining that the services which Bishop Middleton had effected were "worth the life of any man, however highly valued, however dear to others, and whatever under other circumstances might have been the term of its duration." These animated declarations are now confirmed by more unprejudiced judges than the Prelate's friends could be considered. They are ratified by the most venerable assem-

* Mark iv. 31.

blages of clergy and churchmen, and re-asserted by a Prelate of remarkable acuteness and impartiality, who came to the subject without a bias, and expressed himself after due enquiry without doubt or qualification. Similar sentiments are daily gaining ground. The Directors of the East India Company have not hesitated to declare that the loss of Bishop Middleton is one which will not be supplied. His successor who spared no pains to acquaint himself with all the occurrences in his new diocese, has expressed himself on the subject in glowing and evidently heart-felt language. And the public who had been silent, principally because they had been ignorant, are beginning to adopt the sentiments of those by whom it is so honourable to be influenced. We have the satisfaction of feeling that the exertions of Bishop Middleton cannot now be thrown away, that his sentiments will always be heard with the attention which they deserve, and that the system which he had so admirably commenced runs no risque of being set aside. His character stands so high with the Church and the country that such an experiment would not be permitted.

We must now endeavour to furnish the reader with some account of the Valedictory Address, the Bishop of Calcutta's Reply, and Mr. Wrightson's Sermon at his Lordship's consecration. They tend, one and all, to confirm the general opinion respecting the character and conduct of Bishop Middleton, and lead us to anticipate the happiest results from the labours of his excellent successor. The Bishop of Bristol, among many other remarks of equal justice and beauty, adverts, in the following terms, to the progress that has been already made, and to the expectations reasonably entertained, from the appointment of Bishop Heber.

"Yet, I trust, that you, my Right Reverend Brother, and that the rest of this respectable Assembly will not charge me with improperly digressing from the immediate business of the day, if I briefly advert to the change, which has been effected in the prospects of the SOCIETY, since a similar Address was delivered in this place. Strongly as the SOCIETY were impressed with the conviction that the formation of a Church Establishment afforded the only secure mode of communicating the blessings of Christianity to our Eastern Empire—firm and deeply-rooted as was their confidence in the zeal, the discretion, the ability of Him to whom the government of that Establishment was to be committed—they were, still, too sensible how short-sighted are the views of man, and how frail the nature of all his expectations, not to feel some anxiety and apprehension respecting the success of the newly-adopted measures.

“Nine years have now elapsed since your lamented Predecessor entered upon the discharge of his Episcopal functions; and that, which then could only afford a subject for conjecture and for hope, has become a matter of retrospect and of certainty. All the accounts, which have reached the SOCIETY, concur in stating, that the new measures have been attended with more complete success than from the shortness of time, during which they have been in operation, the most sanguine could have ventured to anticipate. Many of the impediments, which directly, or indirectly retarded the reception of the Gospel, have been removed. The establishment of a visible Church has opened an asylum to the convert from the taunts and injuries of the professors of his former faith. The progressive improvement effected in the lives and conversation of the European settlers has deprived the natives of one of their most powerful arguments against the truth of Christianity. They no longer look upon us as mere conquerors, greedy only of wealth and of dominion; but as a virtuous and religious people, not less superior to them in moral goodness than in civilization and manners—in justice and benevolence than in arts and arms. Their attachment to their caste, which seemed to present the most formidable obstacle to their conversion, has been overcome. The mists, which enveloped their understandings, are fast dissolving before the irradiating influence of Sacred Truth. The superstitious dread, with which they regarded their deities, is giving place to juster conceptions of the Divine Nature; and the priests of the idol of Juggernaut are compelled to bewail the decreasing numbers and diminished zeal of his votaries.

“What a variety of emotions is the cheering prospect, which has at length opened upon us, calculated to excite! What gratitude to Almighty God for the blessing, which he has been pleased to bestow upon the labours of the infant Church! What reverence for the memory of the distinguished Prelate, whose wisdom and piety have, under the direction of Providence, conducted those labours to so successful an issue! How powerful an encouragement does it hold out, how strict an obligation does it impose, steadfastly to persevere in the prosecution of those holy designs, till the triumph over the powers of darkness in our Indian empire shall be complete, and no other vestige of the ancient idolatry shall remain than the deserted temples of the divinities, who were its objects. Nothing now appears to be wanting but that the number of labourers should bear a due proportion to the abundance of the harvest which is spread before them; and our confidence in the enlightened piety of our Rulers forbids the supposition, that this want will long remain unsupplied. But, I must no longer detain you from the immediate business of the day.

“MY LORD, the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE desire to offer to your Lordship their sincere congratulations upon your elevation to the Episcopal See of Calcutta.

“They derive from your appointment to this high office the

certain assurance, that all the advantages, which they have anticipated from the formation of a Church Establishment in India, will be realized; and that the various plans for the diffusion of true religion amongst its inhabitants, which have been so wisely laid and so auspiciously commenced by your lamented Predecessor, will, under your superintendence and control, advance with a steady and uninterrupted progress. They ground this assurance upon the rare union of intellectual and moral qualities, which combine to form your character. They ground it upon the stedfastness of purpose, with which, from the period of your admission into the ministry, you have exclusively dedicated your time and talents to the peculiar studies of your sacred profession; abandoning that human learning, in which you had already shewn that you were capable of attaining the highest excellence, and renouncing the certain prospect of literary fame. But above all, they ground this assurance upon the signal proof of self-devotion, which you have given by your acceptance of the Episcopal office. With respect to any other individual, who had been placed at the head of the Church Establishment in India, a suspicion might have been entertained that some worldly desire, some feeling of ambition mingled itself with the motives, by which he was actuated. But in your case such a suspicion would be destitute even of the semblance of truth. Every enjoyment, which a well-regulated mind can derive from the possession of wealth, was placed within your reach. Every avenue to professional distinction and dignity, if they had been the objects of your solicitude, lay open before you. What then was the motive which could incline you to quit your native land? To exchange the delights of home for a tedious voyage to distant regions? To separate yourself from the friends, with whom you had conversed from your earliest years? What, but an ardent wish to become the instrument of good to others? An holy zeal in your Master's service? A firm persuasion that it was your bounden duty to submit yourself unreservedly to His disposal—to shrink from no labour which He might impose—to count no sacrifice hard which He might require?

“Of the benefits, which will arise to the Indian Church from a spirit of self-devotion so pure and so disinterested, the SOCIETY feel, that it is impossible to form an exaggerated estimate. Nor has this act of self-devotion been the result of sudden impulse: it has been performed after serious reflection, and with an accurate knowledge of the difficulties, by which your path will be obstructed. You have not engaged in this holy warfare without previously counting the cost. So deeply were you impressed with the responsibility, which must attach to the Episcopal office in India, that you hesitated to accept it. With that diffidence, which is the surest characteristic of great talents and great virtues, you doubted your own sufficiency. But upon maturer deliberation you felt, that a call was made upon you: a call—to disobey which would argue a culpable distrust of the protection of Him who made it. You

assured yourself that the requisite strength would be supplied by the same Almighty Power, which imposed the burthen. Amongst the circumstances, which have attended your recent appointment, the SOCIETY dwell upon this with peculiar satisfaction; inasmuch as it forms a striking feature of resemblance between your Lordship and your lamented Predecessor; who, like you, originally felt, and like you, subsequently overcame a reluctance to undertake the administration of the Indian Diocese." *Valedictory Address*, p. 6.

The Bishop of Calcutta's Reply is at once so appropriate and so eloquent, that we refrain with difficulty from transcribing the whole. The principal parts are contained in the following extract:—

"It may be easily supposed that the present is to me a very awful moment—both when I consider the persons, in whose presence I stand; the occasion on which we have been called together; the Charge, which I have just received; and the Society, on whose part those admirable and affectionate counsels have been addressed to me. I cannot recollect without very solemn and mingled feelings of gratitude for the trust, which has been reposed in me, and of alarm for the responsibility, which I have incurred, how much I have been honoured by the kindness and confidence of the Society for Promoting Christian Knowledge, and the remarkable and most honourable interest, which this Society has always evinced in the welfare of the Indian Church. I cannot forget, that it was this Society, which administered the wants, and directed the energies of the first Protestant Missionaries to Hindostan; that, under its auspices, at a later period, Swartz, and Gericke, and Kolhoff, went forth to sow the seeds of light and happiness in that benighted country; and that, still more recently, within these sacred walls (for *sacred* I will venture to call them, when I consider the purposes, to which they are devoted, and the prayers, by which they are hallowed) Bishop Middleton bade adieu to that country, which he loved, and to that Church, of which he was one of the brightest ornaments. With such examples of learning and holiness around me, with such models of Christian zeal before me, I may well be acquitted of assumed humility, when I profess a deep and painful sense of my own insufficiency; and feel, that where so much has been done, and where so much remains to do, far greater energies and talents than mine will be necessary either to fulfil the reasonable expectations of the Christian world, or to avoid falling short—far short—of the achievements of my admirable Predecessor.

"With such difficulties, and under such a responsibility my hope must be, and is, in the counsels and countenance of your Grace, and of the other distinguished Rulers of the English Church, whom I see around me; and it is, therefore, that I could almost feel disposed to lament as a deficiency in the eloquent and pathetic Address of the Right Reverend Prelate, to whose kind notice of

me I am so deeply indebted, that he has professedly waved all detailed explanation of his ideas respecting that line of conduct, which, in my situation, is most likely to conduce to, and accelerate the triumph of the Gospel among the Heathen. I regret this the more, since, in a recent admirable Sermon by the same distinguished person, he has shewn us, how remarkably he is qualified to offer counsels of such a nature. Most gladly, I am convinced, we should all, and most gladly, above all, should I have become his scholar in the art of feeding the flock of Christ, and teaching and persuading the things, which belong to the kingdom of God. But, though his modesty has withheld him from the task, I will still hope to profit by his assistance in private for the execution of that awful and overpowering enterprize, which, (if I know my own heart) I can truly say, I undertake not in my own strength, but in an humble reliance on the prayers and counsels of the good and the wise, and on that assistance, above all, which, whosoever seeks it faithfully, shall never fail of receiving."—*Reply*, p. 14.

"There was one part of the Speech of my Right Reverend Friend, (if I may be allowed to call him so,) which I cannot abstain, in gratitude, from noticing, though I confess, I allude to it with reluctance;—I mean, the obliging manner in which he has been pleased to speak of me. There is no man who knows better than myself—and this, my Lord, is no time for dissembling—how little these praises are deserved. Yet even these praises, by God's grace, I would hope may not be useless to me. They may teach me what manner of man the Society for Promoting Christian Knowledge desires as her agent and correspondent in India; they may teach me what manner of man a Bishop of Calcutta ought to be—what manner of man Bishop Middleton was—and what manner of man, though at a humble distance, I must endeavour, by God's help, to become.

"I can only conclude by expressing, so far as words can express, to your Grace, to the distinguished Prelates around you, and to the Society for Promoting Christian Knowledge in general, my gratitude for the private and personal, as well as public kindness and countenance, with which you have honoured me: my gratitude, and that of the Indian Church, for the splendid bounty of which you have made me the dispenser;—my gratitude for the patience and indulgence with which you have now heard me;—my gratitude, above all, for those prayers, which you have promised to offer up on my behalf to the throne of grace and mercy. Accept, in return, the blessing of a grateful heart;—accept the settled purpose of my mind to devote what little talent I possess, to the great cause in which all our hearts are engaged, and for which it is not our duty only, but our illustrious privilege to labour. Accept the hope, which I would fain express, that I shall not altogether disappoint your expectations, but that I shall learn and labour in the furtherance of that fabric of Christian wisdom

of which the superstructure was so happily commenced by Him, whose loss we deplore! I say the *superstructure*, not the *foundation*, for this latter praise the glorified spirit of my revered Predecessor would himself be the first to disclaim. As a wise master-builder, he built on that which he found; but 'other foundation can no man lay'—nor did Bishop Middleton seek to lay any other than *that*—of which the first stone was laid in Golgotha, and the building was complete when the Son of God took his seat in glory on the right hand of his Father.

"I again, my Lord Archbishop, with much real humility, request your blessing, and the prayers of the Society. It is, indeed; a high satisfaction for me to reflect, that I go forth as their agent, and the promoter of their pious designs in the East; and, if ever the time should arrive when I may be enabled to preach to the natives of India in their own language, I shall then aspire to the still higher distinction of being considered the Missionary of the Society for Promoting Christian Knowledge."—*Reply*, p. 18.

This speech will be read with as much approbation as it was originally heard; and if any thing could increase the high reputation which has preceded the Bishop of Calcutta to his diocese, it must be the assurance thus publicly and deliberately given, that he succeeds to the principles as well as the authority of Middleton; and, like him, has devoted first-rate talents and ardent zeal to the cause of propagating Christianity under the auspices of the Church. We say nothing of the Society from which he parted in such an affectionate manner, or of the benefits to be derived from a close and confidential connection with it. These, although important, are secondary considerations. The one paramount object is the preservation of the Indian diocese in strict communion with the Mother Church. While both are animated with the same spirit, and governed upon the same system, they will not fail to prove a source of mutual comfort and strength. And that such will continue to be the case during the episcopate of Bishop Heber is a point which his own declarations have placed beyond dispute.

We can devote little space to the Consecration Sermon; but, at least, we have room to say that it is worthy of the distinguished individual in whose service it was delivered, and reflects the highest credit upon the piety and talents of the preacher. His summary of the general question respecting the conversion of the Heathen, and his application of it to the peculiar circumstances of the present Bishop of Calcutta, are the parts which we shall extract as a specimen.

"Nationally, then, as well as individually speaking, it may now

He said, "As we have opportunity, let us do good unto all men*." And the necessity of national as well as individual labours, of labours conducted on a consistent plan, and under a regular form of polity, becomes the more manifest, from the cessation of those powers, which might in the early ages of the Church, have rendered all adscititious aids unnecessary. It must be borne in mind, that the extraordinary causes no longer operate, which in the first promulgation of the Gospel, produced such wonderful effects. We can offer to the astonished sight of the Hindoo no miraculous power. That evidence is no more, by which Jesus and the Apostles wrought persuasion in their hearers. Those voices are now silent, which by instantaneously invigorating the palsied limb, and raising the dead to life, wrung even from hostile minds, the faithful confession, that no man could do such miracles except God were with him.

"But where the agency of miracles has been withdrawn, the support of secondary causes has been accorded. The mighty of the earth are become the 'nursing Fathers†' of Christianity; and it is hard to believe that our own nation, to which such opportunities have been granted, is not bound to employ, to the best of her power and wisdom, those gigantic means, to the Glory of Him from whom she has received them. This obligation indeed, so plainly deducible both from reason and from Scripture, has been recognized by our Legislature itself, in its professed anxiety to enlighten and inform the subjects of our Eastern Empire. How, then, is this solemn pledge to be redeemed? It is not alone by the diffusion of science and the arts of life, that the abominations of the native faith will be abolished. In the refined Societies of ancient Italy and Greece, the grossest superstition dwelt in the midst of learning. The utmost attainments of Pagan Philosophy in the very principle of Religion, the formation of the World, are known to have been a mass of error. Their boasted wisdom was deficient and unprofitable in the one thing needful to man. The scheme of Redemption was foolishness to the arrogance of the Grecian Sage; and in a period of the utmost advancement of literature and science, it was pronounced by indisputable authority, that the 'World by wisdom knew not God‡.'" "Henceforward, therefore, with discretion and with zeal, may England 'do the work of an Evangelist§' to this her distant Empire. May she 'make full proof of her ministry||,' in maintaining Christianity among those who profess it, and in disseminating its saving truth among sixty millions of Heathens! In pursuit of this latter object, persuasion is her only weapon. It is not by the sword, it is not by menaces, it is not by compulsion indirect or immediate, that this end is sought to be gained. 'Preach the Word¶' was the only direction upon the subject ever issued from

* Galat. vi. 10.

† Isaiah xlix. 23.

‡ 1 Cor. i. 21.

§ 2 Tim. iv. 5.

|| Ibid.

¶ 2 Tim. iv. 2.

on high. *'Preach the Gospel to every Creature.'* Sound it, that is to say, in the ears of men. Proclaim it as an herald throughout the World; it carries along with it its credentials, which will sooner or later gain it universal reception. The tidings of the Gospel were originally promulgated in pure and perfect love; joy and gladness were its only concomitants. It interfered with no civil or political establishments. It 'gave unto Caesar the things that were Caesar's, and unto God the things that were God's*.' This is the only course which Christianity can acknowledge, and thus may it ever work its way till the Cross of Christ is erected upon the ruins of Heathenism! *Wrightson's Sermon, p. 13.*

"True unquestionably is the saying, *If a man desire to dedicate himself to the promotion of this object, he desireth a good work.* He desireth that which is man's noblest employment, his most acceptable service. In the exercise, however, of the Episcopal Office in India, peculiar difficulties may be found. In the cause of extending the Gospel—a cause, in which unity of doctrine and combination of effort will be above all things essential, he may have to behold division of sentiment and contrariety of action. Instead of seeing the Gospel preached to the Heathen in simplicity of doctrine, he may behold it offered to them clogged with all the various interpretations which the love of disputation has induced. In this state of things, it will be his arduous task to promote identity of doctrine and harmony of instruction as far as possible among the various preachers of the Gospel. Much must be done for mutual conciliation, much for common interest. It will be his unceasing duty to animate the desponding labourer, to instil into his mind that active courage and that persevering fortitude, which alone can uphold his spirit, when instead of meeting with the countenance he may be called to endure the contumely of the world around him. —The Indian Prelate may have to witness how consistent it is with man's frailty to live in spiritual health, when every thing conduces to its preservation, in a land, like our own, where every remembrance of human duty is assisted, and to contract languor and disease in an atmosphere of moral contagion.

"If, too, the Christian character will be more difficult to be maintained in the centre of Idolatrous worship, the ministerial function will be of more difficult exercise, and the superintendant of the work will have proportionate anxiety:—Within and without the pale he must be prepared to meet discouragements, under which one only consciousness can be his refuge—the consciousness of acting in conformity with the injunctions of his Heavenly Master, of labouring for the fulfilment of the prophetic annunciation, that 'God's way may be known upon Earth, and His saving health among all nations†' Without the most enduring belief of the future prevalence of the Gospel, it might be vain to enter upon this work, it would be impossible to pursue it with ardour. Such a measure

* Matt. xxii. 21.

† Psalm lxxvii. 2.

of Faith will be required as can remove the mountains of Idolatry and Superstition, and view beyond their trackless range the Paradise of Evangelical Culture :—Such a full assurance of Hope as can anticipate with ever-increasing joy the period, when ‘her Wilderness shall be like Eden, and her Desert like the Garden of the Lord *,’ when ‘the Earth shall be full of the knowledge of the Lord, as the waters cover the sea. †’ The Almighty who knoweth our frame, has mercifully provided that the labours and anxieties of the Christian Minister shall have their appropriate reward, their more than adequate compensation. He has promised unto all, who faithfully execute its duties, under the pressure of great and trying privation, an extraordinary recompence in the Kingdom of Heaven. While others visit the East for purposes of temporal gain, it is the glory of the Minister of the Gospel, to go thither free from all sordid calculations. Instead of seeking in those regions the perishable treasures of Earth, he goes to impart that Knowledge, of which ‘the merchandize is better than the merchandize of silver, and the gain thereof than fine gold. ‡’

“Such were the views and such the labours of Bishop Middleton. His be the reward of those who have left their all in this world at the call of Heaven! His be the blessed salutation ‘Well done thou good and faithful servant, enter thou into the joy of thy Lord §.’ Much indeed could we have wished that, full of years and of honour, he had been permitted to return to his native land: that here he might have gone down to the grave, comforted with the remembrance of having added many sheep to the fold, into which our Lord’s flock shall in the end be gathered. Yet even upon earth, his recompence was not wanting: He found it in the honest admiration which his singleness of heart—his entire devotion to the cause of Christianity did not fail to procure. He found it in the gradual success of his preparatory labours—in the removal of difficulties and the decline of prejudices, which in the outset obstructed his way, and threatened to paralyse his exertions. His indeed was not the joy of harvest; nor was it granted to him to see the stalk rise and the ear swell. The seed which he sowed must of necessity germinate slowly and unseen—future labourers must water where he has so judiciously planted.

“May the prayers of the Christian world go up as a memorial before God, for the increasing prosperity of the Indian Church! May they cause a blessing to descend upon the head of Him, who is now separate from his brethren, upon this Apostolical service—sanctifying unto him every sacrifice of kindred and of home, in furtherance of the everlasting Gospel.—May he approve himself a faithful steward of the Divine Mysteries, and be found ‘a vessel unto honour, meet for the Master’s use ||.’ In a vigilant superintendence of the Christian Family in the East may he ensure by

* Isaiah li. 3. † Isaiah xl. 9. ‡ Proverbs iii. 14. § Matt. xxv. 21.

|| 2 Tim. ii. 21.

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the wisdom of his regulations, the fervency of his admonitions and the eminent piety of his life, that all who name the name of Christ may depart from iniquity ;—And may he accelerate the arrival of that period, when at the name of Jesus every knee shall bow, ‘and the kingdoms of the world shall become the kingdoms of our Lord and of His Christ *.’ In the dedication of every faculty of his soul to this greatest of causes, may he experience the never failing consolation, that his labour is not in vain in the Lord, and when the Chief Shepherd shall appear, may he receive the Crown of Glory that fadeth not away. *Amen !” Wrightson’s Sermon, p. 19.*

In these prayers and good wishes it is hardly necessary for us to say that we cordially join. Bishop Heber has devoted himself to the best of all causes. His course, smoothed as it has been by the talents to which he has paid so just a tribute, is still neither a short or a plain one—yet we trust that he may be enabled to travel along it in safety—and return at last to close his life among those by whom he is so highly and deservedly esteemed.

ART. IV. *The Island ; or, Christian and his Comrades.*
By the Right Hon. Lord Byron. Second Edition. 8vo.
94 pp. John Hunt. 1823.

THIS is in all its parts a Poem so truly delectable, that in our haste to expatiate on its merits we shall omit one or two minor preliminary considerations, which otherwise might have delayed us in the outset. We shall not, therefore, stop to ask why the title page bears the impress John Hunt rather than John Murray? nor why the second edition is published before the first? Whatever else there may be in the Poem characteristic of Lord Byron, there is assuredly much less that is offensive to decency and good feeling than may be found in many of his other productions to which Mr. Murray has not scrupled to affix his obstetric name; and as for those works which this good-natured and complying Sosia has smuggled into circulation with his own blushes concealed under the masque of the Printer, the present is quite *une autre chose*; a matter which might not be generally accredited when it is seen to proceed from the same press which gives birth to *The Liberal*. But this is no concern of ours. If one Publisher is tired of paying, and the Peer chooses to try if another shop will pay better, the quarrel is all their own.

Every body knows the History of the mutiny on board the *Bounty*, in the South Seas, in the year 1789, and the subsequent discovery of the descendants of the mutineers, which is related in *Mariner's Account of the Tonga Islands*. These two stories Lord Byron has joined together and put into couplets, which for the most part (although as we shall shew hereafter there are exceptions even on these points) scan on the fingers and jingle in the close. The appendages which his own imagination has furnished, are the usual proportion of curled lips, and bitter smiles, &c. &c. &c. certain *moral* reflections, and a long love story. In going through this argument we shall endeavour to adopt that course which in all cases we hold to be most consistent with critical justice ; and we shall leave the noble Lord's poetical claims to be decided by a standard from which no appeal can lie ; namely, that of his own words. It is no fault of our's if, like Sir Nathaniel's lines, the *Island* is found to be only "numbers ratify'd ; but for the elegancy, facility, and golden cadence of poesie——*caret*."

It was the morning watch, and "the vessel lay her course" while the stars set, the dolphins swam high, the wind "fluttered with a freshening flight," and the sun would have risen if a deed had not been to be done before he got up. Captain Bligh was fast asleep, though there were good reasons why he should have been awake.

"The worst was over, and the rest seemed sure,
And why should not his slumber be secure ?
Alas his deck was trod by unwilling feet
And wilder hands would hold the vessel's sheet."

The third of these lines puzzled us a little at first reading ; and we were inclined to class it among those which the learned in *re' Metricâ* term *Hypercatalectic* : a second and third perusal, however, convinced us that there was no necessity for adopting this license ; and the reader therefore is earnestly requested to pay attention to the elision, which a little practice will perhaps render very far from unmusical to his ear. The penultimate word should be pronounced *unwilling* not *by unwilling*.

The crew of the *Bounty* it seems had taken a fancy to "summer women" and many other things in

"The earth whose mine was on its face, unsold
The glowing sun and produce all its gold."

These doubtless were very tempting allurements, though we are not quite certain *what* they were ; accordingly the

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mutineers dragged their captain out of bed and brought him upon deck. Here

“He dared them to the worst, exclaiming ‘Fire,’”

but they, instead of taking him at his word, put him and their other officers into a boat with

“Some cordage, canvas, sails and lines and twine,”

to which was added the following visits exquagnetic spiritualization—

“That trembling vassal of the Pole,
The feeling compass, Navigation’s soul.”

Much is the force of heaven-bred poetry: as by the fancied stone of the Chemist, all it touches is turned into gold. In Captain Bligh’s plain, sailor-like narrative he represents himself as asking Christian, the chief mutineer, “whether this was a proper return for his long experienced friendship?” He appeared disturbed at the question, and answered with much emotion, “That—Captain Bligh—that is the thing—I am in hell—I am in hell.” These few rude words of the guilty sufferer speak the terrors of conscience far more forcibly than any finished portraiture which could be elaborated by a narrator: and Lord Byron, uniting refined delicacy of taste and judgment with the strictest historic fidelity, has taken care to transfer them in all the bloom of their simplicity to his glowing rhymes.

“His feverish lips thus broke their gloomy spell,

‘TIS THAT! ‘TIS THAT! I AM IN HELL! IN HELL!’”

After this farewell Captain Bligh and his companions get to land as they can, and the first Canto concludes with “Huzza for Otaheite.”

Canto the second opens very appropriately with a Song of the Tonga Islands; because Christian and his Comrades took refuge in Toobonai, which is *not* one of the Tonga Islands. Be this as it may, somebody sings a song about wood-doves, who coo from Bolotoo, about Mooa, Marly, Fiji, Tappa, Hooni, gay Licoo, Mataloco and many other highly interesting things or persons. We are not quite sure when this song was first sung, nor who sang it, for it is described as a

“ditty of Tradition’s days

Which to the dead a lingering fame conveys,”

and afterwards, truly enough, as a “simple stave.” On the present occasion, however, it was sung on

“The tropic afternoon of Toboonai”

by a gentle savage songstress, who had been taught "passion's desolating joy" by a stranger, and was

"Herself a billow in her energies."

She had a wild warm bosom, and a clear nut-brown skin, was lovely, premature, and dusky; full of life and (of course) voluptuous. She had smiles and tears like a Naiad's cave before an earthquake changes it into

"The amphibious desert of the dank morass,"

(a sort of desert which is very sublime and quite new to us;) and her name was Neuha. The gentleman who sat by while she sung was blue eyed and fair haired, "a careless thing," a native of the Hebrides, a husband of Neuha, and his name was Torquil.

Torquil it seems had been attracted on his first visit to Otaheite, Toobonai, the Tonga Islands, or all three or some one of them, by

"The bread tree which without the plough-share yields
The unreaped harvest of unfurrowed fields,
And bakes its unadulterated loaves
Without a furnace in unpurchased groves."

In this happy climate, therefore, so far exceeding the most brilliant anticipations even of the author of *Political Justice*, that instead of the plough being turned into a field and performing its office without the superintendence of man, there is absolutely no need of a plough at all; (every body will perceive how faintly Lord Byron has versified the passage to which we allude) free from all apprehensions of burnt bones, plaster of Paris, alum, and short weight, had Torquil taken up his abode. Here sea-spread nets and healthy slumbers, the canoe and the race, the canoe and the cottage, the palm, the cava, the yam and the cocoa, "the luxuries of seas and woods, The airy joys of social solitudes," (alack! alack! "we will look again for the intellect of these poetries") performed a wondrous work, which Lord Byron recounts in most mellifluous song—they,

"Did more than Europe's discipline had done,
And civilized civilization's son!"

Torquil and Neuha loved mountain scenery, and so too does Lord Byron. He "adores" the Alps, "loves" the Apennine, "reveres" Parnassus, and has "beheld" Ida and Olympus; and all, as we learn from the following note, in consequence of the scarlet fever. Really these notices of

20 *The Island; or, Christian and his Comrades.*

self from a great man are mightily taking, and will be a *bonne bouche* for posterity.—“Am not I, I, if there be such an I!”

“When very young, about eight years of age, after an attack of the scarlet fever at Aberdeen, I was removed by medical advice into the Highlands. Here I passed occasionally some summers, and from this period I date my love of mountainous countries. I can never forget the effect a few years afterwards in England, of the only thing I had long seen, even in miniature, of a mountain, in the Malvern Hills. After I returned to Cheltenham, I used to watch them every afternoon at sunset, with a sensation which I cannot describe. This was boyish enough; but I was then only thirteen years of age, and it was in the holidays.” P. 33.

Torquil and Neuha loved each other also, as we are assured in some amatory lines in which *bid* rhymes to *did*, and *his* to *kiss*: and they loved not according to those conjugal forms which Lord Byron in this, as in all other matters, referring to self alone as a testimony, imagines to be general to matrimony. While solacing themselves on the sea shore, one fine summer's evening, they are disagreeably interrupted by a shrill naval whistle and a whiff of tobacco, which last gives occasion to the least vapid lines in the Poem. The dialogue which follows defies all abridgment; we must give it entire.

“‘What cheer, Ben Bunting’ cried (when in full view
Our new acquaintance) Torquil, ‘Aught of new?’
‘Ey, ey,’ quoth Ben, ‘not new, but news enow;
A strange sail in the offing.’—‘Sail! and how?
What! could you make her out? It cannot be;
I’ve seen no rag of canvass on the sea.’
‘Belike,’ said Ben, ‘you might not from the bay,
But from the bluff-head, where I watched to-day,
I saw her in the doldrums; for the wind
Was light and baffling.’—‘When the sun declin’d
Where lay she? had she anchored?’—‘No, but still
She bore down on us, till the wind grew still.’
‘Her flag?’—‘I had no glass; but fore and aft,
Egad, she seemed a wicked-looking craft.’
‘Armed?’—‘I expect so;—sent on the look-out;—
’Tis time, belike, to put our helm about.’
‘About?—Whate’er may have us now in chace,
We’ll make no running fight, for that were base;
We will die at our quarters, like true men.’
‘Ey, ey; for that, ’tis all the same to Ben.’
‘Does Christian know this?’—‘Aye; he has piped all hands
To quarters. They are furbishing the stands

Of arms; and we have got some guns to bear,
And scaled them. You are wanted.'—'That's but fair;
And if it were not, mine is not the soul
To leave my comrades helpless on the shoal.
My Neuha! ah! and must my fate pursue
Not me alone, but one so sweet and true?
But whatsoe'er betide, ah, Neuha! now
Unman me not; the hour will not allow
A tear; I am thine whatever intervenes!'
'Right,' quoth Ben, 'that will do for the marines.' " P. 44.

After this right naval salutation, we are rapidly hurried over a sea fight in which the mutineers are beaten by a vessel sent out to discover their retreat. The survivors, Christian, Torquil, Ben Bunting and some others, are found, on opening the third Canto, wounded and fugitive under a beetling rock. The two first have no marked characteristics: the third must have betrayed much peculiarity of expression. He is next to Torquil, and is thus described;—

" Beside him stood another
Rough as a bear, but willing as a brother."

A little onward, however, Christian is allowed to partake somewhat of his mate's nature; for when Neuha carries Torquil off in a canoe, Christian, who is moved at the sight,

" Gazed upon the pair as in his den
A lion looks upon his cubs again."

Furthermore, why Christian looked like a lion, why Torquil and Neuha looked like a lion's cubs, or why either Christian or the lion gazed either once or again, we are not informed. Neuha directs her friends to take care of Christian and his comrades. She, with Torquil singly, rows to a craggy isle, whose precipitous side affords no hope of landing. They are gained upon by their pursuers. She instructs her lover to follow her boldly, and they both dive to the bottom and are seen to rise no more. The crew which tracked them is astonished at their disappearance, and after a short pause it departs with a conviction that they are both drowned, and leaves the Poet to speculate upon the probability that the lovers are blowing shells and combing their hair with mermaids. Neuha, however, was too wise for so desperate a leap. She dived "smoothly, bravely, and brilliantly,"

" Leaving a streak of light behind her heel
Which struck and flashed like ——— "

like what, in the name of all that is marvellous? Gentle

reader, your queries are all wide of the mark, and the noble Bard must speak for himself—

“Which struck and flashed like ~~AN~~ AMPHIBIOUS STEEL,”

After this likeness (a likeness which we are neither willing nor able to dispute) Neuha with her husband penetrated to a sub-marine cave, which, in the same way as her song, for the sake of consistency, is not in Toobonai where she dived, but in the Tonga Islands. Here Torquil is safe, while his comrades are hunted down and killed. We shall conclude with Christian's epitaph, which (as far as we can understand it) bears the genuine stamp of its author.

“The rest was nothing—save a life mis-spent,
And soul—but who shall answer where it went?
’Tis ours to bear, not judge the dead; and they
Who doom to hell, themselves are on the way,
Unless these bullies of eternal pains
Are pardoned their bad hearts for their worse brains,” P. 76.

Such is the Poem of “The Island,” the first which Lord Byron has publicly avowed since his cross with the Cockney School: the first also of his works for the production of which we can most sincerely thank him. He will not accuse us of flattery, when we assure him that we cordially wish for the extensive circulation of the present specimen of his powers, and that we think by continuing to write as he has here written, he will effectually furnish an antidote to much of his former poison.

ART. V. *The Scottish Pulpit; a Collection of Sermons by Eminent Clergymen of the Church of Scotland. Edited by the Rev. Robert Gillan. Ogle and Co. 1823.*

THIS is a pic-nic volume, contributed by about a dozen of the topping preachers of the North, and now given to the world, as a specimen of the best that is done in that way by our brethren of the Scottish establishment. It seems there was a publication of the same sort set on foot about thirty or forty years ago, called the “Scottish Preacher,” and which we believe extended to several volumes; consisting, like the present performance, of separate Sermons by different authors, and serving the part of a magazine for successful efforts of pulpit oratory, or of ecclesiastical research. Mr. Gillan regrets the discontinuance of the miscellany now alluded to, “fraught,” as he tells us, “with such general utility,” and being “non-

sible of the importance and advantages of such a work, he has been induced to submit a new series of Sermons, under the name of the 'Scottish Pulpit;' and he is proud in having it in his power to present names of the greatest eminence, weight, and respectability." Relying on the support of the public, and the the assistance of his clerical friends, Mr. Gillan intends to carry forward the series, and thereby to furnish to his countrymen that which we are sorry to find is still a desideratum in Scotland, "*a rational system of doctrinal and practical religion.*"

To secure the good opinion of his readers, Mr. Gillan sets out by telling them that "there is perhaps no Church where the officiating members possess greater learning than that of Scotland." Of this ill-written sentence we understand the meaning to be, that the clergy north of the Tweed are a very learned body of men; an assertion which has not hitherto been verified by works on professional subjects, nor at all supported by the general opinion of Christendom. That they are highly respectable for their moral qualities, as well as for the assiduous discharge of their parochial duties, we have always heard, and are ready to believe; but that the ministers of Scotland are distinguished by professional learning, we mean an accurate and extensive knowledge of the ancient languages and of the principles of Biblical criticism, by deep reading in systematic theology, in the history of religious opinions, church discipline, ritual usages, and the object and import of rival creeds, has not yet been made manifest to the conviction of the learned in other countries. The ecclesiastical model of the Scottish establishment, however well contrived to meet the taste and circumstances of the people, has not been regarded even by those who approve the principles on which it rests, as affording an active stimulus to literary exertion. Dr. Irving, in his *Dissertation on the Literary History of Scotland*, prefixed to the *Lives of the Poets*, closes his remarks by observing that, "Of the learned ecclesiastics who have been found entitled to our approbation, a very inconsiderable number was of the Presbyterian persuasion. Under the auspices of the Genevan discipline, literature has rarely made any rapid advances. During the violence of the struggles between the Papists and Protestants, and between the Episcopalians and Presbyterians, the schools of learning were in a great measure deserted by all parties: and when they at length fell under the jurisdiction of the Presbyterians, elegant and useful knowledge seemed to languish in a state of hopeless decay."

Of the fifteen Sermons contained in this volume, the first

in order is contributed by Dr. Lamont, the "*present Moderator*" of the Church of Scotland, and the same gentleman, we presume, who had the honour of preaching before his Majesty on his late visit to that part of the United Kingdom. Considered as an every-day discourse, written on a Saturday after tea, it might pass without note or comment in most congregations; but received as a select specimen of the author's style, and as meant to do honour to the Church, we cannot bestow any praise either upon his taste or ability. The language is unpolished and bombastic. He talks of our being "*enamoured* of the attributes of the adorable Creator:" and pronounces it an error to suppose that "the great and eternal God can ever be the object of a passionate and *animal* attachment." He thinks it necessary to remind his hearers that in God "there is nothing on which our bodily propensities can rest: nor in his immaterial and incorporeal essence is there any thing from which they can derive the smallest gratification." Hence, the love of God is "a divine and intellectual attachment, entirely free from the tumultuous transports and feverish burnings of the passions. It is a pure flame which soars above the noxious vapours of flesh and blood, and rises high above those clouds of smoke and sulphur in which our grovelling appetites are perpetually involved." The Doctor thinks all this sublime: we think it coarse, indelicate, and nasty. With this impression on our minds, we beg leave to recommend to him one of his own precepts to be found at page 6 of his Sermon: "Suffer not yourselves, then, to be deceived with visionary phantoms, or to be captivated by the glare of romantic images." In return for this advice, however, we crave a little information from the learned Doctor. We want to know what is meant by an "*altar of justice*" in heaven; because, being somewhat in the dark as to this point, we lose all the fine effect of the following sentence in which the eloquent author winds up his peroration. "Thus shall the tears of the widow and the orphan bedew the ashes of your tomb. Thus shall the prayers of the fatherless and the destitute ascend to heaven, and there presenting the sacred memorial of your benevolent deeds, shall secretly perfume the altar of justice with the odour of compassion!"

The second Sermon is by the venerable Dr. Charteris, whose volumes have so long instructed and delighted the pious reader. But not being original, we shall not make it the subject of criticism farther than to say, that it is characterized by the peculiar style which pervades all the Doctor's works, and variegated at the same time with a species of

allegretto disquisition which amuses the fancy, and sometimes casts a gleam of new light on the dark places of a text.

Dr. Somerville, of Jedburgh, the well known author of the History of Queen Anne's Reign, holds the third place in this Scottish Pulpit. The discourse which he supplies was preached before the Judges at the Circuit Court, and has for its subject the very appropriate topic of reverence for an oath. It is remarkable for good sense and seriousness; impressive, without being positively eloquent; familiar, without being trite. The lessons which it conveys are extremely important; whilst the faults which it condemns, and the negligences which it censures, are such, particularly in the administration of justice, and in the transactions of the public revenue, as every conscientious and pious Christian would be happy to see removed.

Next comes Dr. William L. Brown of Aberdeen, who seems by his many tokens of plurality to set at defiance the self-denying regimen of his Church. He is Principal of a College, Professor of Divinity, Minister of a Kirk, and Dean of the Chapel Royal. Be still, ye insulted Manes of Knox, Wadrow, and Melville!

Dean Brown's discourse is on the "Blessings of Peace:" but as peace would be nothing without a brisk war before it, the learned principal thinks it expedient to describe a fight in the best style he may. In this undertaking, so little consistent with the ordinary pursuits of a Divinity Professor, we willingly allow him the full use of all Dr. Lamont's "clouds of smoke and sulphur;" which, by the bye, were sadly out of place in a description of the love of God, connected, though it may sometimes be with the "noxious vapours of flesh and blood." Having then announced his text, and told his folks that "contrast has a powerful effect in heightening whatever is delightful on the one hand, or *shocking* on the other," he exclaims, "I must encounter the complicated calamities and horrors of war!" And where does the doughty Dean resolve to try his maiden arms? At Waterloo! "Behold, cries he, hundreds of thousands of human beings arrayed on opposite sides (of course) thirsting for each others blood, and determined on each others destruction! Behold their fierce and savage countenances—the gleam of their arms—the terrors of their mutual approach! The ground groans with the tread of their feet!—the canons roar—the earth trembles—the mountains re-echo to the thunder—the air is inflamed by the flashes that issue from their mouths of fire. At every discharge they vomit death or wounds to thousands (vomit wounds!) Hear the clash of

arms, and see the havoc of the bayonet, the sabre and the spear! Entire ranks are mowed down like the grass before the scythe. To these others succeed who are cut down in their turn. The field is drenched in blood, and strewed with carnage. Hear the groans of the dying and the wounded, many of them supplicating death to finish their agony! Men and horses drive over heaps of slain and of mangled bodies!—human limbs and carcasses are scattered on every side!—every foot of man and horse is crimsoned with human gore! Hark! these are the shouts, &c.”

After quitting the field, where he leaves pestilence and contagion at work upon the “putridity of carnage,” he shouts “Follow me still farther!” He takes us to a hospital and shows us “What horrible operations are there performed!” “And farther,” says he, “on this melancholy head, consider the oppressive taxes which war entails,” clogging our industry, and devolving heavy debts. Next, he advances to a knotty question, which he solves with all the authority of a principal, and with all the learning of a theological professor. “If such, says he, be the form and complexion of warfare, and if its effects be so dismal and appalling, it may be asked how comes it to pass that under the administration of the Almighty Governor of the world, the history of mankind should rarely exhibit any other spectacle but this monstrous state. The answer is obvious. ‘God hath made man upright, but they have sought out many inventions.’ One of the most diabolical of human *inventions* is war.”

In this sublime manner of describing and reasoning, does Dean Brown get over all the difficulties of a battle, and of the origin of evil!

Having finished his campaign, he forthwith proceeds to chaunt the blessings of the pacification, January the 18th, A.D. 1816. “O Blessed Peace! Had I the tongue of a Seraph, I would display all thy blessings in such a manner, &c. Blessed Peace! say I. Blessed Peace! be the response which you make.” And from this high strain he immediately comes down to consider the state of the commercial embarrassments at Aberdeen, and the Protestant quarrels in the South of France.

All, whose duty it is to preach, know what it is to get up a discourse for a state fast or a national thanksgiving; and we are therefore ready to make allowance for the *verba sesquipedalia*, which it may be expedient to use on such occasions. But when the principal of a college, a professor of divinity, a dean of the chapel royal puts forth, after having had seven years to cool down towards common sense and

feeling, a piece of rank fustian that would disgrace the first essay of a lad of sixteen, we know not where to look for an apology. Is it in this way that our brethren in Scotland are to be furnished with a "rational system of doctrinal and practical religion!"

The fifth sermon is one of a very different character; being chastely and even elegantly written, full of powerful argument, and raised in some places even to sublimity by the inspiration of a natural and ardent eloquence. The author, Dr. Mearns, is likewise a Divinity Professor at Aberdeen; and his discourse we are informed in a note, was preached for the benefit of the shipwrecked seaman's fund in that city. Alluding to an accident which had recently befallen some fishermen on the coast, he describes the condition of the surviving relatives in terms which Dr. Brown would think tame and destitute of sound, but which most other persons will esteem beautiful and affecting. Perhaps the language and tone in which their terrors and their anguish were expressed, were harsh and uncouth—but it was the voice of our common nature which spoke, and of nature in her utmost agony. "The clamorous cry, and sullen groan sent forth from the shore, when the fishing bark is whelmed beneath the waters, may be much less fitted to captivate the fastidious ear than expressions of grief uttered by those who are clothed in soft raiment, and dwell in courtly palaces; but the bursting of those domestic ties which have bound together hearts separated at that moment for ever, is not therefore the less rending to the frame of the sufferer—nor less unsupportable, that sickness under which the spirit sinks, when suddenly severed from all it holds most dear! Effectually to heal the wounds inflicted by such calamities, or to compensate the sufferings they create, by rendering them the means of leading to happiness, which no accident shall destroy, is not, my brethren, within your power,—it belongs to Him without whose knowledge not a sparrow falleth to the ground, who healeth the broken heart, and causeth those who sow in tears to reap in joy. But it is in your power to *alleviate* the weight of this calamity, by removing one part, at least, of the load which presses on the sufferers who are thus bereaved. It is in your power to deliver them from the apprehension of want: from the dread which now mingles itself with their lamentations for those who lie buried in the deep, that they themselves may spend their old age in penury, or that their children may be seen begging their bread. Relieve them, I beseech you, from these sad apprehensions. And in that awful hour when all the uncertainties of human condition

shall cease, and the eternal lot of every individual shall be irrevocably cast, may each one of you hear from the mouth of the great Judge of all, this blessed sentence: 'Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.' "

The Aberdeen Professors are followed by an author of the same rank in the University of Glasgow. Dr. Macgill's Sermon is sensible, but vastly common-place. There is no failure in it, because nothing seems to be aimed at, either in point of style or discussion. Dr. Cook, with whom our readers are so well acquainted as the author of several valuable works, succeeds the Glasgow Professor in this collection. We cannot say, however, that there is any thing very noticeable in his Sermon; and, we must confess, we are rather surprised that he did not select a subject which would have afforded him an opportunity of expounding a dark saying, of throwing light upon some obscure point of Christian antiquity; or at least of pronouncing a spirited exhortation. There is, indeed, a great want of fire and pathos in most of these Discourses; not that fire which sends forth "clouds of smoke and sulphur," nor of that other fire which "vomits death and wounds;" but of that more celestial fire which is kindled in the heart by glowing thoughts, and fanned by animated language.

The Historian of the Church of Scotland is succeeded, first by a Professor of Logic, and next by a Royal Chaplain and Dean; both excellent, sensible men, but deadly dull as preachers. But let us do justice. We read the whole volume, fifteen rather lengthy Sermons, at one sitting: whence there is reason to suspect that the fatigue of the body has reacted upon the mind, and that we are ascribing our weariness to a wrong cause. There is, no doubt, much valuable matter, and some good writing, in both the Discourses to which we are alluding, as also in those which are contributed by Dr. Scot, Dr. Hardy, and Dr. Mackersy. Holding novelty in due contempt, they proceed steadily and gravely along the beaten path, which thousands have trodden before them, enforcing the obligations of religion, recommending the beauty of virtue, and setting forth the manifold advantages of morality.

In Mr. Somerville, the first under-graduate we have met with in the "Scottish Pulpit," we recognise the fresh spirit of youth, and the ambitious activity of genius. His Sermon on the "Resurrection" is a piece of glowing and irresistible ratiocination, well concatenated in its parts, and skilfully adapted to effect the conviction of the sceptic, and to confirm the faith of the unbeliever. Mr. Somerville cannot fail,

we think, to be admired as a popular and instructive preacher.

There is a Sermon here which, if it did not bear the name of Thomas Wright, we should have at once attributed to Mr. Alison of Edinburgh. The subject of it is the Analogy between the Operations of Divine Providence, in Creation and in Redemption, of which in one place he speaks thus :

“ In every mind that has surrendered itself to the dominion of vice, we behold the chaos of human nature. But blessed be God! he has not forsaken the souls which he has made. There is a solemn moment, when over the dark waters of the human soul, the Spirit of the Almighty begins to move. Under its regenerating energy, every remaining particle of goodness rushes to its place, and the scattered principles of the darkened mind are gathered into order, and directed to what is good. It is then, also, that the command of the Most High brings light out of darkness. All those pure, and bright, and happier conceptions which once irradiated the unspotted heart, begin again to dawn on it. It gradually regains that harmony and balance and just proportion in its affections which are equally indispensable to order and to peace; and while in this manner light is communicated and order established, the great work of regeneration is accomplished.”

The volume ends with a modest, meritorious Sermon by Mr. Carstairs, of which our narrow limits will not allow us to enter upon an analysis.

In the main, this publication is creditable to the soberness and good sense which belong to the character of Scottish theology, and which, indeed, are so becoming in the teachers of religious wisdom every where, particularly in these days of rant and pretension. Of learning and eloquence, we perceive few traces; but we see throughout, much of that calm and orderly arrangement of thought which gives clearness to truth, and authority to precept, and which, when combined with an orthodox creed, prevents those miserable aberrations into folly and superstition, which have so frequently deprived our holy faith of its most suitable accompaniment, “ a reasonable service.” We therefore hope that Mr. Gillan will be encouraged to proceed with his plan, and that he may be induced to give to the public a lengthened series of the “ Scottish Pulpit.”

ART. VI. *A Letter to the Rev. T. R. Malthus, M.A. F.R.S. being an Answer to the Criticism on Mr. Godwin's Work on Population, which was inserted in the 70th Number of the Edinburgh Review: to which is added, an Examination of the Censuses of Great Britain and Ireland. By David Booth. pp. 128. Longman and Co. 1838.*

THE interest which we have all along taken in the population question, induced us to read this Letter to Mr. Malthus, who has had the fate to be more mis-read, more mis-understood, and more virulently abused than any other writer of the present day. Numbers, who have not been able to refute his arguments, have revenged their imbecility by attacking his motives; whilst a large proportion of the more candid and decorous have hastily drawn from the supposed tendency of his opinions a species of presumptive evidence that they must be founded in error, and imagine, of course, that religion and humanity are equally interested in their exposure and relinquishment. As for ourselves, we have been, from the very outset, perfectly convinced that Mr. Malthus has at once enjoyed more credit, and suffered a deeper opprobrium than could have belonged to him, even if his system were as ingenious and profound as his friends are disposed to hold it, or as mischievous and misanthropical as his adversaries have never ceased to pronounce it. As far as the principles are concerned, this able author has no claim to originality, nor are we aware that he has ever urged any such claim; on which account if there be any thing objectionable in the tenets which are so successfully maintained, and so happily illustrated in the Essay on Population, the blame is to be shared with some of the most learned men who have written on the general doctrines of Political Economy.

Our readers are aware that Mr. Booth is the author of a dissertation which was inserted in Mr. Godwin's "Enquiry concerning Population;" in which he attempted to invalidate the conclusions of Mr. Malthus in regard to the power of increase among human beings even in the circumstances that may be conceived most favourable to fecundity, health, and nourishment. In an article which appeared in the Edinburgh Review, of which Mr. Booth presumes that his celebrated antagonist is directly or indirectly the author, the reasoning, displayed in the "dissertation," is freely examined, and rather slightly held forth to the ridicule and contempt of the public. Hence the Letter to Mr. Malthus which now occupies our attention; and of which we shall

satisfy the curiosity of our readers with a very short account.

In the first place, with respect to the authorship of the article in question he attempts to fix it on Mr. Malthus, on the strength of evidence which, though it is satisfactory to himself, he despairs of making sufficiently so to others, and on the faith of testimony which his regard for his informant prevents him from giving to the world. On these obscure points we cannot, it is obvious, venture to form any opinion; but there seems to be something like constructive proof against Mr. Malthus involved in the single circumstance that the references to a certain work by Dr. Price, both in the *Essay on Population* and in the *Edinburgh Review*, apply to the *same edition* of that work, which has, it seems, become scarce, and is, besides, not the most authoritative form in which the said work has appeared. We give the pleading in Mr. Booth's own words.

"In your *Essay on Population*, you take frequent occasion to quote Dr. Price's *Observations on Reversionary Payments*, and having purchased your copy when a young man, you always refer to the fourth edition. You seem not to be aware that there have been three subsequent editions, all quite different from yours in their arrangement, and containing additional Tables and valuable Notes, both by Dr. Price and by Mr. Morgan. The consequence of these improvements is, that your edition (which was printed forty years ago) being generally wasted, is now a very scarce book: and that your readers if they wish to follow you, have to grope their way through a modern copy; and if they find your quotation at all, it is sure to be at a very distant page, and often in a different volume from that to which you refer. This was sufficiently tormenting to the patient perusers of your larger work, but it was rather too mischievous to cite so often from the same antiquated copy (without even mentioning the edition) when you were writing for the more volatile readers of a modern Review. I grant that to have bought a new copy would have been expensive; but I am told that Mr. Jeffery pays sixteen guineas a sheet, and your criticism fills fifteen pages."

The question relative to the rate at which mankind are capable of increasing their numbers, in the midst of plenty and security, has been so often discussed that we are willing to regard it as being set at rest. It is admitted by the most ardent controversialists that this rate depends almost entirely on the circumstances just mentioned; and that families are multiplied and bring to maturity a number of children in proportion to the facility with which food, clothing, and comfortable lodging are procured at any given time or place. Whether a colony in the most advantageous position in re-

gard to the things now named, would continue, age after age, to double their numbers every twenty or five and twenty years; or whether encreasing luxury might not so far counteract the bias of their simple habits as to render marriages both less frequent and less prolific, are questions which experience has not yet furnished the means of determining. But that considerable societies, surrounded by the natural wealth which crowns the efforts of the first settlers; in a rich soil and healthful climate, have actually doubled by procreation alone, the number of their members, is a fact too well ascertained to admit of any dispute. The newer States of North America have usually been specified as affording an example of this rapid increase: and there, we have the best reason to believe, the colonists have realized, again and again, the hypothetical wonders of the *geometrical ratio*.

The increase being admitted on both sides, the point at issue between Mr. Booth and the Edinburgh Reviewer is, whether that increase arises solely from the numerous births which take place within the bounds of the colony, or from these and immigration united. The advocate of the Malthusian system, as it has been called, maintains that the immigrants bear so small a proportion to the indigenous inhabitants that the rate of increase is not materially effected by new arrivals; whilst, on the other hand, the author of the Letter undertakes to prove that the whole amount of the excess in the rate of American population, compared with that of other countries, may be explained and accounted for, on the ground now mentioned. In a word, he maintains that the cradle in North America is not more prolific than elsewhere: and that the main source of increase in that portion of the New World may be estimated by the extent of the immigrant lists which are periodically issued at the Custom House.

To afford the means of ascertaining how much of the augmented population of the United States may be fairly ascribed to the accession of new citizens from other parts of the world, Mr. Booth proposes the application of the following rule:

“ When enumerations are taken every ten years, it is obvious, exclusive of immigration, that in any particular census the persons living above ten years of age must all have existed in the census immediately preceding. In that of 1810, for instance, all above ten years formed part of the population of 1800, and are in reality the same except inasmuch as they are diminished by deaths.”

Comparing, says he, the American censuses on this prin-

ciple we shall find an astonishing extent of immigration. The white population of 1800 was 4,305,971. These in ten years would be diminished by a fourth. It is very improbable, he continues, that more than 3,200,000 would have been alive in 1810; for whatever proportion the births of that country may bear to the whole population, the proportion of deaths is certainly greater than in Europe. These 3,200,000 then, should have constituted the number of those above ten years of age, in the census of 1810, had there been no importation from other countries. But the actual census above ten years of age, was 3,845,389: giving a surplus of 645,389 which can be accounted for in no other way than by immigration. The census of 1810 contains also 2,016,704 children under ten years. Part of these too, as well as the deaths of immigrants since their arrival, should be added to the 645,389 above stated: and therefore of the 1,556,122 persons which the census of 1810 exhibits beyond that of 1800, it is as clear as sunshine that nearly one half was added by direct immigration. Of the effects on the increase of population by the introduction of grown-up persons, we have, he observes, already spoken; and adverting to these effects along with the statements now given, the additional population is, he concludes, completely accounted for, without supposing a power of procreation beyond what is found to prevail among European nations.

The Reviewer denies at once the principle and the conclusion which is here founded upon it. Before we can ascertain, says he, the amount of immigration from the numbers above ten years old in the second census, it is obvious that we must make a proper allowance for the mortality of the population of the first census in the ten years between the first and second. Mr. Booth, proceeding we suppose upon the supposition that the mortality in the United States is one in forty, imagines that he shall obtain the mortality of the ten years in question by multiplying the mortality of one year by ten: and so infers that the population of the first census would in ten years be diminished by $\frac{1}{4}$ or $\frac{1}{5}$. He forgets, continues the representative of Mr. Malthus, or perhaps he never knew that the very early years of life are the greatest contributors to the annual mortality. In a table of the numbers in different ages dying annually in Sweden, brought forward by Dr. Price, it appears that the mortality of the male children under one year of age was 1 in $3\frac{1}{2}$, while the mortality between the age of 5 and 10 was 1 in 68; between the ages of 10 and 15, 1 in 131; and between the ages of

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15 and 20, 1 in 139. It is quite obvious therefore, concludes the antagonist of Mr. Booth, that the ten years mortality of a population which is rising into the healthiest stages of life, and is not affected by fresh births, and the frail tenure of existence in its earliest periods, must be essentially different from the annual mortality of the whole population multiplied by ten.

He next proceeds to shew, by certain calculations, founded on the population returns of Sweden taken in connection with the annual rate of mortality in that country, that the number of deaths in the rural districts of North America cannot exceed 1 in 50. Mr. Barton, the author of a paper in the Philadelphia Transactions, gives the annual mortality of the United States as being 1 in 45; and assuming the accuracy of this estimate, the Reviewer remarks, that if we apply the calculated proportion of loss in ten years which would take place in Sweden, where the general mortality is 1 in 34.6 to America, where the general mortality is 1 in 45, we shall find that the population existing at the time of any one census, would have lost in ten years, or at the next census, about one-seventh. Instead therefore, says he, of subtracting one-fourth for the loss of a given population in the course of ten years in America, we must subtract only one-seventh: and it will be found that this correction will make a great difference in the appearance of immigration. According to the American tables it appears that the white population of 1800 was 4,305,971. If from this number we subtract one-seventh (or more accurately one-sixth, 878) for the diminution of the population in ten years, the population of 1800 which should be found living in 1810, will be 3,679,971, instead of 3,200,000 as stated by Mr. Booth; and subtracting 3,679,371 from 3,845,389, the population above ten years of age actually found living in the census of 1810, we shall have 165,418 for the amount of immigration in ten years, instead of 645,389 as stated by Mr. Booth. If we then proceed to deduct the amount of immigration so found from 5,862,093, the whole white population of 1810, the remainder will be 5,696,623; and the difference between 4,305,971, the population of 1800, and the number 5,696,623 will express the increase of population between 1800 and 1810, independently of immigration, or by procreation only.

The annual amount of immigration, according to this corrected statement, will not exceed 16,000; whereas, according to Mr. Booth's calculation, it could not be less than 64,000. But the disciple of Mr. Malthus is still willing to suspect that the rate of mortality in the United States is

rated too high at one in forty-five. He is disposed to reduce it to 1 in 50; by which means the amount to be subtracted for the mortality during the ten years between the two censuses would be diminished to about one-eighth instead of one-seventh: and in this case, it is obvious, the annual immigration would be only between seven and eight instead of sixteen thousand as estimated above.

This conclusion, we may remark, is amply confirmed both by the statistical accounts, and by the Custom-house returns of the United States. They all agree in representing the effect of immigration upon the encrease of the people as quite inconsiderable. During the twenty years from 1790 to 1810, the accession to their population from that source is described as altogether trifling. Dr. Leybert, in his chapter on Emigration, after reviewing what other writers had stated on the subject, and producing an authentic estimate of the number of passengers, citizens, as well as aliens who arrived at the different ports of the United States in the extraordinary year 1817, which, it seems, amounted to 22,240, he calculates that no more than 6000 could have arrived annually from 1790 to 1810: and allowing for their increase at five per cent. he concludes by stating that the duplication of the free inhabitants, independently of immigration, would require only one-fifth of a year more than when the immigrants were added.

Mr. Booth impugns the accuracy of all these deductions, on the ground that Seybert's book is stuffed with credulity and nonsense; and that the censuses of Philadelphia, where they are at all to be relied upon, give a very different representation of life and death from that which is ascribed to them by the *Edinburgh Reviewer*. But his remarks on the latter subject are so hasty and blundering, that he sacrifices to passion nearly all the advantage which his argument would have derived from a calm examination of facts, or a successful exposure of inaccuracy. At page 31, for example, he gives the number of persons in Philadelphia, for the year 1810, between the ages of 10 and 26, at 13,824 instead of 18,735; and he was evidently led into this mistake by summing part of the column for 1800, instead of that for the year just named. Throughout his whole Letter, indeed, he postpones reasoning to invective; and precludes, in the mind of the reader, the respect which is due as well to his talents as to the importance of his argument, by constantly reverting to that pettish, sulky, and intemperate style which is scarcely pardonable in a disappointed school-boy.

The *Edinburgh Reviewer*, in a certain part of his article,

expresses his assurance that, if we had tables for America, formed like those of Dr. Price for Sweden, we should find the annual rate of mortality still lower than he himself has estimated it. "Then have thy wish," exclaims Mr. Booth. Such tables, he proceeds to inform us, were calculated, and are adopted by the "Pennsylvanian Company for insurance on lives and granting annuities." There are two sets of them: one founded on the records of the Episcopal Church, and the other on the Bills of Mortality published by the Board of Health of Philadelphia, and they are inserted in Mr. Booth's pamphlet, where they are also compared with the Expectations of Life in Sweden and Northampton, as drawn up by Dr. Price. To afford some idea of the comparative value of life, in Europe and America, we shall quote the statement here given for the first ten years.

Age.	Board of Health.	Episcopal Church.	Sweden.	Northampton.
0	—	—	34.42	25.18
1	25.96	30.91	42.95	32.74
2	32.92	34.43	44.92	37.79
3	36.80	35.74	46.11	39.55
4	36.85	37.30	46.78	40.58
5	36.94	37.91	46.79	40.84
6	37.02	38.60	46.66	41.07
7	36.42	38.24	46.43	41.03
8	35.83	37.88	46.07	40.79
9	35.23	37.50	45.61	40.36
10	34.59	37.12	45.07	39.78

If these tables be correctly calculated, it must be allowed, we think, as a necessary consequence that the value of human-life, at the early stages of it, is less at Philadelphia than in almost any part of Europe. Mr. Booth seizes this inference as a strong vantage-ground in his contest with the Malthusian theorist; and applying the rate of mortality on which the above tables are constructed to the American census of 1800, he proves, to his own satisfaction, at least, that *one-fourth of the population must have died* between that year and 1810. We cannot enter into the details of this calculation. Suffice it, then, to say that minute accuracy in the results is neither aimed at nor desiderated; for although this method of estimating the progress of mortality, leaves, at the end of ten years, 60,000 more persons alive than were permitted to exist by his former estimate, Mr. Booth sees no reason to question the soundness of either scheme of reckoning.

"You will question," says he to his opponent in the Edin-

burgh Review, "the authority of these Tables of Expectation; but have you access to more certain documents? In all our reasonings we must trust to some data, unless we would recite our dreams and expect to be believed. What ability and attention have been bestowed upon their construction I know not, but surely the Company for whom they were formed, have no interest in their falsification; for they purchase as well as sell annuities: and moreover their business is not confined to the city of Philadelphia. Neither is it probable that any place could have been better chosen for such observations. It is less resorted to by emigrants than New York and many other cities; and although it was founded 140 years ago, its population is not yet greater than the second-rate towns in Europe."

On the whole, we are inclined to believe that the truth, in regard to the progress of American population, will be found to repose somewhere between the two extremes which are maintained respectively by Mr. Booth and the Northern reviewer: and that more ought to be attributed to immigration than is allowed by the one, and not so much as is insisted upon by the other. Numbers of new settlers find their way into the United States whose names are not to be seen in Custom-house documents. Many migrate from the British territory into the more genial climate of the Union; and thousands, there is reason to believe, make their way from Europe to the colonies of the Ohio and Mississippi, through channels which cannot be detected at Boston or New York. Besides, we are satisfied that much of the apparent increase in the population of North America may be ascribed to the more correct returns of the inhabitants, obtained by the officers who are employed in making the census. In that country, as in our own, the enumeration of the people could not fail to be very imperfect. Scattered over an immense territory, and ignorant or indifferent as to the township to which they were politically attached, many of the rustic settlers would neglect to return their families. Suspicious, too, that the military service or pecuniary burdens of a district would be regulated by the number of its inhabitants, the small farmers would find an obvious motive for concealing the amount of their households; and it would not be until the object of the census was clearly seen and divested of all the prejudices which are so apt, under all forms of government, to attach to such a measure, that the people at large would frankly give their names, ages, and occupations.

We know that feelings similar to those now alluded to have had a very great effect in preventing a full and accurate enumeration of our own countrymen, down almost to the

present moment. In the "Preliminary Observations" prefixed to the Report of the last census, Mr. Rickman, to whose care that great national work was entrusted, remarks :

"That it has been reasonably supposed, that the first enumeration of the people in Great Britain, especially as it took place in time of war, was rendered somewhat defective from backwardness or evasion in making the answers required, in as much as direct taxation, and more obviously the levy of men in every place, might possibly be founded on the results of such an investigation. But as no such effect was perceived to take place, the returns of the year 1811 were in all probability more full and accurate than those of 1801 ; and the war having now ceased, there remains no reason to suspect the least deficiency in the return of 1821. Indeed, the voluntary return of the ages of persons, an enquiry of far more labour than that of the enumeration of houses, families, and persons, proves, by the extent of the answers, that the Population Act has been carried into effect, in the year 1821, not merely with willingness, but even with zeal, throughout the greatest part of the kingdom."

The natural inference, however, from this candid statement on the part of Mr. Rickman is, that the increase of our population, as denoted by the last census, is to a certain extent merely apparent ; and perhaps we shall not be wide of the truth in estimating, as that gentleman himself appears to do, the actual augmentation of our people at two-thirds of the number by which the returns of 1821 exceed those of 1811.

Mr. Booth makes some sensible remarks on the extreme deficiency of our Registers, both of baptisms and burials, in the second part of his pamphlet, which he has entitled "An Examination of the Censuses of Great Britain." But we must remain satisfied with this reference, as it is entirely out of our power either to follow the author through the numerous details into which he enters, or to render them intelligible to the reader in a narrow compass. We therefore take leave of Mr. Booth with an expression of regret that he should have so completely marred his object by employing, on an abstract enquiry, an irritating style and a contemptuous manner ; and turned against himself so pointedly the sympathies of his reader by attacking with abusive, wanton, and scurrilous epithets a writer who stands very high in the estimation of the public, and whose views, however much they have been misunderstood, are patriotic, wise, and essentially humane.

ART. VII. *Philosophical Transactions of the Royal Society of London, for the Year 1822. Part II.*

THE Volume of the Transactions now before us contains many papers of considerable interest, though not above one or two which can lay much claim to novelty of subject, or peculiar importance.

Nos. 30 and 31 are contributed by J. Goldingham, Esq. F.R.S. and contain an elaborate detail of his astronomical observations for fixing with accuracy the situation of Calcutta, Madras, and Bombay. A discussion follows, on the comparative merits of the different instruments and methods employed. Much supplementary information is also given respecting several places on the coast of India, which the author thinks will be useful to navigation.

This, then, is all that the united labours of the scientific world have to display, in any way connected with mathematical research. A falling off not difficult to be accounted for, if, as it is natural to suppose, mathematical investigations of only ordinary merit, meet with no better reception, than some of very superior excellence have lately done, at the great tribunal of science; and on whose rejection we in a late Number made some remarks.

Next in order from subjects of mathematical science, we will take those belonging to natural philosophy. Under this head we will first notice No. 19, entitled, *Experiments and Observations on the Developement of Magnetical Properties in Steel and Iron by Percussion*, by William Scoresby, Esq. Jun. Communicated by Sir H. Davy.

It appears that the fact of magnetic powers being given to iron by hammering, &c. was known upwards of two centuries ago: the experiments having been tried by Dr. Gilbert. But Mr. Scoresby is of opinion, that, although the fact was known, it was only viewed in reference to the power of causing a deviation in a needle, and was never applied to the case of lifting a weight. Mr. Scoresby having in a former paper, (*Edinb. Phil. Trans.* 1821,) investigated the principal laws of this sort of action, devotes the present to the practical part of the subject, as it concerns the forming of artificial magnets. For the purpose of these experiments, several hammers of different known weights were employed, and the results were observed, both by ascertaining the deviation on a needle, and the weight lifted. The latter, Mr. S. considers, cannot be regarded as giving an accurate measure of magnetic force; the nature of the surfaces, and con-

sequent degree of contact, obviously leaving much room for uncertainty. But the observed deviations, when sufficient precautions were taken for preserving the same distance and direction in the attracting body, he considers to be an unobjectionable test of the degree of magnetic force.

The following are some of the principal results which he obtained.

A cylindrical bar of soft steel, $6\frac{1}{2}$ inches long, and weighing 592 grains, lifted, after repeated hammering on pewter and stone, $6\frac{1}{2}$ grains, but could not be made to lift 11 grains.

The same bar, hammered vertically upon the top of a poker, after twenty-two blows, lifted with its lower end, which was a north pole, 88 grains. On using a larger hammer, the effect increased and produced a deviation in the compass of 34° at three inches distance. Further hammering diminished rather than increased the effect. The bar being next inverted, the magnetism was nearly destroyed by one blow; and two reversed the poles. Hammering the end of the bar in the plane of the magnetic equator also destroyed the polarity; but the effect was not fully produced until many blows had been struck.

When the poker had been previously hammered in a vertical position, an increase of effect was obtained on the bar. A single blow now enabled it to lift about 20 grains: and, when the end was hammered into a kind of cup, so as to be easily bruised, the bar was by one blow rendered capable of lifting between 30 and 40 grains. After ten blows, the highest effect obtained in all the experiments was produced; the same bar readily lifting a nail of 188 grains, being nearly one-third of its own weight.

The length of the bar increased the effect. The shorter bar attained its greatest power with fewer blows. Thus, in twenty blows,

Length of bar.	Weight lifted.	Deviation produced, at 3 inches dist.
5 inches.	$6\frac{1}{2}$ grains	18°
$7\frac{1}{2}$	45	24°
12	88	33°

A strong magnet was injured by hammering, and especially if the north pole was upwards. After a time no diminution could be effected.

The effects of hammering on soft *iron* were much less than in the case just mentioned of soft *steel*. With *cast iron* the effect was greater, but still not equal to the former.

Mr. Scoreby's mode of applying the knowledge thus ac-

quired to the formation of magnets, we will give in his own words,

“ The strong magnetising effect of percussion on soft steel induced me to apply the property to the formation of magnets. For this purpose I procured two bars of soft steel, thirty inches long and an inch broad ; also six other flat bars of soft steel, eight inches long and half an inch broad, and a large bar of soft iron. The large steel and iron bars were not however absolutely necessary, as common pokers answer the purpose very well ; but I was desirous to accelerate the process by the use of substances capable of aiding the developement of the magnetical properties in steel. The large iron bar was first hammered in a vertical position ; it was then laid on the ground with its acquired south pole towards the south, and upon this end of it the large steel bars rested while they were hammered : they were also hammered upon each other. On the summit of one of the large steel bars, each of the small bars, held also vertically, was hammered in succession, and in a few minutes they had all acquired considerable lifting powers. Two of the smaller bars, connected by two short pieces of soft iron, in the form of a parallelogram, were now rubbed with the other four bars, in the manner of Canton ; these were then changed for two others ; and these again for the last two. After treating each pair of bars in this way for a number of times, and changing them whenever the manipulations had been continued for about a minute, the whole of the bars were at length found to be magnetised to saturation ; each pair readily lifting above eight ounces.” P. 250.

Mr. S. then adverts to the precautions he adopted to guard against any accidental magnetic influence, and one curious circumstance deserves to be noticed, that any bars which had been strongly magnetised, and had had their magnetism destroyed or neutralized by hammering, beating, or by the simultaneous contact of the two poles of another magnet placed transversely, were always found to have a much greater facility for receiving polarity in the same direction as before, than the contrary. Hence it generally happened that one blow with the original north end downward, produced as much effect as two or three blows did with the original south end downward.

“ I also observed,” says the author, “ that the polarity of *pokers*, generally supposed to be permanent and considerable in intensity, was rather transient and weak : for in no instance did I meet with a poker the magnetism of which I could not destroy by a blow or two with a hammer on the point ; and, in general, two blows, even when the poker was held in the hand, and not rested upon any thing, were sufficient to invert the poles.”

Upon the whole, we must express our recommendation of

this paper to the attention of our readers ; for, if it does not possess any great claim to originality of invention, or novelty of combinations, it details a number of facts of considerable interest, as tending to make us better acquainted with the mysterious operations of the magnetic principle. Having said thus much, we shall not be thought to be depreciating the merits of Mr. Scoreby's experiments, if a comparison is forced upon our minds, on seeing their insertion in the splendid pages of the volume before us, between them and some other magnetic discoveries which we have lately had occasion to describe, but which, though distinguished by the most profound science, and most extensive utility, were not thought worthy a place in the Transactions.

We proceed now to the papers in the Chemical department.

No. 20. On the Alloys of Steel. By J. Stodart, Esq. F.R.S. and Mr. M. Faraday, Chemical Assistant in the Royal Institution.

This paper relates to various processes which appear likely to become useful in the Arts. The authors having gone through a course of experiments on a small scale, in the laboratory of the Royal Institution on the alloys of steel with other metals, particularly some of the newly discovered ones, proceeded to repeat them in a larger way so as to try whether the compounds thus obtained could be rendered useful to the Arts. For this purpose their operations were removed from London to Sheffield, where they could obtain a proper furnace and other conveniences for bringing the metal to a state suited for the purposes of trial.

One of the most interesting results was the combination of steel with rhodium, in equal parts by weight, which produced a compound, when polished, of the most exquisite beauty and admirably adapted for metallic mirrors.

Silver was alloyed with steel in a proportion of less than 1-500th of the weight of the steel, and a compound resulted, whose hardness was considerably greater than the best kinds of steel hitherto known. This, the authors think, will be of great use in cutlery, where a very fine edge is required. And the requisite proportion of silver is so small that the expence is not likely to operate as an objection.

An alloy with platina though it was inferior to the last in hardness, yet excelled it in toughness. This compound is therefore recommended for all purposes of the arts where tenacity as well as hardness is wanted.

The objection as to expence would operate against the combination with rhodium, &c.

The mode of analyzing these compounds is then described. And here there are some interesting facts to be observed. The action of acids upon the alloys when compared with that which they exhibit on simple steel is amazingly greater. A very small quantity of platina in alloy confers this property, and a greater destroys it. Sir H. Davy had suggested that this action was probably electrical: the whole mass being a series of voltaic combinations. The manner in which our authors reason upon this point, we will exhibit in their own words.

Speaking of this action they observe,

“It may be considered as occasioned by the alloying metal existing in such a state in the mass, that its particles form voltaic combinations with the particles of steel either directly, or by producing a definite alloy, which is diffused through the rest of the steel; in which case the whole mass would be a series of such voltaic combinations: or it may be occasioned by the liberation, on the first action of the acid of particles which if not pure platina, contain, as has been shewn, a very large proportion of that metal, and which being in close contact with the rest of the mass, form voltaic combinations with it in a very active state: or, in the third place, it may result from the iron being mechanically divided by the platina, so that its particles are more readily attacked by the acid, analogous to the case of protosulphuric of iron.”

“Although we have not been able to prove by such experiments as may be considered strictly decisive, to which of these causes the action is owing, or how much is due to any of them, yet we do not hesitate to consider the second as almost entirely, if not quite, the one that is active. The reasons which induce us to suppose this to be the true cause of the action, rather than any peculiar and previous arrangement of the particles of steel and platina, or than the state of division of the steel, are, that the two metals combine in every proportion we have tried, and do not in any case exhibit evidences of a separation between them, like those for instance which steel and silver exhibit; that when instead of an acid, weaker agents are used, the alloy does not seem to act with them as if it was a series of infinitely minute voltaic combinations of steel and platina, but exactly as steel alone would do; that the mass does not render platina wire more negative than steel, as it probably in the third case would do; that it does not rust more rapidly in a damp atmosphere; and that when placed in saline solutions, as muriatic of soda, &c.; there is no action takes place between them. In such cases it acts just like steel; and no agent that we have as yet tried, has produced voltaic action that was not first able to set a portion of the platina free by dissolving out the iron.”

We leave this reasoning without comment to the consideration of our readers. In any point of view this peculiar action is highly interesting, especially connected as galvanism

now is, and is every day becoming more so, with a vast number of other phenomena in the natural world.

We will merely proceed briefly to mention, that the fullest practical directions are given for forming and working the alloys in their greatest purity; and their extensive uses are also duly adverted to.

Several other interesting particulars are also brought forward, respecting the difference in the action of the acids on these kinds of steel when hard, and when soft.

Some curious facts are mentioned respecting the action of nitric acid on the powders, resulting after the action of the acids on the alloy. When the alloying metal is one not soluble in nitric acid, a black residuum remains after the alloy has been for some time acted on by other acids, which when washed and dried is found to possess the property of deflagrating with heat; and with some of the metals, when carefully prepared, is highly explosive.

The paper which is of some length, contains also a great variety of other no less curious facts, observed by these skillful experimenters, who in their endeavours to make science subservient to the uses of art, have thus reciprocally made the progress of art contribute to the extension of science.

No. 24. Experiments and Observations on the Newry Pitch-stone and its Products, and on the Formation of Pumice. By the Right Hon. George Knox, F.R.S.

No. 26. Some Observations on Corrosive Sublimate, By John Davy, M.D. F.R.S.

Neither of these papers, though of considerable importance in regard to some particular chemical questions, are of sufficient general interest to induce us to give an analysis of them.

No. 27. On the State of Water, and æriform Matter in Cavities found in certain Crystals. By Sir H. Davy, Bart. P.R.S.

This curious and interesting paper has many claims on the attention both of the geologist and the general philosopher. It is in regard to the objects of the former that the author has particularly considered his subject, and he opens his paper with some remarks on the interest attaching to enquiries into the probable manner of the formation of the different rocks; observing that he had often looked for facts or experiments which might throw light on the subject, until on considering the phenomena of certain rock crystals and other siliceous stones containing small cavities, partly filled with fluid, he conceived that they might be examined in a manner so as to afford some important arguments bearing on the

question of the formation of rocks. With this view, therefore, the various specimens which were liberally supplied him from different sources, were subjected to examination.

The following was the mode of conducting the experiments :

Holes were drilled in the crystals by the use of diamonds, under distilled water or mercury, the gas was expelled by the introduction of wires, and the fluids included in the cavities were drawn out by means of fine capillary tubes, and experiments were afterwards made to determine the space they occupied which had been accurately measured and marked upon the crystal. In all the experiments it was in the first instance essential to ascertain that the crystal was impermeable to the atmosphere. This was tried with an air pump.

In five specimens, the fluid in which they were immersed rushed in the moment they were pierced, and the globule of elastic fluid contracted, so as to appear from six to ten times less than before the experiment.

The fluid was found to be water nearly pure, containing only a minute portion of the alkaline sulphates. The elastic fluid, as well as could be ascertained from the very minute quantities obtained, appeared to be azote. In one instance the contraction of the gas was much greater, it being reduced to nearly 1-27th of its original volume.

It now became an interesting subject of enquiry, whether the same circumstances occurred in productions found in rocks considered of igneous origin. The calcedonies from the Basaltic Rocks, near Vincenza, often contain cavities with globules of water. Some of these specimens being examined, the water was found in a slight degree impregnated with saline matter ; and the azote was much more rarefied than in the rock crystal.

" It occurred to me," says Sir H. Davy, " that atmospheric air might have been originally the elastic fluid included in these siliceous stones and in the crystals, and that the oxygen might have been separated from the azote by the attraction of the water, and a direct experiment seemed to confirm this idea. A chalcedony which had been bored, was placed in water free from air, under a receiver which was exhausted till a portion of gas from the interior of the crystal had escaped into a proper receptacle. This gas examined by nitrous gas was found to contain nearly as much oxygen as atmospheric air : so that there is every reason to believe that the water had emitted oxygen during the exhaustion."

Sir H. Davy was anxious to find similar cases in secondary rocks : but wherever he found any such stones containing

ject in the *Phil. Trans.* 1819, that the waters of the ocean would probably be found to contain traces of all substances in nature which are soluble in water. He was supplied with pure specimens of the saline matter contained in sea water by a friend who evaporated it under his own eye. The results obtained from the most careful analysis were chiefly these: No nitrates could be detected, nor any muriate of lime. Carbonate of lime was found in solution, which Dr. M. considered a new fact. He also succeeded in finding muriate of ammonia. Sulphate of soda having been supposed by some chemists to exist in sea water, Dr. M. took great pains to put the question to the test. He was convinced that this substance does not exist in sea water; and indeed considers that its occurrence would be quite incompatible with our knowledge of chemical affinities. The last circumstance investigated is the state in which potash exists in sea water, and this was found to be in a triple sulphate of magnesia and potash.

No. 34. On the ultimate Analysis of Vegetable and Animal Substances, By Andrew Ure, M.D. F.R.S.

Of this important and elaborate communication we fear we shall be unable to give our readers any account. The examination of a great number of animal and vegetable substances are given in detail, and the mode of experimenting devised by the author is minutely described, but could not be rendered intelligible without the plate which gives a view of the apparatus.

The subject of the paper last named under the chemical department naturally leads us to that of Anatomy, Physiology, and Natural History. Under this head we find several papers of considerable value: but their nature will of course preclude a very minute account of most of them.

No. 21. Some Observations on the buffy Coat of the Blood, &c. By John Davy, M.D. F.R.S.

This communication being wholly of a surgical nature, we pass it over briefly to notice the next:

No. 22. On the Mechanism of the Spine. By Henry Earle, Esq. F.R.S.

In this paper the author first describes a peculiarity which he has observed in the structure of the spine in birds, corresponding exactly to the peculiar motions which their habits require in that part different from quadrupeds. This peculiarity consists in a structure of the vertebræ, by which increased facilities for motion are given, without injury or pressure on a part of such vital importance as the spinal marrow. The number of cervical vertebræ in birds varies from

9 to 24. They are connected by complicated joints unlike those of quadrupeds. The particular provision by which pressure on the spinal marrow is avoided in the motions thus obtained, we cannot give in fewer or clearer words than our author has done.

"The canal of each vertebra is of very unequal calibre, the centre being the narrowest. It enlarges above and below, and at each joint is nearly three times the capacity that it is in the centre; and thus the canal of each individual vertebra may be not unaptly compared to an hour-glass. The canal is closed in front by the posterior surfaces of the bodies of the vertebra, but behind it is very imperfect: and in the skeleton there is a large lozenge-shaped opening formed by the diverging inferior articulated processes, and the converging plates which unite to form the back of the canal. This in a recent state is filled up by a membrane, and is protected by the highly elastic and powerful ligamentum nuchæ.

"This mechanism, besides allowing of the greatest possible freedom of motion, appears to be intended at the same time to guard against the possibility of any undue pressure on the spinal marrow."

The author then enters upon some deductions, in which, from this structure in the bird tribe, he is led to consider in an instructive light, several particulars in the formation of the spine in other animals.

No. 23. Of the Nerves which associate the muscles of the Chest, in the actions of Breathing, Speaking, and Expression; being a Continuation of the Paper on the Structure and Functions of the Nerves. By Charles Bell, Esq.

This paper is a continuation of one in a late number of the Transactions, of which we endeavoured, when that number was under our review, to give our readers such a general idea as we could do without reference to the illustrative plates. We were however able to give some account of the principle upon which Mr. Bell has conducted his very curious and original investigations. He has opened some entirely new views in physiology, and has explained a vast number of phenomena presented by the animal economy, which have hitherto been but very imperfectly understood. He has united in one simple point of view a variety of apparently complicated parts of the corporeal frame, and has shewn the wonderful distribution of distinct sets of nerves to each part, according to the number of different offices the muscles composing it have to perform. In the present paper his attention is confined to the parts concerned in the acts of respiration: to the office of the nerves which associate with the different muscles connected with the chest, whereby the primary actions of breath-

ing, and those dependent on it, such as speaking articulately, and in the natural language of passion and emotion, are performed. In all these functions of the animal frame he finds the same general principle accurately and universally applying; and it appears that the knowledge thus obtained is not only important in a scientific point of view, but has already been of great practical use, "enabling," as the author says, "the physician to make more accurate distinctions of disease, and the surgeon in removing deformity to avoid producing distortion."

No. 25. Observations on the Changes the Egg undergoes during Incubation in the common Fowl, illustrated by Microscopical Drawings. By Sir Everard Home, Bart. V.P.R.S.

No. 28. Some Experiments on the Changes which take place in the fixed Principles of the Egg during Incubation. By William Prout, M.D. F.R.S.

No. 29. On the Placenta. By Sir E. Home, Bart.

These three communications, all upon kindred subjects, are in some degree of general as well as scientific interest. We allude more particularly to the first, which elucidates in a remarkably clear and satisfactory manner the wonderful process of the gradual formation of the chick in the egg. Perhaps the most valuable part of it consists in the plates from the drawings of Mr. Bauer, to whom Sir E. Home is so much indebted in all his researches. In these the successive appearances which an egg presents are most beautifully delineated in twenty different stages of the process, from the time of incubation, till the young bird leaves the shell. The detail of these appearances, thus presented, and many important remarks upon them, tending to connect more closely different classes of animals in the relations of comparative physiology, are given by Sir E. Home in the dissertation which forms the accompaniment to the plates; and which is well worth an attentive perusal.

Of the other two papers named, the one being entirely of a chemical, and the other of an anatomical nature, we shall not enter upon any further review; merely recommending them to the scientific enquirer, as fully maintaining the character of their respective authors for profound and skilful investigation.

The remaining paper comes under the denomination of natural history.

No. 32. Observations on the Genus *Planaria*. By J. R. Johnson, M.D. F.R.S.

E

The account of this singular class of animals is highly curious. They are a sort of small creature, nearly resembling those of the leech genus, and indeed with which they have sometimes been confounded. Their most remarkable property, and on which the author of this paper particularly dwells, is that of naturally separating into two parts, the head soon being furnished with a new tail, and the tail with a new head, by means of a natural process of reproduction. The same thing takes place if the division be made artificially, and even if it be carried to a greater number of parts.

We here bring our remarks to a close, though on some parts of the volume under consideration, we could have wished that our limits had permitted us to enter more at large. If not enriched by any peculiarly striking discoveries, it certainly contains several papers which will contribute essentially to the slow but certain advance of sound science.

ART. VIII. *The Siege of Valencia ; a Dramatic Poem. The Last Constantine : with other Poems. By Mrs. Hemans. Murray. 1823.*

WE heartily abjure Blue Stockings. We make no compromise with any variation of the colour, from sky-blue to Prussian blue, blue stockings are an outrage upon the eternal fitness of things. It is a principle with us to regard an Academicienne of this Society, with the same charity that a cat regards a vagabond mouse. We are inexorable to special justifications. We would fain make a fire in Charing-Cross, of all the bas blues in the kingdom, and albums, and commonplace books, as accessories before or after the fact, should perish in the conflagration.

Our forefathers never heard of such a thing as a Blue Stocking, except upon their sons' legs; the writers of Natural History make no mention of the name; it is not to be accounted for by the all-sufficient sensation and reflection of Mr. Locke; it has no place even amongst the phantasms of Bishop Berkeley. Shakspeare, who painted all sorts and degrees of persons and things, who compounded or created thousands, which, perhaps, never existed, except in his own prolific mind, even he, in the wildest excursion of his fancy never dreamed of such an extraordinary combination as a Blue Stocking! No! it is a creature of modern growth, and capable of existing only in such times as the present.

Formerly there were two styles of female education, and

consequently two styles of women; the really learned, and the really simple; the first, nurtured in classic lore, and disciplined in scholastic exercises; the second taught to sow neatly, and read the English Bible distinctly; the one skilful in drawing conclusions, the other in drawing pancakes. You had your Lady Jane Grey with Plato on her breakfast table, or a living Sophia Western with orange marmalade of her own making, and a dozen national tunes on the harpsichord of your own choosing. Both of these were well; they proposed several ends, and adopted several means towards the attaining of them; there was a fitness, and a moral perfection in each. In such times, and under such institution, the anomaly in question *could* not have existed; the ingredients of its composition, and the sphere of its action, were equally wanting.

A Blue Stocking is the natural product of an age in which knowledge is lost in accomplishments. It is the vapoury offspring of ignorance, impregnated by conceit. It is the epicene *tertium aliquid* between a fool and a coquette. It is the infallible consequence of the Loves of the Angels fastened upon Conversations on Chemistry, and swallowed according to the prescription of the Mathematical Professor in the University of Lagado. It is the plague and the punishment of a time and nation, in which, as a system, female education is no more understood, than Mr. Payne Knight's Theory of the Iliad, or Mr. Burges's Play on the Troades.

Without being positively criminal, a Blue Stocking is the most odious character in society; nature, sense, and hilarity fly at her approach; affectation, absurdity, and peevishness, follow in her train; she sinks, wherever she is placed, like the yolk of an egg, to the bottom, and carries the filth and the lees with her.

In a drawing-room she is detestable enough, no doubt, but the creature bears a feminine exterior, and we are obliged to refrain ourselves. But when, not contented with infesting private society, she proceeds to outrage public decorum; when satiated with *talking* of books, she advances to the *printing* from books, she leaves the position which ensured to her impunity, and deserts the asylum within the precincts of which alone she could hope to escape the vengeance of insulted literature. Many such fugitives, from sanctuary are rambling about the town and country; their example is evidently contagious;

“ For they write now, who never wrote before,
And those who always wrote, now write the more !”

We thought it becoming the sound principles, and manly character, of our Review, to declare ourselves thus openly upon this subject ; and we hereby give notice to all whom it may concern, that it is our intention henceforth, to visit enormities of this description, with the severity they so justly deserve.

We now turn to Mrs. Hemans, and we do so with pleasure and confidence. She will feel convinced, that whatever we may say, will be sincere, and though we do not pretend to fix the value of our advice, yet at all events after the foregoing denunciations, the praises we bestow, may reasonably be entitled to some consideration at her hands. Mrs. Hemans is a woman of that undoubted genius, that it is her legitimate vocation to attend at the altars of the Muses. She has regularly advanced in intellectual power, from her earliest work, which was simply blameless, to the present, which contains instances of a vigour of conception, luxuriance of feeling, and splendor of language, which may be compared without disadvantage, to the best efforts of Mrs. Joanna Baillie. Indeed in point of richness, and fertility of description, Mrs. Hemans is much superior. She is especially excellent in painting the strength, and the weaknesses of her own lovely sex, and there is a womanly nature throughout all her thoughts and her aspirations, which is new and inexpressibly touching. A mother *only* could have poured forth the deep and passionate strain of eloquence which follows. We hardly remember any thing more exquisitely beautiful. It is conceived in the truest spirit of essential poetry. The speakers are husband and wife.

“ GONZALEZ.

“ We have but

To bow the head in silence, when Heaven's voice
Calls back the things we love.

“ ELMINA.

“ Love ! love !—there are soft smiles and gentle words,
And there are faces, skilful to put on
The look we trust in—and 'tis mockery all !
—A faithless mist, a desert-vapour, wearing
The brightness of clear waters, thus to cheat
The thirst that semblance kindled !—There is none,
In all this cold and hollow world, no fount
Of deep, strong, deathless love, save that within
A mother's heart. It is but pride, wherewith
To his fair son the father's eye doth turn,
Watching his growth. Aye, on the boy he looks,
The bright glad creature springing in his path,

But as the heir of his great name, the young
And stately tree, whose rising strength ere long
Shall bear his trophies well.—And this is love !
This is *man's* love !—What marvel ?—*you* ne'er made
Your breast the pillow of his infancy,
While to the fulness of your heart's glad heavings
His fair cheek rose and fell ; and his bright hair
Waved softly to your breath !—*You* ne'er kept watch
Beside him, till the last pale star had set,
And morn, all dazling, as in triumph, broke
On your dim weary eye ; not *yours* the face
Which, early faded thro' fond care for him,
Hung o'er his sleep, and, duly as Heaven's light,
Was there to greet his wakening ! *You* ne'er smooth'd
His couch, ne'er sung him to his rosy rest,
Caught his least whisper, when his voice from yours
Had learn'd soft utterance ; press'd your lip to his,
When fever parch'd it ; hush'd his wayward cries
With patient, vigilant, never-weari'd love !
No ! these are *woman's* tasks !—In these her youth,
And bloom of cheek, and buoyancy of heart,
Steal from her all unmark'd !—My boys ! my boys !
Hath vain affection borne with all for this ?
—Why were ye given me ?”

When a woman can write like this, she *ought* to write. Her mind is national property. In the grand scheme of a popular literature, there are many departments which can alone be filled by the emanations of female genius. There is a fineness of apprehension, and a subtlety of feeling, peculiar to the weaker sex, and perhaps the result of that very weakness, which enables them to set some subjects in such lights, and to paint them in such colours, as the more robust intellect of men could never have imagined. A woman is so much more a creature of passion than man ; her virtues and her failings flow so much more directly and visibly from the impulse of affection ; her talent and her genius, her thoughts and her wishes, her natural qualities and her acquired accomplishments are so interchangeably blended, and all but identified with each other, that there results a *wholeness* of conception, and a vividness and reality of colouring in her mental efforts, which advantageously distinguishes them from the most powerful productions of men on the same subjects. Let the golden fragments of Sappho bear testimony to the truth of this remark ; let those two mutilated bursts of female passion, be compared with the most happy and finished parts of Ovid or Tibullus, and we may have good reason to wish that envious time had spared to us but a hundred more lines

of the Lesbian Lady's, even at the price of one thousand hexameters and pentameters from the pens of the gentlemen of the Augustan age. There have been indeed such things as female translators of Newton, and female interpreters of Kant; but although these, and such like these, have, without doubt, displayed wonderful efforts of intellect, yet there is nothing in them peculiar to the sex; the same things are done as well, and for the most part better, by men; we admire them more for their novelty and strangeness, than for their intrinsic worth; we are surprised, rather than pleased.

It is not our intention to analyse this volume minutely; we dislike the practice generally. It may perhaps be necessary to take a treatise or an essay to pieces, in order to give an adequate representation of the argument contained in it; but to subject a poem, or a book of poems, to the same process, is equally injurious to the author, and useless to the public. A poem is valuable or worthless, according to its poetry; the mere story can have little to do with it, and it is the story alone which an analysis of this description affords to the reader. We think it more to the purpose to quote a specimen or two of the poetry comprised in this very delightful volume, and leave the world to judge for itself of the measure, and the strength of the intellectual powers of their author.

The following is the most original piece in the collection. We have heard but one opinion of its very extraordinary merit.

“ ELYSIUM.

“ In the Elysium of the ancients, we find none but heroes and persons who had either been fortunate or distinguished on earth; the children, and apparently the slaves and lower classes, that is to say, poverty, misfortune, and innocence, were banished to the infernal regions.”—*Chateaubriand, Génie du Christianisme.*

“ Fair wert thou, in the dreams
Of elder time thou land of glorious flowers,
And summer-winds, and low-ton'd silvery streams,
Dim with the shadows of thy laurel-bowers!

Where, as they pass'd, bright hours
Left no faint sense of parting, such as clings
To earthly love, and joy in loveliest things!

“ Fair wert thou, with the light
On thy blue hills and sleepy waters cast
From purple skies ne'er deepening into night,
Yet soft, as if each moment were their last
Of glory, fading fast

Along the mountains!—but thy golden day
Was not as those that warn us of decay,

“ And ever, through thy shades
A swell of deep Eolian sound went by
From fountain-voices in their secret glades,
And low reed-whispers, making sweet reply
To summer's breezy sigh !
And young leaves trembling to the wind's light breath,
Which ne'er had touch'd them with a hue of death !

“ And the transparent sky
Rung as a dome, all thrilling to the strain
Of harps that, midst the woods, made harmony
Solemn and sweet ; yet troubling not the brain
With dreams and yearnings vain,
And dim remembrances, that still draw birth
From the bewildering music of the earth.

“ And who, with silent tread,
Mov'd o'er the plains of waving *Asphodel* ?
Who, of the hosts, the night-o'erpeopling dead,
Amidst the shadowy *amaranth-bowers* might dwell,
And listen to the swell
Of those majestic hymn-notes, and inhale
The spirit wandering in th' immortal gale ?

“ They of the sword, whose praise,
With the bright wine at nations feasts went round.
They of the lyre, whose unforgotten lays
On the morn's wing had sent their mighty sound,
And in all regions found
Their echoes midst the mountains !—and become
In man's deep heart, as voices of his home !

“ They of the daring thought !
Daring and powerful, yet to dust allied ;
Whose flight thro' stars, and seas, and depths had sought
The soul's far birth-place—but without a guide !
Sages and seers, who died,
And left the world their high mysterious dreams,
Born midst the olive-woods, by Grecian streams.

“ But they, of whose abode
Midst her green valleys earth retain'd no trace,
Save a flower springing from their burial-rod,
A shade of sadness on some kindred face,
A void and silent place
In some sweet home ;—thou hadst no wreaths for these,
Thou sunny land ! with all thy deathless trees !

“ The peasant at his door
Might sink to die, when vintage feasts were spread,
And songs on every wind !—From *thy* bright shore

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No lovelier vision floated round his head,
 Thou wert for nobler dead !
 He heard the bounding steps which round him fell,
 And sigh'd to bid the festal sun farewell !

" The slave, whose very tears
 Were a forbidden luxury, and whose breast
 Shut up the woes and burning thoughts of years,
 As in the ashes of an urn compress'd ;

He might not be thy guest !
 No gentle breathings from thy distant sky
 Came o'er *his* path, and whisper'd ' Liberty !'

" Calm, on its leaf-strewn bier,
 Unlike a gift of nature to decay,
 Too rose-like still, too beautiful, too dear,
 The child at rest before its mother lay ;
 E'en so to pass away
 With its bright smile !—Elysium ! what wert *thou*
 To her, who wept o'er that young slumberer's brow ?

" Thou hadst no home, green land !
 For the fair creature from her bosom gone,
 With life's first flowers just opening in her hand,
 And all the lovely thoughts and dreams unknown,
 Which in its clear eye shone
 Like the spring's wakening !—But that light was past—
 —Where went the dew-drop, swept before the blast ?

" Not were thy soft winds play'd,
 Not were thy waters lay in glassy sleep !—
 Fade with thy bowers, thou land of visions, fade !
 From thee no voice come o'er the gloomy deep,
 And bade man cease to weep !
 Fade with the amaranth-plain, the myrtle-grove,
 Which could not yield one hope to sorrowing love !

" For the most lov'd are they,
 Of whom Fame speaks not with her clarion-voice,
 In regal halls !—the shades o'erhang their way,
 The vale, with its deep fountains, is their choice,
 And gentle hearts rejoice
 Around their steps !—till silently they die,
 As a stream shrinks from summer's burning eye.

" And the world knows not then,
 Not then, nor ever, what pure thoughts are fled !
 Yet these are they, that on the souls of men
 Come back, when night her folding veil hath spread,
 The long remembered dead !
 But not with *thee* might aught save Glory dwell—
 Fade, fade away, thou shore of Asphodel !"

We are so firmly convinced of the intrinsic power of Mrs. Hemans' genius, that we feel a more than common interest in the success of her writings. We have reason to believe this lady a woman of that modesty and good sense, that she will not disdain to correct errors when temperately pointed out to her, or reject advice, although it comes to her from the suspected pen of a Reviewer. Mrs. Hemans knows very well that a man may reasonably find fault with a bad picture, though he cannot hold a pencil himself, and that habit, study, and observation, may enable a person to judge accurately of a composition, even if nature have denied him the actual capacity of composing himself. There are circumstances relating to this lady, which dispose us to feel much respect for her character, and we can assure her, that what we are about to say, is intended in a spirit of kindness and well-wishing.

Mrs. Hemans has not *studied* the great masters of the English language. Hence her style is not characteristic, her grammar not accurate, and her diction splendid rather than rich. We mean not that Mrs. Hemans is a stranger to the works of Spenser, Shakspeare, and Milton; but she has read them only as an amateur; she has not studied them as an artist. Her acquaintance with foreign literature, has done her indirectly much injury, though it is not irreparable; it has induced her to commence trading before she has amassed a substantial capital. It is a fatal, but a general mistake, to suppose that we acquire our native language, and understand it by the ordinary intercourse of society; a *certain* use of it indeed is acquired by the weakest capacity, and in the lowest stations of life; the degrees of command in language vary infinitely according to the infinite varieties of learning and genius; perhaps no one ever yet obtained *that* mastery over it which *might* be finally won by unremitting and exclusive study of the grand models and treasure-houses of its beauty and its riches. It is no less an error, and a more extended one, to think that to qualify and consummate a poet, the study of poetry *alone* is sufficient. It is *not* sufficient. Great and manifold as are the wealth and splendor of our poetry, yet are they far outweighed by the exhaustless riches of the prose writings of the English language. He who has not seen how this language is managed in the ever-during works of Hooker, Bacon, Milton, Taylor, and Barrow, has not seen the largest and most glorious half of its conquests and the trophies.

It is the profound and reverential study of the great authors of the Elizabethan, and immediately subsequent ages, that can alone impart an adequate knowledge of the powers of the

English language, and can impress a just sense of its genius and idiomatic character. Such a sense is absolutely necessary to a writer in these times, to preserve him from the seduction of the excessively vicious examples which are to be met with on all sides. The danger is greater in proportion to the intellectual power of the modern author. He has thoughts which the imperfection of his acquaintance with his own language, renders it impossible for him to express properly ; he has recourse instantly to some one of the thousand extravagances of diction for which he sees abundant authority in the popular writers of the day, and thinks he has given utterance to his conception with energy, when in reality he has given no utterance to it at all. Hence we have such barbarous *verbiage* as this :

“ And the *pine-woods*, their choral *hymn-notes* sending
And reeds and lyres, their Dorian melody,
With *incense-clouds* around the temple blending,
And throngs, with *laurel-boughs* before the altar bending.”

Here every thing is indistinct, and unmeaning : there is a straining after force and effect, without attaining it ; like an ill-favoured woman rouging and blanching, and all to make herself more hideous than before. No doubt, there is also an uncertainty and vagueness of *conception*, which has no small share in producing a correspondent cloudiness in the expressions ; it is at once cause and effect ; *fit et facit*. If Mrs. Hemans talks of “ *hymn-notes*,” which is a delicate monster of hers, others of inferior taste and judgment, will have their majestic “ *song-notes*,” their military “ *march-notes*,” and their enchanting “ *quadrille-notes*.” We own we cannot even guess at the meaning of “ *night-o’erpeopling dead* ;” but by a fair verbal analogy we shall soon have the “ *land-dispeopling*” essay of Malthus or the “ *land-o’erpeopling*” answer of Godwin. Surely Mrs. Hemans cannot require to be told that the printer’s-devil’s hyphen hath not that potent magic in it, that it should make those words one, which logic, and universal grammar, have put asunder. By this process, his Majesty’s revenue might be defrauded to a ruinous and indefinite extent ; for if an attorney may write seventy-two words in a folio, and he be a bad and ill-disposed subject, he has nothing to do but to fetter ten or twelve substantive words together, like the galley-slaves in Don Quixote, and he may plead stoutly, that they are all but one word. In the ever-memorable-and-never-to-be-forgotten-pages of the Morning-Post, abundantly-and-forcibly-displayed authority may be found for this practice ; but every body knows that

the newspapers are not written in English, any more than the Scotch novels, or Mr. Irving's orations.

It requires a fine ear, and an exquisite apprehension of idiom not to err in inventing new compounds ; yet there is one plain rule which logic teaches in its rudiments, viz. that the two compounds produce a *tertium aliquid*, the two words make a *third word*. If the two words retain two senses, what is the use of connecting them together ? Thus Mrs. Hemans invents "*hymn-notes*," which can mean nothing more than the "*notes of a hymn*;" the two words preserving their individuality in their forced union, like a man and a wife, whom matrimony, having been a matter of money, have united without identifying. Milton invents "*wood-notes*," which do not mean "*the notes of a wood*!" but notes or poetry of a wild and sylvan character, and perhaps something more which is felt in the compound "*wood-notes*," though not existing in the long paraphrase.

"*Sun-burst*" is really an outrage upon the language of this country.

"*Noon-day-night*," is a bull.

The sins against technical grammar in this volume are many ; the sins against logical grammar are innumerable. Mrs. Hemans must remember, that "*broke*," &c. are solecisms, and that the frequent use of them in our best writers, is an authority, but no reason. "*It was Alvar Fañez came?*" is not only bad grammar, but what is worse, and more extraordinary, a specimen of a very common London vulgarity.

These are blemishes, but they are blemishes only ; they obscure and weaken, but do by no means eclipse the light. It is in the belief of the genuine strength of that light, that we have ventured to point out freely a few of the most apparent obstacles to its attaining its full and meridian brightness. Poetry is Mrs. Hemans vocation certainly ; let it be her study. Let her aim at more concentration of thought, more intenseness of feeling, more austerity of style. Let her before all things check that tendency to extreme diffuseness which enervates the most vigorous conception. Let her be sparing in the use of similes and compounded words, which always indicate real imbecility under the garb of power ; in excess they are the epicurism of poetry. Lastly, let her not write *too much*, if it can be avoided ; the act is injurious to her intellect, and the publication of the trifles detrimental to her reputation. There are many pieces in this volume, which we shall not mention, that had been better left in the *Monthly*, or *Edinburgh Magazines*, or deposited in the archives of that foolish body of people, who meet in London, under the name

60 *The Siege of Valencia; a Dramatic Poem.*

of Eisteddvod, (as we copy it,) and celebrate Welsh bardism, and Far Faliessin and Hoel, and so forth, "in the sun's face, beneath the eye of light," forsooth; when it is an even wager that these precious Bards must pay for candles to read their speeches by. This and Mr. Irving's preaching, are the two greatest humbugs in London.

In order to leave a sweet savour on the intellectual palates of our readers, we will conclude with a few fine lines from the Siege of Valencia.

" XIMENA.

" For me, my part is done!
The flame, which dimly might have linger'd yet
A little while, hath gathered all its rays
Brightly to sink at once; and it is well!
The shadows are around me; to thy heart
Hold me, that I may die.

" ELMINA.

" My child!—What dream
Is on thy soul?—Even now thine aspect wears
Life's brightest inspiration!

" XIMENA.

" Death's!

" ELMINA.

" Away!
Thine eye hath starry clearness, and thy cheek
Doth glow beneath it with a richer hue
Than tinged its earliest flower!

" XIMENA.

" It well may be!
There are far deeper and far warmer hues
Than those which draw their colouring from the founts
Of youth, or health, or hope.

" ELMINA.

" Nay, speak not thus!
There's that about thee shining which would send
E'en through *my* heart a sunny glow of joy,
Wer't not for these sad words. The dim cold air
And solemn light, which wrap these tombs and shrines
As a pale gleaming shroud, seem kindled up
With a young spirit of ethereal hope
Caught from thy mien!—Oh no! this is not death!

" XIMENA.

" Why should not He, whose touch dissolves our chain,
Put on his robes of beauty when he comes
As a deliverer?—He hath many forms,

They should not all be fearful!—If his call
Be but our gathering to that distant land
For whose sweet waters we have pined with thirst,
Why should not its prophetic sense be borne
Into the heart's deep stillness with a breath
Of summer-winds, a voice of melody,
Solemn, yet lovely!"

ART. IX. *Italy. A Poem by Samuel Rogers. Part the First. 1823.*

To tread in the path where the steps of genius have trodden before, and to hope that flowers may be gathered which its eye has failed to discover, would appear to afford little prospect of success. Every spot which it has consecrated, acquires an interest so exquisite and perfect, that all succeeding attempts, unless supported by an equal claim, are viewed with jealousy. The scenes which it has depicted, the events around which it has shed its halo, and the minutest circumstance to which its glance has been directed, become hallowed memorials, to be approached in future only by the gifted few. Of all the regions which have been the theme of poetry, none have been eulogised with such warmth of fancy, and such enthusiasm of praise as Italy. It is the land in which the lyre was first struck, that recalled the remembrance of the melody of Greece, in her best and happiest days. It was here that the illustrious band of orators, poets, and philosophers was gathered, whose labours have been the treasure of succeeding ages. And when Europe had again sunk into the profoundest intellectual darkness, it was from "the eternal City" that the day-beam arose which was to shed its lustre over the whole civilized world. Even in more modern times it has formed the centre in which is collected all that can feast the eye, or delight the imagination. The arts have here flourished as in their native soil; while the rich and beautiful garb in which nature has clothed herself, renders it the scene to which the painter and the poet have alike delighted to direct the efforts of their genius. There are few names which have been enrolled "inter amabiles choros" whose writings do not afford allusions to this classic land: and the number is not small of those who have made it the single theme of their most successful attempts. It would therefore appear almost rash, for any one who was not conscious of higher energy, or more powerful fancy, to hope that he can produce a better delineation of scenes which

have been so often portrayed, or a new combination of images which have been so frequently, and so ably selected. Yet adventurers are still to be found on every side who are eager to solicit the notice of their reader to the observations which circumstances, or the peculiarities of their character have induced them to form: and the press continually teems with the volumes which the actual tourist and the imaginary traveller are offering to the world. No attraction of title or novelty of design has been left untried, which might afford a hope of linking the name of a writer with the remembrance of a country to which from boyhood our regards have been directed. Among those who have made it the subject of poetical effusions, the author whose work is before us, seems to claim some attention from the degree of celebrity which he acquired by his early productions. It would be in vain to institute a comparison between these and the present poem, but we cannot forbear to express a wish that instead of diverging into a track in which even the merit of success must be shared with numerous competitors, he had confined himself to the simple delineation of feeling and domestic scenes, in which he had so few rivals.

The poet commences his tour at Geneva, from which he pursues the usual route to the Alps, Como, Venice, and Florence in the neighbourhood of which he concludes what the title page announces, to be the first part of his work. It contains several episodes taken, as the preface informs us, from the Old Chroniclers. Of these however, several have been the subject of an abler pen; and the others are for the most part possessed of so little interest as to deserve no better fate than the obscurity from which they were drawn. We look in vain for rich, and vivid description of the lovely scenery by which the traveller is on every side surrounded; or for the expression of deep and ardent feeling which the subject might be expected to awaken in a cultivated, and poetical mind. There are perhaps not many passages which sink below mediocrity, but on the other hand there are none to which the mind recurs, or upon which it dwells with delight. There are few traces of that energy of thought, that "*mens divini*" which is the never-failing accompaniment of true genius.

We may quote as a favourable specimen of the general style, the lines which are devoted to the society of monks on the summit of the Great Saint Bernard, the retreat to which active, unobtruding charity has retired from the view, and the praise of men, to discharge in its noblest form, the duty of Christian benevolence. After describing his own recep-

tion, and the exterior of the hospital, rude, simple, and reared only for its use, the poet thus proceeds,

“ On the same rock beside it stood the church,
Reft of its cross, not of its sanctity;
The vesper-bell, for 'twas the vesper-hour,
Duty proclaiming thro' the wilderness,
“ All ye who hear, whatever be your work,
Stop for an instant—move your lips in prayer!”
And just beneath it, in that dreary dale,
If dale it might be called, so near to Heaven,
A little lake, where never fish leaped up,
Lay like a spot of ink amid the snow;
A star, the only one in that small sky,
On its dead surface glimmering— 'Twas a scene
Resembling nothing I had left behind,
As tho' all worldly ties were now dissolved;—
And, to incline the mind still more to thought,
To thought and sadness, on the eastern shore
Under a butting cliff stood half in shadow
A lonely chapel destined for the dead,
For such as having wandered from their way,
Had perished miserably. Side by side,
Within they lie, a mournful company,
All in their shrouds, no earth to cover them;
Their features full of life, yet motionless
In the broad day, nor soon to suffer change,
Tho' the barred windows, barred against the wolf,
Are always open!”

The succeeding section, in which the descent is described, only affords subject for regret, that a more powerful pen was wanting, to depict the sensations which must arise to every traveller of feeling, when he quits this isolated abode, so far removed from all trace of human existence, and so surrounded by the grand and sublime appearances of nature. We pass over the stories of “Jorasse” and “Marguerite de Tours,” which contain no incident which might not have been as pleasingly related in prose, and which have derived little embellishment from the hand of the poet. The view of the Alps, the barrier which so long protected Italy from the incursion of her northern neighbours; and which so long appeared to be the insurmountable limit which was placed to her enterprize, forms the subject of another chapter. The following lines are certainly not without merit.

“ Who first beholds those everlasting clouds,
Seed-time and harvest, morning noon and night,
Still when they were, steadfast, immovable;
Who first beholds the Alps—that mighty chain

Of mountains stretching on from east to west,
 So massive, yet so shadowy, so ethereal,
 As to belong rather to Heaven than Earth.
 But instantly receives into his soul
 A sense, a feeling that he loses not,
 A something that informs him 'tis a moment
 Whence he may date henceforward and for ever?"

To those who have never beheld these awful heights some conception of their appearance may be conveyed; but they who have seen them rising in solitude, and silence almost to the limits of another world, their wilds untracked by any living thing, and their summits white with unmelting snow, must feel that no power of words can adequately express the majesty with which they are clothed.

The passage of Hannibal is only slightly alluded to, and we could not forbear recalling, to the infinite disadvantage of Mr. Rogers, the exquisite colours in which the Roman historian has painted this unparalleled march. After the animated description which places the scene before our eyes, with all the forms of terror and destruction which were presented to the view of the adventurous invaders, we turn with somewhat of disgust from the uninteresting lines which our author has devoted to the same subject. The chapter entitled "Venice" contains some pleasing passages, in which the rise, and accumulated greatness of the city, with the revolutions which it underwent are depicted. The all-pervading influence of the government which could penetrate the most secret, and hidden recesses, is well described.

"What tho' a strange, mysterious Power was then,
 Moving throughout, subtle, invisible,
 And universal as the air they breathed;
 A Power that never slumbered, never pardoned,
 All eye, all ear, no where and every where,
 Entering the closet and the sanctuary,
 No place of refuge for the Doge himself;
 Most present when least thought of—nothing dropt
 In secret, when the heart was on the lips,
 Nothing in feverish sleep, but instantly
 Observed and judged—a Power that if but glanced at
 In casual converse, be it where it might,
 The speaker lowered at once his eyes, his voice,
 And pointed upward as to God in Heaven—
 What tho' that Power was there, he who lived thus,
 Pursuing Pleasure, lived as if it were not.
 But let him in the midnight air indulge
 A word, a thought against the laws of Venice,
 And in that hour he vanished from the earth."

The tale of the Foscari is not forcibly told; and it has already been selected by a writer who with numerous faults, leaves few subjects which he touches, without splendid traces of talent. The tradition of Ginevra derives little interest from the manner of its relation, and it is in fact an instance of the failure of Mr. Rogers to excite sympathy or engage the feelings, even in circumstances most calculated to produce this effect. By the view of Florence no images are suggested to the poet, which might not have occurred to an ordinary traveller—the passage, however, which concludes the volume may be quoted as one of the best which it contains.

“ But lo, the sun is setting ; earth and sky
 One blaze of glory—what but now we saw
 As tho’ it were not, though it had not been !
 He lingers yet ; and lessening to a point,
 Shines like the eye of Heaven—then withdraws ;
 And from the zenith to the utmost skirts
 All is celestial red ! The hour is come,
 When they that on the distant seas are sailing ;
 Languish from home ; and they that in the morn
 Said to sweet friends ‘ farewell,’ melt as at parting ;
 When, journeying on, the pilgrim, if he hears,
 As now we hear it—echoing round the hill,
 The bell that seems to mourn the dying day,
 Slackens his pace and sighs, and those he loved
 Loves more than ever. But, who feels it not ?
 And well may we, for we are far away.
 Let us retire, and hail it in our hearts.”

If Mr. Rogers has failed in the general effect of his poem, we are willing to ascribe it to the choice of a subject foreign from his usual train of thought, and the desultory manner in which it is treated, rather than to want of powers to succeed in one more happily selected. We cannot forbear a few remarks on the subject of blank verse, which for some reason, not easily to be ascertained, he has preferred to rhyme. The genius of our language does not admit of those distinctions of time, upon which the metrical laws of the Greek and Latin were founded. Attempts have been made to establish the fact of an analogy in this respect, but they have invariably been unsuccessful. Spenser among others has given, in his Pastoral on the death of Sir Philip Sidney, an imitation of the Iambic metre : and one of the most powerful of the present poets has proved by several similar experiments, that the alternation of feet, which con-

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stituted the rhythm of ancient verse, cannot be applied to English poetry. To supply what is in fact a defect in modern language, accent was made to perform the part of the regular succession of long, and short syllables. But even this was insufficient to preserve the distinction between verse and prose, since the commencement and close of the line would have been so slightly marked as to be frequently imperceptible, and the distribution of pauses in the verse would have made it continually degenerate into declamation. The earlier poets accordingly are invariable in the use of rhyme, which was deemed a necessary adjunct to English poetry, until Milton, borrowing from some of the inferior Italian writers, introduced blank verse.

Pope and Dryden who were undoubtedly the best acquainted of all our writers, with the metrical powers of our language, were decidedly adverse to its adoption ; and public taste has so far sided with them, that of all the works which have been written in this style, few are read without a sensation of weariness, or recurred to, unless as a task. "Poetry," says Johnson, "may subsist without rhyme, but English poetry will not often please ; nor can rhyme ever be safely spared, but when the subject is able to support itself." To Milton, Akenside, Thomson, and others whose imaginations are equally brilliant, it may be permitted to reject the adventitious aid of rhyme ; but we cannot avoid wishing that those who can lay no claim to such distinction, would seize whatever means are afforded to establish as wide a barrier as possible between verse and prose.

The notes, which fill their due space in the volume, are merely illustrative of such passages in the text as appeared to require explanation. We shall select one, which as it contains a sentiment singularly at variance with historical fact it may be worth while to notice. It is as follows : "It is remarkable that the noblest works of human genius have been produced in times of tumult ; when every man was his own master, and all things were open to all—Homer, Dante, and Milton appeared in such times ; and we may add Virgil." At this gratuitous assertion we cannot but express surprise. It is at variance with the judgment of those who have most ably viewed the subject ; and the examples which are adduced in its support, are very far from being favorable to it. That Homer lived in times of tumult there is no reason to believe. An early state of society does not necessarily imply a state of anarchy ; and in fact the patriarchal government, which was the first and principal step towards the establishment of hereditary monarchy, was more univer-

Sally adopted than any other during the early ages. And on the other hand the *Iliad* contains a system of regal power, so regular and complete that it would be absurd to suppose the author practically unacquainted with its effects. Of Dante and Milton it can hardly be said that their genius depended on living in an age of tumult, since the former wrote his chief poem before the quarrels of the Guelfs, and Ghibellines had compelled him to quit Florence; and the latter when an established, although usurping, government was in quiet possession of supreme authority. It can never be doubted that Virgil owed much of the perfection which he attained, to the protection and excitement which were afforded at the imperial court. And we owe in a great degree to the fostering hand of the monarch, the poem which none have surpassed, and which it is the highest praise of modern attempts, successfully to have imitated. The Augustan age, which our author is pleased to call "a dying blaze of the commonwealth," is the period to which we look for all that is refined and elegant in Roman literature. To enumerate the names by which it was adorned, would be to recount a large proportion of the writers from whom we have imbibed the pure stream of classic learning, and whose works force upon us the reflection that to this source we must refer much of the beauty to which our own poets lay claim. In a word it is certain that beneath the mild, and benignant influence, order, and even-handed justice, whatever conduces to mental excellence will receive the best encouragement. While the minds of men are distracted by contending factions, or anxious for the security of personal safety, a thousand causes operate, which check the progress of genius. To the intellectual no less than to the political world may be applied the saying of the sweet poet and moralist of Greece,

Ἀναρχίας τοι μᾶλλον οὐκ ἔστιν κακόν.

ART. X. *Body and Soul.* 12mo. Pp. 390. Longman and Co. 1823.

ART. XI. *Five Letters, addressed to the Rev. G. Wilkins, Vicar of St. Mary's, Nottingham; Containing Strictures on Some Parts of a Publication, entitled, "Body and Soul." By the Rev. J. H. Browne, A.M. Archdeacon of Ely, Rector of Cotgrave, and late Fellow of St. John's College, Cambridge.* 8vo. Pp. 72. Hatchard and Son. 1823.

ART. XII. *A Sixth Letter to the Rev. G. Wilkins, Vicar*

of *St. Mary's Nottingham*; in Reply to a Chapter in the Second Volume of "*Body and Soul*," entitled "*Evangelism*." By the Rev. J. H. Browne, A.M. Archdeacon of Ely, Rector of Cotgrave, and late Fellow of St. John's College, Cambridge. 8vo. Pp. 94. Hatchard and Son. 1823.

ART. XIII. *The Nottingham Controversy Impartially Reviewed: in a Letter to the Anonymous Author of "Remarks upon the Controversy lately agitated between the Rev. G. Wilkins and the Rev. J. B. Stuart."* By the Rev. Henry Evans, Curate of Eastwood. 8vo. Pp. 110. Gossling and Co. 1823.

WE are not particularly fond of a controversy in the disguise of a novel, and we ventured to hint this fact to the authors of '*Body and Soul*,' in our review of their first volume. But if this mode of warfare be not always dignified, we must acknowledge that it is occasionally effectual. And if the effect of a controversial work is to be estimated by the displeasure of the persons against whom it is directed, the authors in question have some reason to pride themselves upon a skilful selection of their weapons. Had they been contented with issuing a common pamphlet against the Methodists, its circulation might not have extended beyond the readers and conductors of a Review; and its refutation, if such a thing were vouchsafed, would have been a quiet unperusable book. But the sprightly tone, and varied incident, have raised a smile upon the friendly cheek, and called down terrible frowns from the galled and indignant adversary. A learned Archdeacon has indited no less than six epistles to the gentleman whom he charges with the offence of publication. All the printing-presses in the town and neighbourhood of Nottingham have been put in requisition by the writers of pamphlets; the din of war resounds on all sides, and in the midst of much uncharitable and railing accusation, an important subject has been fully discussed, and will, in the end, be pretty generally understood. Such stupendous consequences resulting from a religious novel, bid fair to make the appearance of similar works more frequent than we could desire.

Archdeacon Browne commences his attack upon the first volume of *Body and Soul*, by informing Mr. Mitchell, whom he understands to be the responsible editor, that the reasonings contained in the work are shallow, the statements inaccurate, and the authors altogether incompetent to handle the subjects of which they treat. These gentle rebukes, and an invective against the writers, for observing that "one

part of the Evangelical world excludes from the pale of genuine religion all who have a cheerfulness of manner and a liveliness of spirit, because, say they, these are signs of a carnal and unconverted mind," form the substance of the first epistle; and a more meagre and unsatisfactory performance was never entrusted to the postman's care.

Letter II. professes to expose the ignorance or misrepresentation of those who charge the Evangelical party with teaching, that the operations of the Holy Spirit are irresistible. And Archdeacon Browne ventures to declare that there is nothing in the writings of Cecil, Venn, Robinson, or Scott, which can impart even a degree of verisimilitude to such assertions.

Now we do not pretend to deny that opposite judgments may be formed respecting Calvinistic Predestination. Whether it involves a system of fatalism, is a question, which Archdeacon Browne has a right to answer either in the negative or the affirmative. But to say that the side to which he is opposed, has not even the shadow of verisimilitude, is not merely to insult Mr. Mitchell, but every other Anti-predestinarian that the world has produced: and we trust that we are not deficient in respect for Mr. Browne, when we condemn such an incautious declaration. Many persons have been unjustly accused of maintaining Calvinistic tenets, and Calvinism itself has been misrepresented and misunderstood. But that it is free from every thing that approaches to the outskirts of error, that it has no opponents except among the shallow, the inaccurate, and the incompetent, that all its professors are moderate and orthodox, and in no way responsible for its abuses or excess, are assertions very foolish and trifling in themselves, though not altogether out of place in the writings of one, who proceeds in his third and fourth epistles, to impute Pelagianism and Socinianism to every one who differs from him respecting justification by faith.

The authors of *Body and Soul* describe the visit of Dr. Freeman to a sick penitent, and Archdeacon Browne most indignantly condemns the languid and ineffectual manner in which the dying man is addressed. He merely overlooks two circumstances: that the poor man begins the conversation with a strong expression of contrition, and concludes his confession by saying that "he feels something more is wanted, that he knows himself to be a great sinner, and is sometimes very unhappy in his mind." To a dying person thus situated, we hesitate not to say, that the vehement harangues recommended by the Archdeacon, would do more

harm than good, and his candour as a controversialist would be placed in a more pleasing light, if he had explained the true situation of the penitent to whose case he refers. He has not failed to notice the admitted faults, but he forgets that they were admitted and bewailed by the sinner himself. We presume that this is a sufficient specimen of the temper in which 'Body and Soul' has been reviewed; and shall spare our readers the pain of perusing similar instances of fairness and moderation. Plenty of them may be found by those who take an interest in the dispute.

But while we decidedly condemn these proceedings upon the part of the letter writer, we must not be understood to applaud or justify all the expressions of the authors of the work before us. Their language is not remarkable for precision—and Archdeacon Browne has pointed out several phrases which are capable of being altered for the better. Luckily, however, for the authors, he proves that his displeasure has not been excited by their peculiar opinions or unintentional mistakes; but extends to the whole body of the Anti-Calvinistic Clergy.

"Your opinions on the doctrine of justification are communicated to the reader through the medium of a short analysis ("contained in pages 150 and 151 of your work) of the argument pursued by Mr. Young, in his elaborate discussion of that important question. I have given both the Sermon and the Notes, which relate to this subject, the most attentive and dispassionate consideration; and the result is, that I am constrained to declare, that the author appears to me to have laboured very strenuously to support an ingenious plan for virtually setting aside the doctrine of justification by faith only, while it is ostensibly defended." *Browne's Five Letters*, p. 44.

This passage is sufficient to set the question at rest, both as it regards Archdeacon Browne and Mr. Mitchell. If Mr. Mitchell be the author of *Body and Soul*, he need not be ashamed of those opinions respecting Justification, which have conferred so much celebrity upon the name of Young. And when the Archdeacon has recovered his usual suavity and self-possession, he will repent of having charged so large a portion of his clerical brethren with endeavouring to set aside the doctrine of Justification by Faith. There is a great resemblance between the fourth and sixth of these letters, and a review of Mr. Todd, which we remember to have read in one of our Evangelical Magazines. The sentiments, the phraseology, the references, the candour, the learning, and the mistakes, are much the same in both.

The second volume of *Body and Soul*, consists principally

Of a continuation of the life and adventures of the individuals who had been introduced to us last year. And it is not too much to say, that the editors have escaped the usual fate of a repeated joke, and have made the conclusion of their narrative as interesting as its commencement. Much pains appear to have been bestowed upon the chapters entitled *Evangelism* and *Grace*, which may be considered as a reply to Archdeacon Browne's Five Letters, and to which his fifth and final communication assumes the appearance of a rejoinder. We cannot consent to enter upon so many important and sacred questions, in a review of such publications as are now before us. But our opinion upon the general effect is, that both parties might have done better. While Dr. Freeman and Mr. Deacon fail to speak with the fulness and accuracy which their subject requires, Archdeacon Browne chaunts forth his thrice told tale respecting the heresies of Anti-Calvinistic Churchmen; and favours us with a long, a partial, and a most inaccurate account of the "Necessary Addition;" an account indeed, of which the principal parts have been brought forward and refuted again and again. We shall at once release our readers from this controversial jungle, and introduce them to one of the liveliest scenes which are portrayed by these entertaining writers.

"The party, accompanied by the Doctor, now on their return to Mr. Lorraine's house, were met by Mr. Deacon on his way to the Vestry, followed by three other couples, votaries of Hymen, who having accomplished the three weeks' probation which the publication of their banns required, impatiently awaited the legal union of their hands. These were accompanied by their respective friends, dressed, like themselves, in their best attire; but with a total contempt of all harmony of colour, and a laudable disregard to the quality and structure of their garb. They were of a description so common, that their examples might serve as specimens of those who daily resorted to the altar for the same purpose. The first couple that presented themselves was an elderly decent-looking man, clad in a stout, striped, buff-coloured waistcoat, very thick corderoys, and an upper garment, that might either serve as an ordinary, or as an extraordinary coat, according to the state of the weather. His bride was a fleshy, red-faced, middle-aged woman, who had long been his housekeeper, attended by a sheepish looking man, as old as the bridegroom, and who appeared either as if he had already entered into the state of matrimony under similar circumstances, or meditated doing so; while the companion of the bride resembled in form, figure, and countenance, the bride herself. The next couple was a simple looking youth, of vacant appearance, with a many-coloured silk handkerchief tied around his neck, terminating in a large projecting bow, the ends

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of which were affixed to his neck by a large gilt buckle that had formerly been the appendage of a square-toed shoe. He was accompanied by a ruddy faced female of large dimensions, who carried in her countenance a gaiety of heart, and a thoughtlessness of every thing beyond the present moment: they were attended by others, both young and old, who contemplated little more than the pleasures of a day to be devoted to festivity. The last couple were of a very different cast: both young, and both very serious; they seemed as if impelled by uncontrollable circumstances to take a step which neither contemplated with satisfaction, and this opinion seemed confirmed by the demeanor of those who attended them. As soon as the preliminary enquiries had been made, these were led out together by the Clerk, and assembled around the altar, who, when he arranged them in due order, returned to attire the Curate, and to usher him to his station. Before, however, the solemnity commenced, the Clerk whispered into the ears of the several brides, the necessity for taking off their gloves; this was an operation of some difficulty, for from the degree of nervousness, and the fever of the frame often excited to a great extent in these trying moments of existence, the long cotton-gloves which are buried in the profundity of the sleeves of gowns and spencers, from their obstinate tenacity to the flesh, can only be removed by the dint of persevering exertion, and at the expence of divers inelegant distortions of the countenance. During the time spent in these preparations, the upper part of the Church had been filled by all those vagrant persons who, at such times, and at no other, repair to witness a ceremony for which they have no reverence; but impelled by curiosity and worse motives, came to put to confusion those whom, in the excess of their idleness, they wish to annoy. Over these the Sexton kept a partial controul, which was only made perfect by the appearance of the Curate, who, from his firmness of conduct, never submitted to any interruption in the discharge of his ministerial functions. The nature and object of the sacred institution being read, the Curate advanced towards the first couple, who, to his separate questions touching their mutual consent to be joined, received answers from both in a sort of half whisper, as if afraid either to hear their own voices, or to make them audible to others. The same was now repeated to the second couple, who returned their answers in a stifled laugh, which called forth an admonition from the Curate. And when the same questions were put to the third couple, the eyes of both were cast down in profound dejection, until they declared their assent in a deep-drawn sigh, and by casting their eyes upwards to the great detriment of their eye-balls, which had well nigh disappeared altogether. The feeling Curate, struck by their manner, paused until they recovered their ordinary appearance, when he quietly asked them if the marriage now about to be solemnized had their entire concurrence, and was free from every sort of restraint. They simply replied, "We are agreed;" and at this moment the

Clerk, catching Mr. Deacon's eye, told him by a very intelligent, but silent signal, to proceed. He therefore returned again to the first couple, and thence to the others, to receive and give their hands, and to direct them in giving the troth by a mutual stipulation. The youth and his giddy bride here received a second admonition, accompanied with a threat to proceed no further in the service, but upon the express condition of their manifesting a behaviour more suited to the occasion, and to the place in which they were assembled. This rebuke was conveyed in a manner so serious, that it created evident discomfiture in the parties, while the bride's maids on the one hand, and the bridegroom's companions on the other, taking the alarm, twitched and elbowed their friends into something like apprehension, and all proceeded on reverently. The decent-looking man was now called upon to produce the ring; but for this he referred to the bride, who after some rifling of her pocket, began to empty the contents of it into the hands of her maid in search of the precious trinket. She gradually disburdened herself, by first taking out a large bunch of keys, then a black spotted handkerchief, a huswife, a pair of scissors, a brass thimble, and a pincushion; then various pieces of ginger and sealing wax, a quantity of brown paper, a lot of halfpence, and a nutmeg-grater; and, at last, a little red-coloured wooden box, the lid of which being unscrewed with a noise that set the Curate's teeth on edge, she drew from a motley collection of silver money, the valuable token, which the object of her affections now took and placed upon her hand; but whether from fear or confusion, or from the heat of the weather, her fingers, which resembled a bunch of overgrown radishes, were so swollen, that it required all the robust violence of the bridegroom, and all the silent-suffering patience of the bride to submit to the operation of having this symbol of eternity fixed upon the root of that finger which it seemed destined never to quit." *Body and Soul*, Vol. II. P. 332.

"The decent-looking man now put on a pair of spectacles which, by gripping the extremity of his nose, assumed an erect position; turning his tongue a long way out at the extremity of his mouth, and curling it in the direction of his left ear, he grasped the pen in a huge unbending hand, and after some toil and turmoil subscribed his name. His bride now taking the same implement, as if it had been the handle of a toasting fork, into her left hand, that she might the better place it between the thumb and forefinger of the other, and having in the operation squirted all the ink upon the book, commenced the labour of graving her maiden address: when laying the vacant hand upon the undried signature of her consort, after an interval of some minutes, accomplished, in the palsied perturbation of her nervous system, the point of having drawn, in a sort of Chaldee character, her Christian name; then returning the pen into the hand of the Curate, she declared her inability to do more, for that she was 'all over in a twitter.'" *Body and Soul*, Vol. II. P. 340.

That the author's talents are not limited to the ludicrous or the trifling, and that his theology does not absolutely deserve to be burned by the hands of the common hangman, will be evident upon a perusal of the following account of Dr. Freeman's death-bed.

"The curtains of the bed were now drawn aside, and the patient so raised as to be able to take the group into his view; when this was accomplished, an awful silence ensued, which for some time nothing but the sobs of those around disturbed. The dying man seemed gathering up all his strength, to make one expiring effort. More than once he essayed to speak; but he could not, and it was only upon the falling of the drops which trickled down his venerable face, that his utterance was finally unlocked. Honest John wiped these tears from his master's face with the same homely handkerchief that absorbed his own.

"My good and faithful creatures," said the dying Christian, "I have sent for you to witness the departure of one whose only hope is in his Maker: of one who knows that the merits of his Redeemer alone can make atonement for his manifold deficiencies, and finally reconcile him to God. To you I owe much for the assiduity and care which you have ever shown in my service: it is my wish to impress you with the notion of that dignity which, however apparently lessened by the lowliness of your birth and stations, you, in common, enjoy with the highest of mankind. Look now at me, and see that man, unaided by his fellow man, is the most weak and powerless of created beings. Placed beyond the reach of the kind, watchful, sympathetic aid of others, his first sufferings would be his last: believe me, therefore, that those placed by Providence in your situation can never, while they are faithful and virtuous, become the objects of a good man's contempt. The proudest of mankind will find that those whom they despise as the meanest of their fellow-creatures, can lay them under obligations which they can never discharge; and with respect to myself, I declare that I have looked upon your many patient, condescending, and untired offices of fidelity with the most grateful admiration, and these acts have ennobled you in my esteem. After my death, you will find that your services have not been forgotten by me; and as I trust you have long looked upon me as your friend as well as master, let my last injunctions sink deep into your hearts. I am now hastening to that blessed and eternal country, where all who have loved and obeyed God are already gone before me; and to this state all my hopes lead, from the conviction that I have made sincere and earnest endeavours to make myself, by the death and merits of my Redeemer, in some respect fit to receive the blessings and promises which the Gospel holds out both to you and to myself. If it be your future desire to become inheritors of the same kingdom, and partakers of the same promises, you must live 'virtuously, soberly, and godly in this present life;'—but here is

your advantage over us ; God has been pleased to entrust to your care, perhaps, a single talent ; to us he has given many more : our responsibility is, therefore, much greater than yours ; and if, with all our exertions, our zeal, and ability, we have not converted these many talents to a proper use, take care that the solitary one in your possession is not neglected ;—in other words, do your duties honestly and conscientiously, and labour for the acquisition of the knowledge of Religion. If you attain to any degree of it, you will find when you come, like me, to lie upon your last beds, that it will administer consolation when all other sources fail ; that it will inspire you with heavenly hope ; that it will disarm death of his sting, and make you welcome the ‘ coming of your God.’ Take, therefore, back to the world with you this my last admonition ; the day and hour will assuredly come, when he will be the happiest who best follows this advice. To the care of my true friend here, I now commit you ; and as long as you deserve, I am assured you will experience his favour and regard. I give you my hearty thanks for all your kindness, for all your offices of love towards me, and I pray Heaven eternally to bless you !

“ The good man seemed wholly exhausted by his efforts, but yet there played upon his countenance a holy serenity and composure, which seemed the result of an inward satisfaction,—a glow it was of the heart flushed from the first chill of death : his eyes were lifted upwards, as if in prayer, and Mr. Deacon, seizing the opportunity, knelt down with all the servants around the bed, and read with a fervent and impassioned devotion, the Litany of Bishop Andrews, so admirably suited to the time and occasion ; at the close of which this holy man of God, turning his glazing eyes first upon his friend in acknowledgment of all his kindness, and then gradually upon those surrounding him, and finally casting them upwards, as if to draw down his last blessing upon them all, with one gentle sigh yielded his soul to those angelic spirits that awaited to bear it to eternity !” *Body and Soul*, Vol. II. P. 368.

We cannot conclude this long article without a brief notice of Mr. Evans's pamphlet. The controversy to which it refers is not suited to the pages of a review ; but the moderate and Christian sentiments of Mr. Evans, and his judicious observations upon the occurrences to which he adverts, are deserving of every commendation. From the manner in which he handles the history of Calvin and Servetus, we cannot doubt that he is well skilled in Ecclesiastical History, and capable of applying it to its proper object. His remarks upon the Church Missionary Society are of great importance. We extract the conclusion of this part of the pamphlet.

“ In reference to the enquiries which you have made concerning the support which has been given by the Nottingham Clergy to Church Missionary Objects, you say, “ We ask these questions,

not because we would have them spend their zeal on such matters, and reserve none for other occasions, but because *the state of the pulse on these important points is a pretty sure indication of the disposition of the mind towards others.*" Shall I, Sir, be deemed illiberal, in considering this passage as similar in import to those already quoted from the 'Proceedings,' and in applying it to the same comment? The question, to me, is one of considerable importance: for, if, by 'the disposition of the mind,' which you look upon as so intimately connected with an interest in this Society, you mean to imply—not an exclusive attachment to Calvinistic doctrines; nor a pharisaical deportment; nor a fanatical spirit; nor an uncharitable judgment;—but merely, a frequent reflection upon the seriousness of the office which we have undertaken, and of the weighty responsibility attached to it; a strong sense of the value of religion; an ardent desire to impart to others the advantages which we enjoy; and a diligent search into, and a temperate use of, the methods by which those advantages may be best secured to our flocks:—if such has been your meaning, then have I been illiberal, not only in the conclusions at which I have arrived, but in that objection (to your strong enforcement of this Society) on which they are grounded. It happens, fortunately, that a ready solution is at hand. You, Sir, as an inhabitant of the town of Nottingham, (and such you represent yourself,) cannot be ignorant that one of the Incumbents in that town, while he differs with what are called the Evangelical Clergy, in many important points of Doctrine, yet bears a strong resemblance to them in those parts of Practice, which furnish to them a continual source of proud humility: that he is a very frequent, and animated, and energetic preacher,—that, in preaching, he applies the Gospel truths most powerfully to the consciences of his hearers, and that he is an *extempore* preacher: that, avoiding the gay and busy scenes of life, he devotes himself most peculiarly to the duties of his calling,—and those words of comfort which he diffuses in the House of God, he is not slow to dispense in the Chambers of the Sick: and that all these professional services acquire an additional grace, and are rendered more effectual, by retired manners, and by a uniformly serious and sedate demeanour. Such a man is the Rector of St. Peter's! and when, in your Survey of the Nottingham Clergy, a separate place was allotted to Mr. Wilkins, it may well be asked; why a separate place was not also found for Mr. Almond? Why was this in-part 'Evangelical' clergyman, (and, like Mary, he has chosen the *good* part,) why was he included in your ban of condemnation? Was it, although, in many respects, he resembles your party, that he is yet distinguished from it by superior talent, superior prudence, and superior moderation?—that, being a philosopher and a man of science, as well as a religionist, his comprehensive mind can grasp, and his liberal nature admit, all those causes, whether external or internal, which operate upon the human character?—that, in his judgment upon others, he fairly

weighs, and makes reasonable allowance for, those circumstances arising from peculiar constitution of body or of mind, from education, from habit, from situation, from connections, from pecuniary and domestic affairs, and from a thousand little varieties, all of which may lead to a course of thinking and acting, different to that which he himself pursues?—and that *thus* he evinced not a ‘Missionary Spirit?’ Or, Sir, Was it, that this exemplary man is too prominently connected with *another* Missionary Establishment,—acting as Secretary to the Nottingham District Committee of THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE? ‘*Master, we see one casting out devils in thy name, and he followeth not us, and we forbid him, BECAUSE HE FOLLOWETH NOT US!*’” *Evans’s Nottingham Controversy*, P. 93.

Mr. Evans takes leave of the subject in the following temperate and manly passage; and much good may be anticipated from such an excellent example, in a neighbourhood which has been agitated by more personal animosity among members of the same holy profession, than the uninitiated reader will believe.

“My letter having extended to a far greater length than I originally contemplated, I now draw it to a close: although your ‘Remarks’ would yet furnish ample ground for criticism, were I disposed to pursue it. The Calvinistic Controversy, I never intended to enter upon, because all that can be said upon the subject, *pro* and *con*, has, I believe, been said already, and better said than either you or I can say it. If, however, ~~there be~~ *any local* circumstances which render it desirable that this Controversy be agitated in our immediate neighbourhood, and by persons residing here, and that, among the ‘mighty men’ of Israel, none are ready to go forth to the valley of Elah*, there is, Sir, a youth with a sling and a stone, whose ‘heart will not fail’ him in the contest. But, I repeat, I consider such a Controversy to be altogether unnecessary, nor should I ever engage it, but upon the defensive: you will remember that Shochoh ‘belonged to Judah!’” *Ibid.* P. 106.

ART. XIV. *Memoirs of the Life of the late Mrs. Catharine Cappe. Written by herself. Second Edition.* 482 pp. Longman & Co. 1823.

THE first question a reader may be expected to ask upon the sight of this book, is, who was Mrs. Catharine Cappe? When he hears that she was the wife of an Unitarian teacher at York, he will proceed to enquire, why she should

* This illustration is so natural, as to render it hardly necessary for me to say that I had anticipated its use, previous to the publication of the second volume of ‘Body and Soul.’ See preface to that work, p. viii.

write her Memoirs? why her family should publish them? why any body should read them? and still more, why any body should review them? The last query is the only one of the party which stands the slightest chance of a satisfactory solution; and to that, therefore, we shall at once proceed.

Mrs. Catharine, the daughter of a Yorkshire clergyman named Harrison, was an intimate friend of Theophilus Lindsey, who succeeded her father in the living of Catterick, and subsequently resigned his preferment, and forsook his church, and became the founder of the Essex-Street Meeting-House. Catharine followed his example, and hence, in her own eyes at least, she became a personage of considerable importance, whose life must needs be written for the instruction of posterity. She performed her task with good humour and garrulity. A consequential, bustling body, we doubt not she must have been, and the fifty chapters into which she has divided her common-place adventures and singularly uninteresting story, and the Appendix and the Supplement which have been subjoined by survivors, and the notice of her frequent communications to the Monthly Repository, and the incessant allusions to her relationship to a great baronet in the West-Riding, are so many proofs that Mr. Lindsey, and Mr. Well-beloved, did not always make humble disciples. We have no doubt, however that in the present instance the Disciple was sincere, tolerably free from sectarian spirit, and a well-behaved, useful member of the community. But she does not exhibit much acquaintance with the controversy which deprived the Church of her support. And it is with the view of shewing the sort of character which goes to the formation of an Unitarian, and the sort of instruction which Mr. Lindsey communicated to his converts, that we notice the present volume.

It presents us with no formal vindication of the writer's tenets, but we get an insight here and there into the depth of her knowledge, the accuracy of her reasoning, and the purity of her taste. Her conversion took place at an early age.

“When my brother was eight years old, he was sent to a public school at Scorton, of which my father was one of the governors. There were many children there whose parents were members of the Kirk of Scotland, one of whom, who came from Dumfries, happened to be my brother's bed-fellow. ‘I charge you,’ said my father to him, ‘if you ever hear any of your companions laugh at little Wilson for not saying the same prayers, or repeating the same catechism which you have been taught; that you do not join them; Presbyterians, if they are virtuous and pious, ought to be as

much esteemed as if they were church people.' I knew not what the term meant, but I set it down in my mind, that Presbyterians were not to be despised for being such; and afterwards, when I became able to generalize my ideas, I thence derived an important lesson of candour, respecting those who might differ from myself in religious opinions. This circumstance, together with the following conversation, which I happened to hear between my father and some other person, whom I do not recollect, when I was about eleven or twelve years of age, entirely settled my creed for many years, in respect of two material articles. 'There can be no doubt,' said my father, 'that our Saviour Christ, was that great personage who existed with God before all ages, by whom he made the worlds, and who repeatedly appeared to Abraham, Isaac, and Jacob.' I instantly and eagerly imbibed this sentiment; this, I thought, is the very truth, I will trouble myself no more about understanding the meaning of a Trinity in Unity (about which my mind had really been perplexed,) and from that moment, without knowing the meaning of the word, I became what is called an high Arian." P. 31.

The infantine perplexities of Mrs. Cappe were shared by still younger girls. The only daughter of a deceased friend was placed under her care by the surviving parent, Mr. Winn, a Baron of the Scotch Exchequer; and the child was about five years old when the following circumstance occurred:—

"The Baron had desired that during his absence, I would hear her the Church catechism; and one morning as she was repeating it, coming to the exposition there given of what is called the Apostles' Creed, namely, 'First I learn to believe in God the Father—secondly, in God the Son—thirdly, in God the Holy Ghost'—she paused of her own accord, and counting with her little fingers, 'one two, three; now how is this—my Bible says there is but one God, and my catechism says there are three.' 'My dear, wherever they contradict each other, you must depend upon your Bible.'—'Oh, very well,' she replied, and seemed perfectly satisfied. This conversation I did not fail, after his return, to repeat to her father, commenting upon it as it appeared to deserve." P. 183.

We trust that the Baron commented in his turn. Nor indeed can we help hoping that the anecdote is fabricated. We should think it more excusable to invent such a story as the preceding, for the sake of being witty against the Catechism; than to palm off so gross and so insidious a falsehood upon little Miss Winn. Will our modern Unitarians applaud this abominable breach of trust?

The readers will probably be surprised to find that the

most eminent biblical critic, and moral theologian of the last age, is now introduced to them in the person of Mr. Joseph Cappe. His preaching in the first place, got him a good wife.

"But my greatest enjoyment was on the Sunday, in attending Mr. Cappe's chapel, in St. Saviour Gate. In that summer were preached by him the series of Sermons on the Providence and Government of God, which I afterwards prevailed upon him to publish, and which I have no difficulty in saying, exhibit a more just and comprehensive view of this great and momentous subject, than is any where else to be met with. It was my constant practice after I left chapel, to analyze the discourse, and to put down, as accurately as I was able, the general impression it produced. This was not only useful, to excite in my own mind at the time, a greater degree of attention, but also to imprint the subject afterwards more effectually on my memory, and it has eventually been productive of a far more important, because more extensive advantage; an advantage then, indeed, perfectly unforeseen, but to which I shall advert in its proper place." P. 227.

The advantage here alluded to, is that Mrs. Cappe was better able to transcribe, arrange, and correct these immortal sermons, when her husband was afflicted with a paralytic seizure. With a foresight almost præternatural, she married him for this very purpose.

"Attached as I had long been to Mr. Cappe, and preferring his society to that of any other person, this was not the sole cause of my becoming his wife. I had long deeply regretted, in common with many others, that his invaluable Scripture researches, and other fine compositions should for ever lie buried in a short-hand which had been composed by himself, and which was unintelligible to every other person. I knew but too well, that his health was not such, had he been disposed to it, as should enable him to transcribe them himself, consistently with the other duties which necessarily arose out of his situation; and I hoped that if I became a member of his family, I might in this respect be of use to him, and at the same time eventually confer an important benefit on the rising generation. There are those, perhaps, who will find it difficult to believe that this motive had any weight in the scale, and others who will deem it altogether romantic and visionary; it is, however, the simple truth; and I have long esteemed it a kind and merciful arrangement of that wise and good Providence, which alone foresees the coming event, that my mind should have been thus influenced." P. 243.

Now we beg leave positively to assure the family and friends of Mrs. Cappe—that we have no difficulty whatsoever in believing this important fact—nor shall we presume to

apply the epithets romantic and visionary to so solemn a personage as the lamented auto-biographer. We might perhaps have thought such conduct somewhat absurd, if we had suffered ourselves to be led away by our ignorance of the preacher's merits. But as his sermons are "the most just and comprehensive" in the world, and his disquisitions, as witness the following assurance, are some day or other to be highly admired, we cannot be too grateful to Mrs. Cappe for her share in their preservation.

"In the following May, 1802, I had the satisfaction of publishing the *Dissertations and Memoir*, in two octavo volumes, which had supplied me, in the preceding year, with so much interesting occupation. Prefixed to them is a portrait of the venerable author, which I caused to be engraved from the striking picture already mentioned; it is a likeness, certainly, but by no means does equal justice to the fine expression of countenance preserved in the picture itself.

"These *Dissertations* have excited considerable attention among a few enquiring persons, but the time is not yet come when their value will be fully understood, and consequently, when they will obtain their merited celebrity. One singular thing has happened to them; they have upon the whole, been quite as well received by a few liberal and learned clergymen of the Establishment, if not better than by professed Unitarian Dissenters." P. 319.

"I had been much occupied during the greater part of this year, in preparing for the press a series of *Notes* of my late husband's, on the four Gospels, formerly transcribed from his shorthand papers, and from the margin of different Bibles. The dictating from these had soothed many a long hour of languor and debility, which would otherwise have hung heavily upon him, and had doubly endeared them to me, as well on that account as for their own intrinsic merit. I considered their importance as being such, that I felt very desirous that others should benefit from them as well as myself; and I conceived that their extensive circulation would best be promoted, by endeavouring to interweave the narrative of the four Evangelists into one connected history, in their own words; placing the *Notes* at the bottom of the page, and dividing the whole into sections; adding at the end of each such reflections as might arise in my own mind, from a careful and serious perusal of each section. My first design was to publish the work in quarto, placing the book, chapter, and verse, from which the narratives were taken, in columns, by the side of the history; but not being able to take the whole risk of the expence of publishing upon myself, I was dissuaded by my bookseller from this attempt, and advised to publish in octavo; merely placing the name of the book, chapter, and verse, at the head of each section; and this was done accordingly, and the book was published in April, 1809.

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"When I considered the important light thrown upon various parts of the sacred Volume, and particularly on many of the conversations of our divine Master, by these Notes—the result of many a year of serious and patient investigation, on the part of one, whose single object was the development of Scriptural truth, whose early youth and declining age, were alike devoted to the careful study of the Scriptures in the original languages, under the deepest sense of their unspeakable importance; of one, whose investigations bore always the stamp of profound thought, of deep piety, and of original genius,—I was led to flatter myself that their acceptableness would be great, and their circulation wide and extensive. When, however, I stepped out of my closet, and took but a transient survey of the busy world around me; of the fears, the prejudices, and the enthusiasm of many; the indifference, if not absolute scepticism of more, and especially of a great portion of the literary public, for whose use these Notes were principally calculated; when I looked into the popular histories of such eloquent, specious writers as Gibbon and Hume, and many others, and saw how their genius and erudition, conforming to the false philosophy, careless habits, and dissipated manners of the age, had insensibly undermined all desire of religious knowledge and improvement, I was led to anticipate what has actually happened; that many would not look into the book, and that of the few who did, the greater part would not give themselves the trouble of reading it. The periodical publications of the day are, in general, a pretty good criterion of the popularity of the subject treated, and here the indication was most unfavourable; for with the exception of an article in the *Monthly Repository* for May, 1810, written in a high strain of praise, and duly appreciating the value and importance of the Notes; and of one in the *Eclectic Review* for 1810, speaking highly of the *Reflections*, hardly any notice has been taken of the publication. Thus discouraged, I shall not attempt in my life-time, to bring forward another edition; but perhaps I may endeavour, if I should be able, being fully persuaded of its real intrinsic value, to prepare a quarto edition for the press, on the plan originally proposed; which my executors may publish hereafter, if they should think it likely to get into circulation*. The light thrown upon many difficult passages in these Notes, is surely invaluable; particularly on the celebrated conversation of our Lord with Nicodemus, with the woman of Samaria, and many others. Of the *Reflections* it may not become me to speak; yet, as this will not appear before the public whilst the writer can have any interest in its approbation or censure, I may be allowed to say, that on a careful re-perusal, I think they can hardly be attentively read, without exciting additional interest in the character of Him, who, to adopt his own energetic, but highly

* "The Author abandoned this design; but at the time of her death was engaged in reprinting the *Reflections* in a cheap form, chiefly for the use of Tract Societies."—*Ed.*

figurative language, was indeed, "the Way, the Truth, and the Life." P. 365.

This is a sufficient specimen of silliness and egotism; and releases us from the task of quoting other and longer passages in which Mrs. Catharine Cappe undertakes to show that all men who are desirous of a good education, (p. 388), should repair to the Unitarian College at York; and avail themselves first, of "Mr. Well-beloved's own labours, and secondly, of those of two such coadjutors as the present mathematical and classical tutors, the Rev. William Turner, jun. and the Rev. John Kenrick." From these people our sons are to imbibe "the genuine Protestant principle of candid and serious investigation" between the ages of seventeen and twenty-one!—And they will also be taught that it is better to attend a meeting-house than a church, because—

"The opinions of the man who is a member of the Establishment, are identified, and his conduct is expected to be strictly in union with the religious system he openly professes; whilst the other, not being bound by any particular confession of faith, is at perfect liberty to follow the dictates of his own conscience, and to embrace whatever he believes to be really Scriptural truth, although it may, in some instances, have been explained by the officiating minister, in a manner somewhat different from his own previous conceptions of its genuine import." P. 405.

Let it be observed, that Mrs. Cappe was not an Infidel under the disguise of an Unitarian, but a sincere believer in Revelation. Her eyes were open to the progress of unbelief, and she regretted that the popularity of Gibbon and Hume interfered with the sale of her husband's Disquisitions, and her own Reflections. At the same time, the old lady was unable to perceive that her college and her congregation must be hot-beds of scepticism, and actually lamented that the conduct of a Churchman should be expected to be in union with his faith. Yet she valued herself beyond measure upon the soundness of her intellect, and fancied that she could see farther than the generality of her fellow-creatures, into the deepest and most mysterious subjects. Is she to be considered a fair specimen of those reasonable and enlightened Christians who congregate in Essex-Street upon the Sabbath-day?

ART. XV. *Elia. Essays which have appeared under that Signature in the London Magazine.* 8vo. pp. 346. 5s. 6d. Taylor and Co. 1823.

It is hardly necessary to introduce to the notice of our readers a work so well known as the series of essays which have

appeared in the London Magazine under the somewhat fanciful signature of Elia, and have lately been collected into one volume in consequence of the celebrity which many of them have separately acquired. Their merits which are transcendentally above the usual level of magazine productions, will best be examined by dividing them into three classes, Reminiscences, Extravaganzas, and Essays proper.—The first class embraces many portraits, some imaginary, some real, of things and persons which are gradually becoming obsolete for want of a little timely notice; and of which our children would have formed no distinct idea but for the assistance of this vivid and accurate recorder. The most valuable of these descriptions relate to the generation of actors just past, whose characteristics are so well hit off in those instances of which we are competent to judge, that we give implicit credence to the rest. The following portrait of the celebrated actor Dodd, in Sir Andrew Aguecheek, is no doubt as exact as that of the favourite of our youth, poor Dicky Suett; and is gracefully contrasted with the picture of his exit from life, which immediately follows.

“ Few now remember Dodd. What an Aguecheek the stage lost in him! Lovegrove, who came nearest to the old actors, revived the character some few seasons ago, and made it sufficiently grotesque; but Dodd was *it*, as it came out of nature's hands. It might be said to remain *in puris naturalibus*. In expressing slowness of apprehension this actor surpassed all others. You could see the first dawn of an idea stealing slowly over his countenance, climbing up by little and little, with a painful process, till it cleared up at last to the fulness of a twilight conception—its highest meridian. He seemed to keep back his intellect, as some have had the power to retard their pulsation. The balloon takes less time in filling, than it took to cover the expansion of his broad moony face over all its quarters with expression. A glimmer of understanding would appear in a corner of his eye, and for lack of fuel go out again. A part of his forehead would catch a little intelligence, and be a long time in communicating it to the remainder.

“ I am ill at dates, but I think it is now better than five and twenty years ago that walking in the gardens of Gray's Inn—they were then far finer than they are now—the accursed Verulam Buildings had not encroached upon all the east side of them, cutting out delicate green crinkles, and shouldering away one of two of the stately alcoves of the terrace—the survivor stands gaping and relationless as if it remembered its brother—they are still the best gardens of any of the Inns of Court, my beloved Temple not forgotten—have the gravest character, their aspect being altogether reverend and law-breathing—Bacon has left the impress of his

foot upon their gravel walks——taking my afternoon solace on a summer day upon the aforesaid terrace, a comely sad personage; came towards me, whom, from his grave air and deportment, I judged to be one of the old Benchers of the Inn. He had a serious thoughtful forehead, and seemed to be in meditations of mortality. As I have an instinctive awe of old Benchers, I was passing him with that sort of subindicative token of respect which one is apt to demonstrate towards a venerable stranger, and which rather denotes an inclination to greet him, than any positive motion of the body to that effect—a species of humility and will-worship which I observe, nine times out of ten, rather puzzles than pleases the person it is offered to—when the face turning full upon me strangely identified itself with that of Dodd. Upon close inspection I was not mistaken. But could this sad thoughtful countenance be the same vacant face of folly which I had hailed so often under circumstances of gaiety; which I had never seen without a smile, or recognised but as the usher of mirth; that looked out so formally flat in Foppington, so frothily pert in Tattle, so impotently busy in Backbite; so blankly divested of all meaning, or resolutely expressive of none, in Acres, in Fribble, and a thousand agreeable impertinences? Was this the face—full of thought and carefulness—that had so often divested itself at will of every trace of either to give me diversion, to clear my cloudy face for two or three hours at least of its furrows? Was this the face—manly, sober, intelligent,—which I had so often despised, made mocks at, made merry with? The remembrance of the freedoms which I had taken with it came upon me with a reproach of insult. I could have asked it pardon. I thought it looked upon me with a sense of injury. There is something strange as well as sad in seeing actors—your pleasant fellows particularly—subjected to and suffering the common lot—their fortunes, their casualties, their deaths, seem to belong to the scene, their actions to be amenable to poetic justice only. We can hardly connect them with more awful responsibilities. The death of this fine actor took place shortly after this meeting. He had quitted the stage some months; and, as I learned afterwards, had been in the habit of resorting daily to these gardens almost to the day of his decease. In these serious walks probably he was divesting himself of many scenic and some real vanities—weaning himself from the frivolities of the lesser and the greater theatre—doing gentle penance for a life of no very reprehensible fooleries,—taking off by degrees the buffoon mask which he might feel he had worn too long—and rehearsing for a more solemn cast of part. Dying he ‘put on the weeds of Dominic*.’” P. 311.

* “Dodd was a man of reading, and left at his death a choice collection of old English literature. I should judge him to have been a man of wit. I know one instance of an impromptu which no length of study could have bettered. My merry friend, Jem White, had seen him one evening in Aguecheek, and recognising Dodd the next day in Fleet Street, was irresistibly impelled to take off his

There is an admirably worm-eaten and obsolete gusto in the descriptions of the old South Sea clerks, perfectly in character with their dusty deserted bureau, "ever gaping wide and disclosing to view a grave court, with cloisters and pillars, with few or no traces of goers-in or comers-out;" and indeed the author himself gives us to understand, that these walking fixtures are copied faithfully, with merely the alteration of names. The characters also of Coventry and Salt, the senior benches of the middle Temple, are pointedly contrasted with each other, as are those of Boyer and Field, the masters of Christ's Hospital Grammar School. On the death of Boyer, a worthy and learned man, but as it seems, "a rabid pedant, with a heavy hand," the following bon mot of Coleridge is recorded.

" ' Poor J. B.—may all his faults be forgiven; and may he be wafted to bliss by little cherub boys, all heads and wings, with no bottoms to reproach his sublunary infirmities.' " P. 46.

In the same paper, (Christ's Hospital five and thirty years ago) the author, whom we believe to be Mr. Charles Lamb, a gentleman already known in the literary world, does justice with a friendly, and apparently a discriminating pen, to the early talent of the gifted and eccentric genius above-mentioned, and commemorates also more than one distinguished character, whose cotemporaries they were. In this, as in other instances where real persons are introduced, the essayist deserves great credit for the discrimination and gentlemanly feeling which he has shewn, "nought extenuating, nor ought setting down in malice;" and generally combining some redeeming trait with the foibles or oddities which he describes so amusingly. In no case does he appear either to squander away his praise, or to indulge a bantering propensity at the expense of the dead or living: and we cordially recommend his example to the Peters and other literary gossips of this gaping age.

The following ludicrous and at the same time painful anecdotes of the abuses of Christ's Hospital as contrasted with its present self, are given by him with great naïveté and humour, and in a manner which shews that he possesses the power of gibbeting in effigy on proper occasions.

" There was one H——, who I learned, in after days, was seen expiating some maturer offence in the hulks. (Do I flatter myself

hat and salute him as the identical Knight of the preceding evening with a ' Save you, Sir Andrew,' Dodd, not at all disconcerted at this unusual address from a stranger, with a courteous half-rebuking wave of the hand, put him off with an ' Away, Fool.' "

is fancying that this might be the planter of that name, who suffered—at Nevis, I think, or St. Kitts,—some few years since? My friend Tobin was the benevolent instrument of bringing him to the gallows.) This petty Nero actually branded a boy, who had offended him, with a red hot iron; and nearly starved forty of us, with exacting contributions, to the one half of our bread, to pamper a young ass, which, incredible as it may seem, with the connivance of the nurse's daughter (a young flame of his) he had contrived to smuggle in, and keep upon the leads of the ward, as they called our dormitories. This game went on for better than a week, till the foolish beast, not able to fare well but he must cry roast meat—happier than Caligula's minion, could he have kept his own counsel—but, foolisher, alas! than any of his species in the fables—waxing fat, and kicking, in the fulness of bread, one unlucky minute would needs proclaim his good fortune to the world below; and, laying out his simple throat, blew such a ram's horn blast, as (toppling down the walls of his own Jericho) set concealment any longer at defiance. The client was dismissed, with certain attentions, to Smithfield; but I never understood that the patron underwent any censure on the occasion. This was in the stewardship of L's admired Perry.

“Under the same *facile* administration, can L. have forgotten the cool impunity with which the nurses used to carry away openly, in open platters, for their own tables, one out of two of every hot joint, which the careful matron had been seeing scrupulously weighed out for our dinners? These things were daily practised in that magnificent apartment, which L. (grown connoisseur since, we presume) praises so highly for the grand paintings ‘by Verrio, and others,’ with which it is ‘hung round and adorned.’ But the sight of sleek well fed blue-coat boys in pictures was, at that time, I believe, little consolatory to him, or us, the living ones, who saw the better part of our provisions carried away before our faces by harpies; and ourselves reduced (with the Trojan in the hall of Dido)

“To feed our mind with idle portraiture.” P. 32.

Whether Mrs. Sarah Battle, the philosophic and eloquent commentator on Hoyle's dry text, be a real character or not, she is admirable in her way; and if compounded by the author from the traits and maxims of antiquated spinsters, the conception does him the greater credit, and shews a power of identifying himself with the thoughts and arguments of all oddities after their kind. For our own part, though uninitiated into the mysteries of “square games,” we can almost fancy we enter into their spirit while listening to the old lady's ingenious arguments in their favour.

Of his extravaganzas we must speak with more qualified praise, at the same time that we are inclined in candour to consider them as such, and to allow, in his own phrase “that

if we wrest his words beyond their fair construction, we ourselves are the April fools." Accordingly we shall not confound Mr. Lamb with his "phantom cloud of Elia," nor take his word for his professed ignorance of common geography and history. Nor shall we consider him as the apologist of swindlers and ragamuffins, because, with an indulgent feeling towards the waifs and strays of society, he has devoted a whole chapter of ingenious burlesque to the eulogy of a sort of Jeremy Diddler of his real or pretended acquaintance, and another to complaints against the successful labours of the Mendicity Society. Nay, we will even own to a feeling of indulgence for the truncated demi-centaur familiar to our early recollections as "poor Billy Bowldish," and for the two blind Tobits, his "fellow patriarchs of poverty," whom we trust that the zeal of that useful establishment has not confounded with the common herd of vagabonds and impostors. But in associating the shameless spendthrift Bigod in an act of considerate benevolence with the worthy humourist James White, Elia has introduced him into far too good company, and rendered his own serious reprobation of such characters rather doubtful in the eyes of those matter of fact people to whom he expresses such an instructive aversion in page 138.

The eulogium on roast pig, enlivened by the story of Bo-bo, is a fair and legitimate piece of good fun; intended, perhaps, as a hit at the modern mock-important school of gastronomy, with the sublime Louis Eustache Ude, at its head. Of All Fools Day it can only be said, that it is an inoffensive, and rather a tame piece of tom-foolery, suited to the occasion. But with the Essay on Munden's acting, though possessing some laughable turns, we have more serious grounds of quarrel. Intending, towards the conclusion, to be more subtle and ingenious than usual, Elia quits the easy flow of thought and diction natural to him, and refines on his own meaning till he hardly understands it. The cacodæmon of cockneyism appears suddenly to have seized on his imagination, in the shape of Mr. Lecturer Hazlitt, and to have set his sentences frisking in forced jerks, like tumblers with their legs tied. Witness the following delectable effusion,

"A table, or a joint stool, in his conception, rises into a dignity equivalent to Cassiopeia's chair. It is invested with constellatory importance. You could not speak of it with more deference, if it were mounted into the firmament. A beggar in the hands of Michael Angelo, says Fuseli, rose the Patriarch of Poverty. So the gusto of Munden antiquates and ennobles what

It touches. His pots and his ladles are as grand and primal as the seething pots and hocks seen in old prophetic vision. A tub of butter, contemplated by him, amounts to a Platonic idea. He understands a leg of mutton in its quiddity. He stands, wondering, amid the common-place materials of life, like primæval man with the sun and stars about him." P. 341.

Fie on it! Such quirks are unworthy of Elia, whose fertile genius has no occasion to produce and re-produce the same thought in different ways, with the fulsome assiduity of a man-milliner, turning the same tawdry stuff to different lights. The least touch of the Rimini school is like the twang of garlic to our nostrils, and to do Mr. L. the justice he deserves, it seldom taints his pages.

In the "Complaint of the behaviour of married people," and "the Old and the New Schoolmaster," Mr. L. probably wishes to be considered as speaking merely in the adopted character of Elia; a warm-hearted, indolent, and somewhat splenetic old bachelor, with a sly bantering vein, and a dislike to forms, and pretensions of all sorts. It would, therefore, be as preposterous to argue gravely with the misrepresentations uttered by his "Eidolon," as to serve a warrant upon a ghost; else we should condole with him on possessing a set of married acquaintances so much below the average of the Logs of Toley-street, in politeness and *savoir vivre*.

"The excessive airs which those people give themselves, founded on the ignorance of us unmarried people, would be more offensive if they were less irrational. We will allow them to understand the mysteries belonging to their own craft better than we who have not had the happiness to be made free of the company: but their arrogance is not content within these limits. If a single person presume to offer his opinion in their presence, though upon the most indifferent subject, he is immediately silenced as an incompetent person. Nay, a young married lady of my acquaintance, who, the best of the jest was, had not changed her condition above a fortnight before, in a question on which I had the misfortune to differ from her, respecting the properest mode of breeding oysters for the London market, had the assurance to ask with a sneer, how such an old Bachelor as I could pretend to know any thing about such matters." P. 292.

"One good lady whom I took the liberty of expostulating with for not showing me quite so much respect as I thought due to her husband's old friend, had the candour to confess to me that she had often heard Mr. ——— speak of me before marriage, and that she had conceived a great desire to be acquainted with me, but that the sight of me had very much disappointed her expectations;

for from her husband's representations of me, she had formed a notion that she was to see a fine, tall, officer-like looking man (I use her very words); the very reverse of which proved to be the truth." P. 299.

Gentlewomen of the present day do not practise such rudenesses, much less behave with the brutality of Testacea, and the other woman with the indigestible dog-latin name; (see page 300) and would be as surprised to recognise themselves in the paper in question, as our Vincents, and Goodalls, our Wartons and Raines, would have been to find their own likenesses in the pitiable tongue-tied Pilgarlicks described in the following passage.

"Why are we never quite at our ease in the presence of a schoolmaster?—because we are conscious that he is not quite at ease in ours.—He is awkward, and out of place, in the society of his equals. He comes like Gulliver from among his little people, and he cannot fit the stature of his understanding to yours. He cannot meet you on the square. He wants a point given him, like an indifferent whist-player. He is so used to teaching, that he wants to be teaching *you*. One of these professors, upon my complaining that these little sketches of mine were any thing but methodical, and that I was unable to make them otherwise, kindly offered to instruct me in the method by which young gentlemen in *his* seminary were taught to compose English themes.—The jests of a schoolmaster are coarse, or thin. They do not *tell out* of school. He is under the restraint of a formal and didactic hypocrisy in company, as a clergyman is under a moral one. He can no more let his intellect loose in society, than the other can his inclinations.—He is forlorn among his co-evals; his juniors cannot be his friends." P. 122.

In the essay, however, on "the Artificial Comedy of the last century," Mr. L. comes forward upon his own account, and speaks in sober earnest. His arguments in favour of Congreve and Wycherley, afford a plea to excuse every one, who, with the fool, "throws about firebrands, and saith, Am I not in sport?" Though the ribaldry of these old authors be open and manly, and preferable either to the nasty little tale of incest, which Mr. Leigh Hunt has selected from the whole of Dante, as so "cordial and refreshing," or to the aberrations of Tommy Moore's prurient angels; yet it is something to have driven such things from the stage to the closet; and whether we call it decency or hypocrisy, the age is to be congratulated on the prevalence of that matter-of-fact feeling, which in Elia's words, "affords no sanctuary and quiet Alsatia to hunted casuistry, and dares not dally with images or names of wrong." If, however, he se-

iously wishes the revival of exploded indecencies, we can only exclaim again in his own words, "God help thee, Elia! thou art sophisticated."

We turn to the third class of essays, in which the author speaks simply from his heart or his fancy, with much greater pleasure. Here it may be truly said, "Richard's himself again." Possessing in common with the rest, great humour and liveliness of allusion, as well as happiness of expression, they have also peculiar merits of their own. Frank and honest in avowing his own feelings and prejudices, arch in detecting those of others, and indulgent in sympathizing with them, he wavers between grave and gay with a grace which few, excepting the author of the Sketch Book have attained.

We should, perhaps, select the reverie of Dream-Children as one of the prettiest gems in the volume. There is a pensive and imaginative *je ne sais quoi* in it which is easier felt than described, and which sometimes reminds us of Wordsworth, sometimes of Washington Irving, but most of all, of those morning dreams which we find it difficult to analyse or describe to ourselves, and are agreeably surprised to find that another has found the art of presenting them in a distinct shape. The Quaker's Meeting, the Praise of Chimney Sweepers, and Modern Gallantry, will be read not only with pleasure, but with benefit to the better feelings. The former paper evinces a liberal candour, and a reverence for sacred things, which fully redeems any of those sallies on other subjects on which we may have had occasion to animadvert. From the praise of Chimney Sweepers we insert the following recommendation, which may operate on many who have not the courage to imitate the worthy James White in his whimsical hospitality.

"This is *Saloon*—the precocious herb-woman's darling—the delight of the early gardener, who transports his smoking cabbages by break of day from Hammersmith to Covent-garden's famed piazzas—the delight, and, oh I fear, too often the envy, of the unpennied sweep. Him shouldest thou haply encounter, with his *dan visage* pendent over the grateful steam, regale him with a sumptuous basin (it will cost thee but three half-pennies) and a slice of delicate bread and butter (an added halfpenny)—so may thy culinary fires, eased of the o'er-charged secretions from thy worse-placed hospitalities, curl up a lighter volume to the welkin—so may the descending soot never taint thy costly well-ingredienced soups—nor the odious cry, quick-reaching from street to street, of the *fired chimney*, invite the rattling engines from ten adjacent parishes, to disturb for a casual scintillation thy peace and pocket!" P. 253.

We hope, for the honour of the sex, that such a person as "sweet Susan Winstanley" really did exist, and that she did actually administer the lesson to her lover which Elia has recorded. An author who can write as follows, cannot be in earnest in those disparaging reflections on women, which we have already noticed.

"I wish the whole female world would entertain the same notion of these things that Miss Winstanley showed. Then we should see something of the spirit of consistent gallantry; and no longer witness the anomaly of the same man—a pattern of true politeness to a wife—of cold contempt, or rudeness to a sister—the idolater of his female mistress—the disparager and despiser of his no less female aunt, or unfortunate—still female—maiden cousin. Just so much respect as a woman derogates from her own sex, in whatever condition placed—her handmaid or dependent—she deserves to have diminished from herself on that score; and probably will feel the diminution, when youth and beauty, and advantages, not inseparable from sex, shall lose of their attraction. What a woman should demand of a man in courtship, or after it, is first—respect for her as she is a woman;—and next to that—to be respected by him above all other women. But let her stand upon her female character as upon a foundation; and let the attentions, incident to individual preference, be so many pretty additions and ornaments—as many, and as fanciful, as you please—to that main structure. Let her first lesson be—with sweet Susan Winstanley—to *reverence her sex*." P. 187.

We cannot take leave of Elia without acknowledging the same feeling with which we part from an agreeable and original friend, whose humour has tickled our fancy even in those instances where we did not coincide with his judgment, and for whose more essential parts of character we entertain a high esteem. He may be considered as perhaps the only writer since Sterne, who has fully entered into his spirit, and hit his peculiar vein; and this without either his tedious digressions, his obscurity, or his indelicacy.

ART. XVI. *Men and Things in 1823. A Poem: in three Epistles. With Notes. By James Shergold Boone, M.A.* 8vo. pp. 164. 5s. Hatchard & Son. 1823.

THERE is something attractive in this publication. It is satirical: and when will satire cease to be popular?—it is political: and John Bull loves politics too well to reject them in any shape:—it is poetical: and when the author inclines to be prosy, this quality is of the highest value. The satire, however, is unquestionably the best part of the volume, and

ye wish that it had been dealt out with a less sparing hand.
The inditer of the following lines cannot fail to entertain the
public whenever he sets about it in the proper spirit.

Yet, who with pencil or adventurous pen
 Can paint the passing croud of things and men?
 Too vast, too various, objects come and go,
 Like ceaseless waves that ever ebb or flow,
 What mind can grasp, can grapple with their host,
 Nor midst the living labyrinth be lost,
 I see,—and at the sight e'en fancy faints—
 Alarmists, Anarchists, Blasphemers, Saints;
 Scatterers of libels on the church and crown:
 Societies to put those libels down,
 Who swell th' amount, not make the mischief less,
 And spread the poisonous trash they would suppress;
 Reformers, Tories,—Whigs, ambiguous brood,
 Nor by themselves, nor others understood!
 A motley race; some honest—some for sale—
 Without beginning, ending, head, or tail!
 Here how and cringe, polite place-hunting slaves;
 There, popularly mad, the patriot raves:
 Together infidels and bigots bawl,
 Who pray for wildest change, or shrink from all.
 Then comes the mingled mass of themes, that gain
 The crowd's light ear, and fire a lady's brain:
 Such themes as most delight the town-bred Muse,
 And furnish food for gossip to 'the blues';
 What modes, what exhibitions, claim the sight;
 What hints were whisper'd of crim.-con, last night;
 Whose heart some sorceress of the stage attacks;
 Who shines the brightest beauty at Almack's;
 Who sets the fashions; who is married—dead;
 Who, ruin'd, sent a bullet through his head;
 What Byron meditates; what rays are thrown
 O'er the new novel of the 'great unknown.'
 How mighty Foscolo, red whisker'd man,
 Gives wondrous lectures on a wondrous plan;
 How Murray doubts in his illustrious mind
 Where best a future editor to find,
 Should Gifford sink—Oh, nature, spare him long—
 The favour'd son of science and of song!"—P. 5.

But Mr. Boone is not contented to write often thus. It is his object to instruct rather than amuse; and he graciously permits the Critics to "have their will" of his rhymes, provided they refrain from his principles. In a true spirit of contradiction we shall presume to like his verses very much, and to laugh at the solemn trifling which he would pass off for political wisdom.

The secret of the whole work is that Mr. Boone, a clever but not a humble gentleman, thinks it infinitely beneath him to be either a Whig or a Tory—and recommends a remodelling of “Men and Things,” under the joint auspices of himself and Mr. Canning. Lord Liverpool is to be a mere under-conjuror; Lord Eldon is to be turned out—“Huskisson and Robinson” are acknowledged as friends. There are fears that a certain

“cloister’d zeal

Will “palsy with its touch the powers of Peel.”

And “Grey, Tierney, Lansdowne,” at the intercession of the Muse, are to disown the Whigs, and strengthen the ranks of an enlightened administration. To us this appears rather foolish. Mr. Boone has determined to be of no party, so sets out by making a new one. His *disownment*, as the Quakers say, of every existing faction is sufficiently explicit. Yet when a ministry shall be formed with Mr. Boone either at its head or its tail, he will turn out a thorough-going party-man. This we shall prove in good time—for the present we select another specimen of his easy and agreeable verses.

“Heard ye that cry?—‘Shall ancient rules give way
To forms untried, and dreams of yesterday?
Shall abstract theories, half understood,
Loose and unfix the bounds of ill and good;
And systems, floating vaguely o’er the mind,
Disturb the moral landmarks of mankind?
The just, sound, old restraints shall men detest,
And mock religion as a priest-born jest?
What! shall the principles, obey’d so long,
Strong in themselves, and by prescription strong,
Approv’d by wisdom, sung by bards sublime,
And hallow’d by the hand of hoary time,
Now go, as veterans worn by wounds and age,
Discharg’d the service, and dismiss’d the stage;
Or sentinel, reliev’d at noon, at night,
Whose watch is done upon the rampart’s height;
Who greets his coming comrade with a smile,
Well pleas’d to rest his weary limbs awhile?
No:—still oppos’d to innovation’s sway,
They’ll hold their rightful station while they may.”

“But hark again! as frequent and as high
Sounds the full chorus of the adverse cry.
‘Shall man stand still?—or only backward move?
And are we never, never to improve?
Must fears yet goad, and superstition blind,
Restraints encumber, and oppressions grind?’

"Then comes the new morality in vogue,
Well fitted both to make and cloak a rogue,
And prove, that vice and virtue, good and ill,
From Adam's time has been mistaken still.
Kings are but men—then why respect a king?
And love of country is a silly thing.
Long prejudice has rul'd—now, wiser grown,
We owe allegiance to ourselves alone.
Why should we sermons hear—or priest-rates pay?
Let each man go to heav'n his own way.

"Thus, as old warriors have beheld on high
Angelic squadrons battling in the sky;
So, while the contest individuals wage,
Orders and principles of things engage;
Here licence, miscall'd freedom, leads the fray;
There, under order's name, despotic sway.
Alternate, prospers either wild extreme,
And Europe's fate hangs trembling on the beam.
Thus all are wrong:—yet all to vulgar sight,
Maintain a semblance and a shew of right."—P. 35.

Messrs. Canning and Boone are destined to moderate between these extremes. We spare the reader a description of all that the new coalition is to effect. But some of the things that it is not to do, are much to our taste, and we are only at a loss to understand how the doing and not doing can co-exist. For instance, the unconscious Premier in this sober cabinet is admonished by his own whipper-in to take a decided part.

"But try not thou, or thou must surely fall,
That vain, that weak endeavour, to please *all*.
Ah! shouldst thou seek to soothe now these, now those,
One faction first, and then that faction's foes;—
A see-saw thing, that vibrates to and fro,
Still restless! now too high, and now too low:
'Twixt two opinions ever doom'd to halt,
Still veering, weighing, wavering, and at fault;
Then mightier spirits shall arise than thou,
And snatch the wreath of glory from thy brow;
Shall wear the trophies from thy weakness won,
And do the good, which Canning might have done."—P. 56.

To this admonition we heartily, though humbly subscribe. How it is to be reconciled to the other ninety-nine hundredths of Mr. Boone's three epistles, we leave it to him to explain.

In imitation of an author whom he admires and quotes, but does not equal, Mr. Boone's publication is compounded of one-third verse, and two-thirds prose. And the prose, though inferior to that of the author of the *Pursuits of Literature*, is

well worth reading. The manly, unaffected, English spirit of Matthias has not been caught by his new copyist. An affectation of independence is substituted for its reality—a puling love of moderation can bear no comparison with the style or sentiments of one who took a decided part in a momentous contest. And he that rebuked Mr. Pitt in the zenith of his fame, is far above those that flatter Mr. Canning by exaggerating his popularity and his power. Yet the Notes to "*Men and Things*" contain sundry good hits—Lord Byron and Mr. Brougham are well played off, and the quotations in both instances are particularly happy. "The great body of the Whigs of England" is reduced to its proper dimensions in a passage which we regret our inability to insert. The following summary of the state of religion has a still greater claim upon our notice.

"The chapter of credulity and infidelity—superstition and irreligion—would be so long, if discussed with a carefulness at all in proportion to the magnitude and importance of the subject, that I am compelled to wait for some future opportunity of delivering my opinions. Yet two or three remarks are necessary for the purpose of explanation. Abroad, the extremes of bigotry and scepticism are trampling genuine religion to the very dust between them; like two usurpers contending for the throne of a legitimate, but enfeebled monarch. At home, our clergy must look well to their own situation, and the mighty interests confided to their charge. Their own worldly fortunes—the welfare of their establishment—the very existence of Christianity, as the religion of the country—are at stake. Gibbon, I believe, has said of the doctrines of Paganism, that 'the people thought them equally true:—the philosophers equally false:—and the magistrates equally useful.' The same, or worse, may be soon the case with Christianity in England. In Scotland there is, or was, an atheistical society, composed for the most part of philosophical striplings and freethinking apprentices. Mr. Owen, too, has thought fit to inform the world, that although he prefers Christianity, upon the whole, to any other existing form of faith, he intends to compile, for himself and his followers, a new and unexceptionable system of religion—much in the same manner, it would appear, as a man compiles a system of geography for the use of schools. Compile a system of religion!—what signification can Mr. Owen possibly attach to the word?" P. 110.

Why must we quarrel with a gentleman who circulates such just and well-timed observations? Because, in the worst sense of the word, he is a party-man. He has imbibed certain opinions, and he supports them by assertions which are not founded in fact. We proceed to prove this serious charge, and having proved it, as we shall infallibly do, may we not trust that Mr. Boone will renounce his errors, and

become converted to a purer political faith than that which he now professes?

The concluding note, (and it is of a sufficient length) "sums up the general principles contained in the foregoing epistles," and tells us first that the self-styled friends of tranquillity and order, are vainly striving to counteract the real progress of knowledge; and, secondly, that the same persons affirm that the Imperial legislature has no power to make regulations respecting the property of the Church. The reader will please to remember that the special objects of Mr. Boone's apprehension and dislike are the *Ultras*, alias the *Orangemen*, alias the *Bigots*, alias the *High Church*. And these are the causes of his distaste—they strive to counteract knowledge—and they defy Parliament!! Does Carlile more grossly misrepresent the Gospel? Does Cobbett more absurdly put his own words into his opponents mouth? We challenge Mr. Boone to shew what individual among the High Church party has been guilty of these offences! The party itself is the never-failing object of his condemnation—and he condemns them for wickedness which they abhor, and for folly which none but ideots can commit. As long as this gentleman confined his inventions to the Emperor of Russia's graceful dancing, or to Spanish enthusiasm in defence of liberty, his harmless dreams might be excused. From the latter, indeed, he seems to have been roused while his work was in the press, for what is asserted in the text as a well known truth is slurred over in the notes as a prophecy which *may* not come to pass!! But the Church and the Clergy are less liberally treated. In the verses they are found guilty of general faults—the Appendix brands them with specific crime. Mr. Boone is simple enough to believe and to say that men are to be found at Oxford and Cambridge who would preach passive obedience and the right divine of kings after the fashion of Charles II.'s chaplains. And the whole of his new-fangled partizanship, his dread of "cloistered Peel," his exclusive encomiums on Canning, and his sighs after the progress of the world, are the result of an egregious blunder. Or if he is not so silly as to think that the Bishops resist knowledge, he is uncandid enough to say so. Either he vilifies the Clergy for holding opinions which they scorn, or he scorns them upon other grounds, and sets his genius at work in order to vilify them as best he may. We conclude with repeating our original observation—that he is an agreeable satyrist, and an indifferent philosopher.

H

ART. XVII. *A Letter to the Right Honourable George Canning, on the Principle and the Administration of the English Poor Laws. By a Select Vestryman of the Parish of Putney, under the 59 Geo. 3. cap. 12. 8vo. 114 pp. Cadell. 1823.*

IN addition to the labours of the Foreign Office, Mr. Canning seems to be involved in no small portion of domestic correspondence. The present assailant requests his particular attention to the theory and practice of the Poor Laws, and the writer being himself a practical man, his remarks upon that branch of the question are of unquestionable value.

But his theory is of a different description. It has been formed upon a very limited experience. The Select Vestryman of Putney forgets that there are portions of England differently situated from the village which "it would be unbecoming in him to praise." And because he has been instrumental in reducing the rates in his own parish, he argues that they ought to be lessened all over the kingdom. We lament this imprudent proceeding. It will diminish, if not destroy the effect of his Work. The improvement which he recommends would have a better chance of adoption, if it had not been introduced by so much *general* and incorrect ratiocination. For instance, what will be thought of a writer who defends the *principle* of the Poor Laws upon the following grounds:

"The employer and the employed are in a state of constant struggle, the one to depress, and the other to raise, the rate of wages; but in this contest the latter is invariably in the end worsted.

"Wages seldom much exceed the maintenance of an individual, and never the comfortable subsistence of a moderate-sized family. Competition among labourers themselves, tacit combination among their employers, and municipal regulations prevent the most provident who have families, even in their best days, from doing more than provide for quotidian expenses. To deny a labourer assistance when sickness, casualties, the exigences of a numerous family, or decayed strength require it, and to charge him with improvidence in not having made a provision for such emergencies, is to charge him with having neglected to avail himself of an opportunity which never occurred, and to refer him to a state of things which never existed. But whilst the labourer is denied more than a bare maintenance he is an essential contributor to national and individual wealth.

"It is the application of labour to the surface of the soil, and to the various substances which constitute the materials of manu-

factures, that renders them the sources of public credit and private comfort; whilst the very hands by which they are thus made productive, are not allowed to draw more from them than what is sufficient to enable them to continue their daily toil. Is it then unjust, that, whilst the labourer is hazarding his health, wasting his strength, and wearing out the useful part of his days, for the least possible remuneration, he should look with a certainty of relief to the superfluous produce of his labour, whether the government or individuals may have availed themselves of it, when any emergency shall overtake him? It does not deprive the labourer of his just expectation to say, that his labour is unproductive except it be directed by the skill of others to some useful purpose, for that is admitting that he is a joint contributor to the beneficial result. In this partnership concern the productive results of which far exceed the necessary wants of both parties, whilst he contributes essentially in all, and equally in some cases, he draws upon the profit only for a daily subsistence, and leaves the superfluous gains in other hands. Over this surplus fund he presumes not to exercise any right or ownership, any interference with its appropriation or expenditure, and only expects that he may be permitted to look to it for assistance when disabled from labour, or when the wages of labour are insufficient for the maintenance of himself and his family. It is no sufficient answer to his demand to say, that he has received all that was covenanted to be paid him; because he was not a voluntary or conscious agent in contributing to establish the principle upon which such covenant was built. He is called upon to submit to regulations which he had no concern in establishing, to circumstances over which he had no control. His appeal is to the law of nature and the immutable principles of justice. If he were sufficiently enlightened and were admitted as an independent party to discuss the terms on which he, as one among many whose concurrent efforts were to be exerted for effecting a common object, was to contribute his share of exertion, he would stipulate for nothing less than what I here maintain to be his right. He is constantly prompted to claim the acknowledgment of this right by the strong law of self-preservation, and by a still stronger motive, the preservation of those who are dearer to him than life. To hold him guilty because he has not provided for all the certain and casual expences of life, is to mock him by charging him with not having accomplished impossibilities. To deny him that to which he has a natural right, merely because we have the power to protect ourselves in an act of injustice, is wholly inconsistent with the principles of equitable legislation." P. 6.

The assertions and arguments in this passage are equally incorrect. It is not true that a provident labourer in his best days can do no more than provide for *quotidian* expenses. It is not true that in the struggle between the employer and the employed, the latter is invariably worsted. It is not true

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that labourers, when left to themselves and unsupported by poor laws, waste their strength, and wear out their days, for the least possible remuneration. These things may be done in a land which has the benefit of compulsory levies for the poor, and in such a land our Select-Vestryman happens to reside. His imagination does not carry him to other countries, in which the demand for labour is greater than the supply, in which there is no forced bounty upon population, or in which labourers are compelled to trust entirely to themselves. But he contends for the preservation of the existing system upon the strength of abuses and mischiefs which it has produced, and which it preserves.

It is needless to enter upon a further investigation of this crude theory. Its supporter does not seem to be aware that his plan tends to destroy the temporal comforts of the labouring classes, not less than their moral character and social qualities. He assures us that England owes her greatness to the 43d of Elizabeth; that Ireland would be pacified by the introduction of a similar Statute; and that Scotland has long been in the virtual enjoyment of a poor-rate, though her inhabitants have not happened to discover the fact. He informs us (p. 43.) that few English landlords "*are more than temporarily resident upon their estates,*" and that our system has almost rendered the residence or non-residence of the proprietors of the soil a matter of indifference. After these declarations, it is better to turn at once to the practical part of the volume. The experience of the writer is confined, if we mistake not, to the space between London and Putney, where landlords certainly do not reside, and their non-residence is an evil that may be remedied or borne. But it is absurd to suppose that this particular case can be taken as a fair specimen of such a country as England.

The remarks upon the administration of the poor-laws are as just as those upon their principle are mis-conceived and erroneous. Here the writer is at home. He describes what he has done, and seen, and known, and describes it like a man of sense. Having undertaken, in conjunction with others, to oversee the Putney poor, the undertaking has been crowned with complete success; and the means by which it was secured are distinctly explained. We cannot follow him through the whole account, but recommend it to the serious consideration of every one who has parish battles to fight. We extract a description of the treatment of sturdy beggars:

"Of this order, we had, I think, in Putney, more than our fair

proportion even for this neighbourhood, with all the genuine characteristics of the species in full perfection; and whilst they were idle dependants on the parish funds, many non-parishioners were in constant employment in the place. Advice and remonstrance in cases of delinquency of any sort were not inconsistent with our plan. The vestry endeavoured to impress them with an idea of the disgraceful condition to which loss of character had reduced them, and offered to introduce them to work, which, if cheerfully accepted and assiduously pursued, would enable them, as day-labourers, gradually to slide into the best employment of the parish. They resolutely refused all employment at the ordinary wages of the place, and when it was stated to them that they would have no alternative but to accept the offer that was made them, or to starve, the vestry was reminded, with an amusing archness, by one who had not been a fortnight out of gaol; that there was yet another resource for men of their stamp. Bowing to his superior knowledge in these matters, the vestry stood corrected, and felt; that with enemies of such high pretensions, they had no choice but to take the field. They as little dreamt, indeed, of submitting to this kind of extortion as to any other, and that they successfully resisted it their evidence is, that the total amount of their disbursements under that head of expenditure, has not amounted, during the two years ending at Easter 1822, to five pounds. The means, they adopted for supporting the patient, and the specific they used for curing his disorder, was labour. I am able to state, that the labour was productive, and did not sensibly interfere with the established occupation of any parishioner. Proposals were made to the inhabitants generally to remove by wheelbarrows any rubbish, stones, dung, sand, gravel, or any other bulky and ponderous substance which might be required to be transported from one place to another. The terms asked of the employer were the sum which would be paid for the removal of any given quantity of the article in the ordinary mode by horses and carts. It was not long before considerable commissions were received for the conveyance of gravel from a neighbouring common, both from private individuals and from the surveyors of the roads. The proposal made to the paupers was, that they should work by the piece, and be paid for the measured quantity they should deliver at the appointed place: thus avoiding the necessity of constant superintendence to secure the performance of a reasonable quantity of labour, and to prevent waste on the road. The work was considered disgraceful, and the remuneration offered, which would enable a man to earn about three-fourths of the pay of a respectable day-labourer in the ordinary course of employment in the neighbourhood, was not sufficient to compensate for this objection. The offer was rejected by the paupers, and inadequacy of payment alleged as a reason. Upon having recourse to the *ultima ratio* of overseers, an appeal to the magistrates, the vestry found themselves worsted. Assured of the propriety, and not despairing

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of the possibility, of ultimately carrying their plan into execution, they submitted to a reversal of the natural order of things, and appealed from the judgment of the magistrates to the sense, (the sense of moderation,) of the paupers: they offered them their own terms. Their demand was double the sum that had been offered, and with these terms the vestry complied. They then undertook the work, and, as voluntary labourers, earned twenty-four shillings per week for the space of a fortnight. Upon presenting a proof of this to the magistrates, and representing the probable effects it might have upon the regular labourers of the parish, the vestry had no difficulty in obtaining that acquiescence and support which the embarrassment occasioned by the novelty of their scheme, had in the first instance denied them. The pay was immediately reduced to a sum per square yard which would enable an able-bodied man to earn about ten or twelve shillings per week; and unemployed men had no other means of obtaining support from the parish. As a man's earnings at this business were materially affected by the condition of the roads, it was found necessary to establish a scale of payment, graduated according to the state of the weather; and single men were placed on a lower scale than that of men with families. As the sum received was fixed, and the sum paid variable, for the conveyance of the gravel, it happened that sometimes more was paid, sometimes less, for the labour than it cost, but the balance at the end of the year was not against the parish. When the roads were in good order and the pay in consequence reduced, and the men discovered that the consumer was paying more than they were allowed for the work, they were anxious to take the job into their own hands; but such proposals were rejected; and they were reminded that the work was offered to them, not imposed upon them, and that they might withdraw from it whenever they pleased. The object of the vestry was not to employ them for a continuance; but, while relieving the parish from the burden of their maintenance, to force them to seek employment for themselves, and to be content with the average wages of the neighbourhood.

"When neither money nor other means of support could be obtained without labour, and the choice was only between work and starvation, the election was soon made. Necessity compelled the unemployed to apply for barrows, and the system of remuneration, which rewarded them only in proportion to the work performed, and in which there could be neither deception nor imposition, stimulated the most reluctant to sufficient exertion. It was soon found, that the most determined profligacy, the most confirmed habits of idleness and drunkenness, would yield to the barrow system, and the condition of a day labourer, in the ordinary walks of employment, came to be sincerely envied; but though weary of gravel wheeling: the ground was so occupied, that it was long before many of them could find any other occupation." P. 85.

The result of the enterprise is, that the rates which in 1818 amounted to 4846*l.* were reduced in 1822, to 2423*l.* and the moral condition of the poor has been raised in the same proportion. The adjoining parish of Wandsworth has effected a similar change, and we sincerely trust that the contagion will spread. An alteration in the system of the poor-laws is more to be desired than expected; the administration of them may be reformed at any period by an ordinary exertion of public spirit.

It is not surprising that so judicious a body as the Putney Vestry should desire to furnish the workhouse with religious instruction. But how could they dream of authorizing "some of the inhabitants of the parish to read on the morning and evening of every Sunday such a course of prayers, and a sermon, as might be pointed out to them as suitable to the place." (p. 97.) This system, we are assured, "was not abandoned but with the extreme regret of both parties," but it is a regret in which we profess our inability to sympathize. A workhouse ought not to be converted into a conventicle.

ART. XVIII. *A Vindication of the Reasons for withdrawing from the Hibernian Bible Society, in Answer to Charges of Misrepresentation, &c. contained in an Anonymous Letter. By James Edward Jackson, M.A. Perpetual Curate of Grange, Armagh. 8vo. pp. 226. Miliken, Dublin. 1823.*

THE peculiar feature in the history of the Hibernian Bible Society is, that it obtained a patronage of which the British and Foreign could never boast, but has not contrived to keep it. We have been repeatedly told, upon this side of the water, that the Bible Society has fallen into the hands of Dissenters, because the Clergy refused it their countenance and support. The Primate, and a large body of the Prelates and Clergy of Ireland, adopted that course which their English brethren declined, and the experiment has not succeeded. With a manliness and candour which more than counterbalance their former rashness, these distinguished personages own their error—withdrawn from an Institution of which they have discovered the real objects, and declare that the general conduct and tendency of the Bible Society are such as Churchmen cannot sanction. Then the praise with which they had been previously loaded, turns at once into contemptuous sneers, or bold defiance; and, after repeated

but fruitless endeavours to procure a restoration of their patronage, we are assured, with all gravity, that it did more harm than good. If those Churchmen who still continue to subscribe to the Bible Society, wish to know how their remonstrances or their secession will be received, we can refer them to Mr. Jackson for information.

This gentleman published unanswerable 'Reasons for withdrawing from the Hibernian Bible Society'—appealing in every instance to the Reports and other publications of the Society itself, in support of his objections and assertions. This candid proceeding has subjected him to the usual charges—of bigotry, unfairness, irreligion—and even atheism. But it has also elicited a 'Vindication' of his conduct, to which we especially call the reader's attention. The Irish part of it, is that which has the most claim to a hearing, though the whole question is most ably argued, as the following specimen will suffice to shew.

"I am no enemy to the circulation of the Scriptures—In common with Bishop Marsh, (since my opponent has done me the honor to associate my name with his) I objected only to the pernicious mode of that circulation; to principles engrafted on it, to practices connected with its detail, to penny associations and domiciliary visits, which left the minister a cypher in his own parish; to erroneous opinions inculcated; to enthusiastic pretensions set up; to absurdities delivered with solemnity of face; to all this, sublimated in speeches, and condensed in pamphlets, and unceasingly doled out under the most winning pretences, to those who were the least able to judge, whether what they received was deleterious or wholesome.

"If the Letter-Writer reply, see page 10; that the Society could not 'dispense with its reports.' The answer is obvious.—It might have done without such reports; without 10,000 copies of a pamphlet, containing Mr. Owen's instructive letters from the continent—see Br. & For. Soc. cash account in 16th Report—without the publication of the travels of Drs. Henderson, Pinkerton, Paterson, and many others—without monthly extracts, narratives, summaries, and brief views—almost every page of which productions, I speak it advisedly, contains matter, which in one shape or other, is reprehensible,—unfit to be put forth under the sanction of an enlightened clergy. It might have done without its theatrical and multiplied meetings. It is in these papers and proceedings that the opinions and extravagances of the writers and actors are embodied. If it be rejoined, that the measures complained of were calculated to increase the revenues, and to extend the influence of the Society, and thus *indirectly* to promote the sale of Bibles and Testaments;—that it was an every day's practice with other institutions, which had vastly thriven by such means—the spirit

of my answer was, that I would be concerned in no such questionable traffic; that my sole object was to circulate the Bible, and that I would have nothing to do with the distribution of 'harmless anecdotes,' and romances—or with popular meetings, in which the most voluble were expected to say something in praise of the Society, and they who said what was most extravagant, were most applauded.

"I was not reduced to the alternative of not circulating the scriptures, or of circulating them by these objectionable methods. I had a Society at hand, which, if duly seconded, was fully adequate to put the Bible into the hands of those who were likely to make a good use of it; and to this Society I determined, in future, to give my exclusive support." *Vindication*, p. 7.

A considerable portion of the pamphlet is devoted to Mr. Jackson's defence against the charge of unfair quotation; and the most unfriendly jury would be compelled to find him not guilty. He is accused of garbling and falsifying, because his opponents had nothing else to say. He had made out so strong a case of absurdity, sectarianism, spiritual pride, and self-deception, that without running down his evidence the controversy would have been at an end. The attempt therefore, was made with considerable vigour and pertinacity, but with little or no effect. The general tenor of the Reports and Monthly Extracts is such as Mr. Jackson has stated; and his description is fatal to the Society's claims upon the sober-minded members of the United Church. His account of the secession of the Irish Prelates, and its consequences, deserves to be extensively known.

"Page 82. I am sure you will regret to have again brought forward this single expression of 'Rotten Branches.'"

"I do not in the least regret it. It is an expression highly indecorous, and perfectly indefensible. It is by no means to be regarded as a single effusion of undue warmth, strikingly contrasted with the respectful terms that surround it. It is, on the contrary, quite harmless, when compared with the general tone and character of the speech, of which it forms a part. The treatment which the seceding Prelates and Clergy have experienced at the hands of the person to whom these words are attributed, and of other leading members of the Society, since it has been held up as an example of proper feeling and of Christian forbearance, provokes remark. Nor in estimating the temper and conduct of the Society's advocates towards seceders, ought the virulent invective, and the rude menaces with which the press abounded, to be entirely overlooked. For though the authors of these outrages prudently shrunk from public reprobation, and though no institution is to be made strictly answerable for what it does not avow, it is manifest that these anonymous libellers were amongst the most active, and not the

least able, of the Society's supporters : they show, therefore, of what materials the vivacious parts of the body are composed, and form a suitable comment on the alleged moderation of former proceedings. They prove, also, if that needed proof, that a burning zeal for circulating the Text of Scripture, may exist in persons unimbuéd with the spirit of its precepts. But it is with the known and official advocates of the Society that I have now to do.

" Whilst the Irish Bishops were members of the Hib. Bible Society, their patronage was loudly declared, both by Irish and English Advocates, to be a sufficient answer to all objections, as to the safety of the Church. ' Can the Church be endangered by a Society—supported by the Prelates of the Church, and by statesmen?' 12 Hib. B. Soc. Rep. p. 39. ' The force of this argument,' says Dr. Dealtry, ' has been so thoroughly felt, that it is a *main object with our adversaries* to keep it out of sight. Thus, at a time when nearly *twenty Bishops* were enrolled amongst the friends of the institution, they declared that it had received the patronage of only three or four. They could hardly attach less value to the circumstance, if we cited the authority of the same number of persons in any other profession or department in life.' Preface to Review of Norris, V*.

" Now turn the picture. ' Twenty Bishops,' including the Irish Bishops, says Dr. Dealtry, in answer to Mr. Norris, ' were enrolled amongst the friends of the Bible Society.' After the secession of the Irish Bishops, says Mr. Scholesfield, in answer to the same Mr. Norris, ' not one Prelate, I believe, has withdrawn from the Bible Society,' because the seceding Prelates had never joined it. ' The two Irish Prelates withdrew from the *Hibernian Bible Society*.' Letter to the Earl of Liverpool, note, p. 86 †.

" Will they have the Irish Prelates, or will they not? They will claim them, or not claim them, as best suits their turn. Well, then, the Irish Prelates never sanctioned the British and Foreign Society; and Dr. Dealtry's charge was most unfounded—but they were members of the Hibernian Society, and whilst they continued so, they were all in all. ' It was a kind of spiritual high treason for a Minister of the Church to revile a Society so patronised.' 12 Rep. p. 34. Disapprobation was, however, intimated by the Prelates themselves. At last, the decisive step is taken, and the secession is announced. The forbearing, the unostentatious, the intelligent, and the pious head of the Irish Church, publicly tells

" * Little did Dr. Dealtry think how soon his own words might be quoted against himself and his associates."

" † Aware,' says Mr. Owen, speaking of the formation of a Bible Society at Geneva, ' of the arts which had been used by some of the foreign journalists, both in Germany and France, to represent the British and Foreign Society, as a *Secretarian Institution*; I appealed to the list I held in my hand, as an unanswerable proof of the consideration which it enjoyed among a large portion of the members of his Majesty's government, and the guardians of our National Church.' 15 Br Rep. p. 39. ' During the whole of my journey, I endeavoured to act with simplicity and godly sincerity.'¹² Ib. 41.

them that he can go on no longer. The Archbishop of Dublin does the same. Nearly the whole Bench of Bishops, and a great majority of the Clergy, either preceded or followed their steps. And then comes Mr. Daly, and discovers, that the secession will 'act only as a pruning knife to the Society, which will lop off the dead and useless branches.' And in conclusion says he, 'we may say of the Society,' 'no weapon that is formed against it shall prosper, and every tongue that shall rise against it, *in judgment it shall condemn.*' 2d Rep. Louth Aux. B. Soc. pp. 30, 31. 'Surely,' says the Letter-Writer, p. 82, 'that charity which suffereth all things, and endureth all things, could not fail to perceive that these expressions applied merely to the *utility of the persons* is *question*, to the Bible Society. This the real meaning, was always the most obvious' to his sagacity. Why, this is the offensive meaning complained of, and the inconsistency which deserves to be exposed!

"At the same meeting, at which this speech was delivered,—a meeting sanctioned by the presence of the highest powers of the Society,—Mr. Mathias is introduced as saying,—'As to the letter of his Grace of Dublin, he had little to remark, since to unheard and *unknown* objections * no answer could be given, but that which they had just heard read. It remained only for him to *affirm*, that the Society was the same when his Grace retired from it, as when he first joined it. He found it an association of Christians of all denominations, for the circulation of the authorised version of the Scriptures, without note or comment, and *he left it precisely the same.*' 2d Rep. Louth Aux. B. Soc. p. 19. So much for his Grace of Dublin!

The treatment which the late Primate experienced on the same occasion, is to my mind still more disgusting, as it was ushered in with professions of respect for 'his station in the Church, and of gratitude for his long and liberal patronage.' 'A long and liberal patronage' is somewhat at variance with the Letter-Writer's phrase of 'the little interest the seceders had taken in the Society,' and was but indifferently requited by the epithets of 'dead and useless branches.'

"But what is Mr. Mathias's respectful comment on the Primate's Letter? 'What he,' his Grace, 'says, therefore, is only *from hearsay.*' . . . 'As to the second charge,' it does 'violence to common sense.'

"At the same meeting, allusion is made by the Rev. Robert Daly, to the two celebrated sermons advertised by the Committee—'the one to be preached in *St. George's Church, Dublin*, and the other

* The objections were publicly stated, in a *Charge* delivered at his Grace's Visitation, held in the City of Dublin, at which many clerical members of the Society, and probably some of the Committee themselves, were present; but it was not worth the while, forsooth, of the *Committee of the Hibernian Bible Society* to make inquiry as to what had been declared, in the most public and solemn manner, by so obscure a person as the Archbishop of Dublin."

in the Scots Church, Mary's Abbey.'—'The great object, on these occasions,' is declared to be, 'to furnish the friends of religion, of all denominations, with an opportunity of presenting their united thanksgivings to the God of all Grace, for the glorious work which he is carrying on by means of the various Societies, the progress of which they have been contemplating during the preceding week.' There are errors, says one, too absurd for defence; and too gross for palliation;—and this is of them. For, by what authority did the Society foist in amongst the known and stated objects for which our congregations are assembled, the purpose of presenting 'their united thanksgivings' for the progress of the various questionable spiritual enterprises of the week, *which this Committee, by its fiat, pronounces 'to be the glorious work, which the God of all Grace is carrying on!'* And what kind of congregation did this Catholic Society invite to assemble in *one of our Churches?* 'the friends of religion of *all denominations*;' the Socinian was to invoke Jesus of Nazareth as God, whom he believes to be a man like himself;—the Roman Catholic was to take a benediction from that Minister, whom he considers as an heretical intruder into the priestly office;—and the Presbyterian was patiently to behold him officiating in the very rag 'of Popery.' The whole procedure was a tissue of absurdity and presumption, well worthy of the magrangers, who *put to the vote of the meeting* a motion of thanks to Almighty God, for a distinguishing favour. 14th Hib. Soc. Rep.

Now the Primate's reprobation of this thanksgiving day, was matter of notoriety. 'I know this charge is *supposed* to have been made in very high quarters,' says Mr. Daley. 'He could not but know it. He states the very substance of the Primate's objections, as delivered in his Charge. And what are the remarks of this 'most zealous and consistent member of the Establishment?' 'To my judgment, the grounds are very shallow';—he goes on; 'and with many who use them, indicate a desire to bring forward what they think will be disreputable to the Society.' What is this but to impute motives of the most offensive kind? With some, at least, I fear, thus dwelling on *such a thing as this*, is too much in the spirit of the caviller, that is somewhere described as one, who, if he cannot find a hole, will pick one. Among the opponents of the Society there are many that in every way demand from us the most respectful construction of their opposition. But there are a set of men, whom we have every right to complain of;—men who, *in an under hand way*, misrepresent the proceedings of the Society, and poison the minds of those, who, from their situation, judge of such matters chiefly by report;—those surely are highly criminal.' This explains Mr. Mathias's *hearsay evidence*. 'There is another class of persons, not so much the object of our reprobation; but whom it is impossible to respect: men, who seem to act from no principle of their own, but are carried away by names; who are sometimes with, and sometimes against, the Society; sometimes speak in its favour, sometimes against it.

This is not manly—it is scarcely honest.' In the full career of all this uncharitableness, he stops short to utter a godly admonition—' Oh! that man would pray for direction on this important point, (most important indeed it is.) Let them consider the subject well, and not be carried about by every wind of doctrine, till at last, *they oppose the work of God himself*. I am astonished at the *obsequiousness* of some persons, &c. And I, for my part, at the presumption and *uncharitableness* of others.. This, you will perhaps say, is but general slander. Not so—the shaft is pointed against an *individual's breast*. No sooner is the pious ejaculation out of this gentleman's mouth, than he tells us whose character it is the object of his *good-natured* observations to traduce. The Archdeacon of the Diocese of Armagh, whom I have the happiness of knowing, and whom, in common with all who do know him, I most sincerely respect; on whose account, therefore, I doubly resent the foul imputation;—this Clergyman is the object of Mr. Daly's remarks. ' This' (the obsequiousness of some of the opponents) ' is very strongly exemplified by what occurred under circumstances alluded to in the early part of this day. At his Grace's Visitation, a sermon was preached, in which the preacher,' &c. Now that Preacher was known to be the Archdeacon. His sermon was published, and has met with the approbation of those, who are as well able as Mr. Daly to judge of its merits. The concluding part of the extract from the sermon quoted by Mr. Daly, is this—' I hope, while if (the Society) *continues true to its original institution*, I shall never see it hastily deserted by any of its members.' I leave the subject with Mr. Daly's charitable insinuation, which, pointed as it is against Mr. Knox's *obsequiousness*; recoils, in fact, upon the Society itself. ' I wish I could be sure,' says he, ' that the author of this sermon had not *deserted* the Society'. The concluding part of the gentleman's harangue contains strictures in the same spirit, on Mr. Hinck's Visitation sermon, which he says exemplifies ' a quaint saying; that a text is a starting post to run away from.' Mr. Daly's speech in 2d Rep. Louth Aux. B. Soc.

" Thus were these gentlemen occupied, at the very time they were controverting the Primate's declaration, that ' *it is notorious; that at the Society's meetings, speakers introduce topics, not only irrelevant to the business, but inconsistent with the avowed object of the Society, and which are injurious to the Established Church and offensive to its members.*' And we may now judge with what propriety the Letter-Writer has said, ' that it was impossible for any person to feel more concerned than his excellent friend when he found' the expression of rotten branches ' liable to an extended application.' Letter, p. 82; and with what grace it is denied; that the Society's chief advocates indulge themselves in imputing unfair motives to their opponents." P. 95.

This long extract, which we felt unwilling to injure by

abridgement, prevents our following the Author through the remainder of his reply. Its success is not confined to local matters, but extends, as we have already intimated to the general principle, particularly to that branch of it which relates to the conversion of Idolaters by the mere distribution of the Scriptures. The absurdity of such a system becomes more apparent every day.

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THE
BRITISH CRITIC

FOR AUGUST, 1823.

ART. I. *Discourses on the Rule of Life, with Reference to Things present and Things future. Consisting of a Charge, delivered May 16, 1823, to the Clergy of the Archdeaconry of London; with supplementary additions, calculated to illustrate the same subject. By Joseph Holden Pott, A.M. Archdeacon of London. 8vo. pp. 222. 7s. 6d. Rivingtons. 1823.*

THE Charge, which forms a principal part of this volume, commences with admitting the apparent plainness of the subject on which the author intends to treat—but its importance is equally self-evident. It is a question, as the Archdeacon truly says, which may seem to be familiar and ordinary, but it has peculiar difficulties, and requires the most exact regard to maxims and considerations of a very various kind. So entirely do we concur in this remark, that if we were to make any complaint against the present publication, we should say that the subject of it might have been more fully discussed. The several pieces of which the work consists, are well adapted to their respective purposes—but we should have been glad to see them brought together in a regular treatise. Every branch of an extensive question is noticed in some part of the collection; yet, where the explanations are at once so much wanted, and so valuable, it might have been better to throw them into an exact form, than leave them to be traced out by the diligence of the reader. Those, however, who are not unwilling to peruse the whole work with attention, and the larger class who will be satisfied with the summary contained in the Charge for the present year, cannot rise from the perusal without feeling indebted to the author for this addition to our sacred literature.

The nature and limits of a Christian's intercourse with the world, are topics upon which few men think, and fewer write, with precision. How easily scriptural injunctions upon

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the subject can be misunderstood, is apparent in the instance of hermits and monks. How easily and how fatally they can be neglected, is evident from the careless lives of the majority of mankind. In theory it may not be difficult to draw the boundary line between ascetic and lax principles and conduct. In practice, there are not many who can adhere to it themselves, or even instruct others to do so. The teachers, not less than the taught, are in continual danger of entertaining an undue partiality, or an undue contempt, for the world. And the only chance of introducing correct notions on the subject, is by determining, in the first place, where the medium lies; and considering, in the second, how mankind may be persuaded to observe it. On both these points, no better guide can be found among living divines, than the excellent Archdeacon of London. They are points which can never be successfully examined without piety, experience, learning, moderation, and good sense; and the light which may be thrown upon the subject by their united efforts, was never exhibited to more advantage than in the work under review.

Take, for instance, the general statement of the question which it is proposed to discuss.

“ The opposite extremes, which I shall now invite you to contemplate, in order that we may form right notions of the rule of duty, and collect a just and consistent estimate of the Christian life, with reference more especially to present things and future, consist in these two chief particulars—either where the Gospel maxims are so narrowed as to furnish only future prospects of advantage, whilst a false standard of perfection is set up above the line of ordinary duty—or where, on the other hand, a latitude is taken which admits of no restraints, however variable, but those only which exclude forbidden things, or which cut off palpable excesses. By such partial views, the whole exercise of prudence and discretion, in which the best degrees of moral excellence and human happiness consist, and which combines things present and things future in their just proportions, is destroyed; and many maxims, which should have concurrent influences and effects, are severed, to their mutual injury. Among the evils which result at any time from mispersuasion in the minds of men, they are not the least which spring from partial views. They become more difficult of cure, because, as in the several extremes which have been just stated, they have a ground of truth. What is true, then, must be carefully retained, although the misconception be exposed; for otherwise, the remedy may prove worse in its effects than the distemper.” P. 4.

Take again the answer to such as contend that our com-

forts and our sufferings must be the same in all cases as those of the primitive Christians.

“ Will you say that such losses or privations are not stated as exceptions, but that they form the general conditions of Christ's salutary law, and the very burden of his precepts? Our Lord's own words shall give the answer. He points distinctly in such cases to a tenfold recompence; he admits the special nature of the loss; he shews how the balance is to be restored; he acknowledges the loss where the present sacrifice is needful; he states it as a loss, he calls it such, he reasons so upon it. So manifest is their mistake who place such plain exceptions for the rule itself; who render them the necessary garb and indispensable conditions of the Christian calling; or who contrive to make them so by their own overweening ardour and misguided choice. We may remark accordingly, that they who in early times neglected our Lord's wise injunctions, and courted every bitter thing, as many did, were at length restrained by wiser councils when the practice became frequent in the days of early persecution. We may turn now to the case of those who in succeeding ages have made the substance of severe and bitter things, together with the rigors and privations of fantastic schemes of life, the subject of their preference, and the fixed rule of their profession. They could only do this by voluntary, self-inflicted sufferings, which have been magnified accordingly as high points of perfection. To what a pitch extravagancies of this kind are carried to this day, the Christian world can witness. But, my Rev. Brethren, the cloyster and the cord must not seek their sanctions in the pages of the Gospel.” P. 12.

Take, once more, the exposure of the absurdities of fanaticism, and the amiable apology for its votaries, which are contained in the following passages.

“ There is no rule in morals I conceive more certain (though none perhaps so often overlooked) as that which teaches us, that one kind of virtue should not be suffered to occupy the place which is designed for many. We may be sure of the truth of this maxim, for the great standard of perfection in the sovereign Lord, is subject to this rule. No one of his high attributes must be taken to exclude another. The great work of our redemption has served; as we well know, to illustrate this indubitable maxim in the fullest manner. He is a poor moralist, and not better skilled in divine things, who does not know that a narrow scheme of life, cramped and chilled on all sides, either by unbidden vows, or needless scruples, will stint the growth of moral excellence, and will contract the exercise of more virtues than it breeds or cherishes. A blind submission to an overweening guide in such matters of restraint, a compliance with those humours and conceits which good men of all persuasions have been too apt to impose on others, without regarding what is fit or proper for them, a needless or perverse ad-

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herence to our own resolves in any absolute restriction, which the rule of duty or the measures of propriety and prudence do not dictate, will create a real injury in numberless particulars of rational improvement. A false standard is erected, and the fair field of advancement and proficiency in all good attainments is exchanged for a narrow circle and a slavish course." P. 14.

"But to close these observations, I freely grant that our respect may sometimes be challenged, and that our censure may be quite disarmed, if not converted into humble admiration, when we contemplate the growth of some exalted graces formed upon such fantastic models; upon patterns ill devised, unwarranted by any word of Scripture, and subversive of the freedom of the Christian character, with its acknowledged terms of faithful service; patterns unsupported by the rule of reason, turned aside from common instances of duty, nay, diverted from the whole sphere which is allotted for the trial and proficiency of man. We cease almost to condemn the whimsical and strange mode of husbandry which cuts off many a fruitful branch, and maims the tree so rudely on all sides—we forgive the wrong, when we find, perhaps, such fruit as we have rarely seen, upon the single shoot which this forced and barbarous mode of culture suffers to remain. We cannot look with scorn upon a sample which exceeds the common growth and bearing of the climate and the soil. But let us guard our own minds and those of others (of the tender and the young especially) against these grounds of error and delusion, which however thus excused, remain the same." P. 17.

In all respects this is well said—but its peculiar merit is that it adheres rigidly to the line. The enthusiastic will admit the propriety of such cautions as these—the lukewarm cannot object to the other side of the picture.

"Because the Gospel does not refuse its sanctions to our temporal concerns, but shews how they may be entertained without servile fear, and ordered to good ends, many seem to have concluded, that they are at liberty by all means, short of evil ones, to strive incessantly for worldly acquisitions, or to be occupied in unremitting courses of indulgence. They forget the preference which is required at all times to things of the highest value. They overlook that limit which makes it often needful to restrain the feelings of attachment to things present, however good and lawful, from a right conviction of the strength of those affections, which, indeed, have both good and evil tendencies, but which, in the present state of man, require particularly to be resisted and controlled on that side which leans to evil, or they will usurp a noxious empire in the human breast. Of that faulty bias, the fruit of human frailty, the remedies are gradual here, and will only find their full effect hereafter. If such conflicting inclinations are adverted to at all by those of whom we have just spoken, it is not in order to restrain

them, but to draw excuses from them, rather than to call forth better resolutions, or to rouse a diligent and vigilant exertion for removing obstacles, or for shunning dangers. Such men, therefore, lose sight of that prudent needful self-denial, which forms one fit ground of exception to the Christian's lawful liberty; an exception often needful, but always subject to the rules of prudence and discretion, that it may serve the ends of caution or correction, of excitement or proficiency. 'All things,' said our Lord's Apostle, 'are lawful unto me, but all things are not expedient:' where he establishes the lawful use, which he neither cancels nor renounces, but points to the suitable exceptions where they might be proper, or conducive to some special purpose of advantage. They who have a solid and enduring happiness laid up for them in a better scene, must be willing to contend. That word contend, with all its emblems, meets us in all parts of the sacred page: it describes a state of conflict and of difficulty, in which hours of ease and prosperous seasons may intermingle, and may be desired; but they must be guarded with much watchfulness; they are not without alarms and oppositions from within and from without. And thus the duties of a prudent self-denial find their place amidst the privileges of the law of liberty and the state of grace." P. 27.

We cannot refrain from extracting two more passages upon these subjects. The first is contained in a sermon upon the friendship of the world, and the second in a sermon upon "Vanity of vanities." They illustrate with peculiar felicity the principles which have been previously laid down in the Charge, and they may serve at the same time as an adequate specimen of the supplementary additions with which the Charge is now given to the public.

"In order now that we may take in every just and reasonable application of the text, let us consider further, in the last place, in what instances that pernicious friendship, of which St. James speaks, may be contracted even where there is less appearance of scandal and offence. Although it behoves us to avoid mistaken apprehensions of the nature of things present, which may operate to our own hurt, and to the injury of many, if we form such schemes of life as are rigorous and narrow, painful to ourselves and discouraging to others; yet we are not less bound to remember that there is something more to be considered than just what is lawful on the one part, and forbidden on the other. If man was what he once was, when he came from the hands of his Creator, it would be enough for him to know what is permitted and what lies under prohibition: but if he be weak, if there be none whole, so as never to require the aid of discipline and the cup of medicine; if man be prone to devious courses, if he be never wise enough to walk with perfect safety amidst snares and dangers, or to keep himself secure from all surprises; if his better purposes be

subject to relapses, which often set him further from the mark at which he aims, and leave much space to be recovered; if it be hard for him to walk to the very edge of lawful ground, and not to miss the line which should not be transgressed—then shall we find the place for stricter rules than those which respect things merely lawful or unlawful, though such indeed are the only fixed rules and never changing standard of things good or evil. If no man can make a true proficiency in good attainments who has never learned to yield some portion of his liberty in present things, in order that he may not be brought under their dominion; if the straits or difficulties which are to be encountered in a good cause will be sure to dishearten him who has never been accustomed to make seasonable sacrifices of his wonted freedom for some salutary purpose; if they who are resolved to suffer no privation till they be compelled, will be less apt for many calls which bring their trials and vexations with them, and will also fall short of many measures of improvement which they should attain: then certain it is that there is room for self-denial, duly exercised within the bounds of prudence; for prudence is the moderator, and the Lord of all things, which are left free to our choice, and the rule is still the same, cease to do evil; learn to do well." P. 72.

"The day of separation from things sublunary must arrive, and how bitter will it prove to those who have never made them serviceable to a better hope or conducive to those improvements of the mind and disposition which are not subject to destruction. But where present things are valued for the present benefit which they may render to ourselves and others in what is needful for us, and proper to our state, and by the same rule good for that of others; and where they are made to serve a future benefit, which is a thousand fold more excellent; how good, how noble, is the use of such things; how lawful in itself, how just, how much allied to every branch of moral and religious duty, and to the best improvements of which the nature and the character of man is capable. There is, perhaps, no one virtue, no one Christian grace, (and all virtues are included in those graces) there is, perhaps, no one point of duty which can be exercised aright, without a just attention to the real value of things present, and a proper application of them in the same respects. Is it equal justice in our dealings, with a punctual fidelity in all engagements, which we have to testify? The narrow minded on the one hand, or the careless and profuse on the other, will indeed be sure to be defaulters; but hardly more so than he who is abstracted utterly and quite indifferent to such concerns. Is it kindness and good-will which is required? The miser's hand is closed still, and the hand of the prodigal continues empty, because neither have considered the true value of the goods of this life; but the victim to some gloomy superstition will bid fair to lend as little succour to such useful purposes, though less culpable in his choice and habits than the former two. Is it patience under sudden and extensive losses which is requisite? He

who loses all that he has ever learned to think desirable, will be desolate indeed, but not resigned; and he loses that of which he never knew the value, whether it be by a wanton carelessness, or by a studied or an overstrained indifference, will not exercise a sober or becoming resignation, or yield that tribute with the best grace to the Sovereign Lord." P. 91.

The inquiry into the exaggerated notions of some heathen schools of morality, and the answer to Paley's doctrine—that certain virtues, such as friendship and patriotism, are excluded from the Christian scheme of morals, are topics into the consideration of which we cannot at present enter. On both of them the Archdeacon of London furnishes us with many valuable observations. There is another subject on which he has not dwelt quite so fully as we could desire; which appears more immediately connected with his main object, namely, how mankind may be effectually exhorted to observe that golden mean which has been described with such eloquence and truth.

Among those who are most deeply sensible of the dangers of this world's friendship, some enter upon the subject with very slight preparation, and think that it is sufficient to preach earnestly, without any attempt at preaching accurately. They denounce the world and its enjoyments in terms, which lead at once to the monastery. And as their practice is in no wise conformable to their precepts, they expose the Christian cause to the charge of inconsistency, they unsettle the minds of weak men; and they tempt others to err upon the opposite side by omitting all mention of a doctrine which is so often exaggerated and abused. It is impossible to justify either of these extremes. They proceed in reality from ignorance or from carelessness, and inflict a serious wound upon the Church, in whose name they are adopted. But the former is occasionally defended upon specious grounds. We are told that men never act up to their imaginary standard of excellence; and that the mark is hit by those only who aim above it. On the strength of a few proverbs and similes, we are required to approve of extravagance and distortion, and are referred to the crowds in the tent and the tabernacle as unanswerable proofs of their effect. Archdeacon Pott, as might be expected, takes a very different view of the question. No one ever stood more clear of encouraging undue compliance with the world; no one better knows the inefficiency and the mischief of a fanatical opposition to its innocent customs.

"The love of dictating to others in religious matters, according

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to a man's peculiar humour, is incident to well meaning persons. Let us then be sure to take such admonitions in good part, even when the Monitors may chuse to set up their own habits as the standard of religion, and perhaps as the tests of piety and grace. Concerning real blemishes, let no reproof be spared, and let such censures and advices never be regarded with resentment. Let all deviations from character and duty, be exposed to view, and condemned in any sober way. Again, if admonitions be proposed to us with regard to things which are of little moment, nay, if they should chance to be nice or narrow, scrupulous or harsh, provided they be well intended, let us take them in good part. Let us be ready always to prove ourselves; to examine whether that which we allow in our deportment, be entitled to the deliberate approbation of the conscience. Let us never shun that test, or retain one habit which shall not be able to abide that scrutiny. But let us remember that we have the laws and lessons of our Lord, the privileges of his covenant, and the sober rules of our spiritual household for our guidance and direction. There are no persons in all society more obnoxious to voluntary censures, than we are; none upon whom they are bestowed more freely. I am far from wishing that any limits should be put to this freedom, except the limits of sound reason, and of Christian charity. I will explain a little further, why I think these limits should be put. Where a great deal of zeal is laid out in reproofs, with very little reason, many inconveniences will follow. Indifferent things will be magnified into crimes. But he who is told that a thing is sinful, which he knows to be indifferent, will despise the monitor. He will never benefit at all by such mistaken censures. He, on the other hand, who is told to study his own case, and to consider the effects of things upon his own mind, may find, perhaps, that he has something to correct, something which requires to be rescinded. Thus the first Censor will overshoot his mark, but the other, who is more rational and candid, is more searching and effectual in his applications. He will point out many a remedy which fierce and violent opinions will not furnish. He will put many a limit which positive and injudicious zeal will not induce one reasonable person to adopt." P. 44.

To this head we may also refer a useful observation in the first Charge, respecting religious books. The Archdeacon has adverted in several parts of his work to the effects which in our renewed intercourse with continental nations, may be produced upon the inexperienced by Popery. His warning against Popish books is not uncalled for, nor we trust will it be vain.

"Something surely may be due to those who are of all others the most susceptible of good impressions, and the most easily affected by what shall bear but the semblance of religious motives

or persuasions; the young, the docile, the prompt and inexperienced in the Christian school. I confess I have sometimes wondered that divines of much eminence in our Church should have employed their pains in giving to their countrymen in their own tongue the writings of Asceticks of other countries and communions, fitted for the gloomy and fanatical abstractions of a visionary and secluded life, when our own shelves are so well furnished with the best and most judicious transcripts of the Christian pattern conformable in all points with its known rules and examples in the sacred volume. What member of our own Church can have reason to prefer the flights of fantastic devotees to the solid treatises of our own guides, of persons so well versed in spiritual things as Taylor, Hall, and Hammond; as Patrick, Tillotson and Kidder; as Synge, and Sherlock; Fleetwood, Sharp and Stillingfleet; as Secker, Scott, and Lucas? And once more let those who press things upon others from the bias it may be of their own peculiar temper, consider, if they have not learned an utter scorn for rules of common prudence, as well as for the privilege of Christian freedom, that they who frame high schemes and make their own advances in them; may have good reserves of sober judgment; they may retreat in due time when they find themselves bewildered, or when experience reads a better lesson; but the fervor which they kindle in another's breast may rise higher and last longer, and be followed by that fixed cast of mind and temper against which neither reason nor persuasion may be able to prevail. Let men be contented to call things by right names, not confounding what is innocent and blameless, indifferent and perhaps good and beneficial in their place and order, with things sinful, and they may reap a benefit themselves and leave others too to find the same advantage from blameless things, which after all are much more easily renounced and trampled than wisely regulated and directed to good ends. Let others too beware of putting soft names upon ill things, and defending careless, indolent, or trifling habits by the just and lawful privilege of Christian liberty. Let them adopt due caution in their own ways, and put wise restrictions where what is only blameless may enlarge its bounds in undue measures, or win too much on the affections.

“By such discriminations we may preserve ourselves and others from the mischiefs and illusions of mistaken zeal, and from the self-gratulations, or self-flatteries, the sloth and scandal of a careless and unprofitable course.” P. 34.

As a case in point, we may remind the reader that the fanaticism of the primitive Methodists was the legitimate offspring of this austerity, and that they learned their austerity from Thomas à Kempis.

ART. II. *Memoirs of the Marchioness de Bonchamps, on la Vendée; edited by the Countess de Genlis. Translated from the French.* 8vo. 190pp. 5s. Knight. 1823.

CHARLES Melchior Arthus, Marquis de Bonchamps, was born on the 10th of May, 1760, of one of the most ancient families in the province of Anjou. He is described to have been endowed by nature with a manly countenance and figure, warm feelings, and a quick understanding. His abilities were cultivated by a regular education, and by assiduous study. Like most of the French *Noblesse* under the old *regime*, he entered the army at an early age; and during his youthful service he signalized himself, not only by high *personal*, but, what is far more extraordinary in a seldier and a Frenchman, by high *moral* courage. He was never known to be involved in a duel; and, on one occasion, when he had received a challenge from the celebrated Stofflet, his character stood sufficiently above imputation to permit him to return this dignified reply, "No, Sir, I will not accept your defiance. God and the King can alone dispose of *my* life; and our cause would lose too much if it were deprived of *yours*."

The Marquis de Bonchamps served first as a lieutenant in India. Here he was promoted to a captainship of grenadiers under the Duke de Damas. At the conclusion of the war he was attacked, on the voyage home, by a fit of lethargy, which affected him so strongly, that he was supposed for some time to be dead, and an order was already given to throw his body overboard. Through the intercession of one of his own serjeants, Villefranche, a short respite was granted, and the care of this sincere, though humble friend, soon restored him to animation. On his return, he married the heroic lady from whose recitals the Countess de Genlis has put together these interesting and affecting Memoirs.

The Marchioness de Bonchamps, whose maiden name we do not learn from the volume before us, was of an ancient family of the province of Maine. Her forefathers were distinguished for their loyalty, and for the favour of the Monarchs under whom they flourished. As far back as the reign of Henry II. one of these noble ancestors, François de Scepeaux, Sire de Vielleville, had been a Marshal of France: and the Marchioness brought as a dowry hereditary sentiments of fidelity to the Throne equally deep rooted with those of the House into which she was incorporated. She had received the customary education of her time and country; and she passed from the tranquil monotony of a

convent, into the bloody and eventful scenes of which she is here a narrator.

It was on the very eve of the Revolution that these ill-fated nuptials were solemnized. Two months were passed in retirement at M. de Bonchamps' chateau, and during that time "all promised a happiness of which nothing could disturb the charm and the purity." The Marquis was too soon called off to his regiment. After a six months' absence he returned, and, in the words of the Marchioness, "this reunion caused me the last pure and unmixed joy which I have tasted on earth." The oath, which at an early period was required by the revolutionary faction from the army, was rejected by the Marquis as contrary to the royal dignity and true interests of France, and under this impression he resigned his commission, and determined to retire to his estates; little foreseeing the terrific storm which was soon about to tear him from repose and domesticity.

At the first call of duty he hastened to Paris, for his was not a temper to shrink from the task imposed upon him by his rank, nor to shun danger, if by encountering it he could be useful to the principles which he valued far beyond life. The Marchioness accompanied him, and during the butcheries of the 2d of September, MM. Henri de la Rochejaquelein and Charles d'Autichamp found a place of safety under their roof. The house of the Marquis was soon exposed to domiciliary visits. He was accused of concealing gunpowder in it; and a barrel which he had really buried in his garden fortunately escaped the observation of the Jacobin spies: and he was thus perhaps saved from the scaffold, or the still more dreadful ferocity of the delirious rabble. No hope remained of assisting the royal cause by a longer stay in Paris, and he determined once again to revisit his Chateau de la Baronnière. A law couched in the fantastic phraseology of the Convention at that time permitted the free circulation "*des personnes et des grains*." It was passed as a trap for the unwary, in order that those who thought by flying to save themselves from the bloody pursuit of the Committee of Public Safety, might the more readily be seized by the armed bodies who were scattered widely over the provinces; and by the very act of retreat from the Capital might furnish evidence against themselves of their disapproval of the Revolution. The darkness of night alone, on one occasion, during their journey, saved the Marquis and Marchioness from arrest. They passed through a whole battalion of troops who were lying in wait for travellers.

On his return to Anjou the Marquis was summoned before-

the tribunal of the department of the Maine-et-Loire to answer a charge of sedition. From this he extricated himself; but he had nearly fallen a victim to an artifice by which some labourers on his property were bribed to raise a cap of liberty on a tree, and then to insult it with shouts of "down with it, down with it." He escaped this peril also; but the announcement of the murder of the King again threatened his life, and his grief and horror produced a dangerous illness. From this malady he was roused by the enthusiastic spirit of loyalty which now animated the Vendéans to resistance. A decree of the Convention had ordered a levy of 300,000 men. It was met by a general rising throughout the Bocage. The whole population, as one man, flew to arms, and a second decree of the Convention instructed the troops which were sent against the insurgents **UTTERLY TO DESTROY La Vendée, to EXTERMINATE MEN, WOMEN, CHILDREN, ANIMALS AND VEGETATION.** On the day of levy open hostilities commenced. A piece of artillery was discharged at the recusants. They seized the gun, dispersed the gendarmerie, and possessed themselves of the Republican papers and treasury, and a few stand of arms. Leaders were still wanting to complete their organization, and M. de Bonchamps was naturally the first to whom they turned for support and guidance.

M. de Bonchamps hesitated only till he had assured himself of the fidelity of his applicants. He then set out to Saint Florent in company with the deputation which had addressed him. Two children, a boy and a girl, had crowned his union, and the pregnancy of the Marchioness alone prevented her from accompanying her husband. At parting he addressed her in these noble and memorable words.

"Arm yourself with courage, redouble your patience and resignation—you will have need of them. We must not deceive ourselves;—we must not aim at worldly rewards—they would be below the purity of our motives and the sanctity of our cause. We must not even pretend to human glory; civil wars give not that *. We shall see our houses burned, we shall be plundered, persecuted,

* "His own words; an admirable and extraordinary saying for the chief of a party. This saying is, however, an exaggeration, or to speak more correctly, it fails of truth. This is, perhaps, the only time in which the want of justice in an assertion has been sublime, for it proves the candour, the heavenly sentiments, and the perfect renunciation of human motives, in this hero. Without doubt, civil wars bestow no glory, when they are founded upon ambition, animosity, and vengeance; but they procure an immortal glory when they are undertaken for the upholding of lawful oaths, and for the defence of the sacred cause of religion, of morality, and of humanity. Such was the civil war of the Vendéans.—(*Note by Madame de Genlis.*)"

entrapped, calumniated, and perhaps sacrificed. Let us thank God that he has granted us this conviction, since our foreknowledge, in redoubling the merit of our actions, will enable us to anticipate the joy of that heavenly hope, which unshaken constancy in danger, and true heroism in defeat, can bestow. Finally, let us elevate our souls and all our thoughts towards heaven, for it is there we shall find a guide which cannot lead us astray, a strength which nothing can shake, and an infinite reward for the labours of a moment." P. 36.

The Royalists were at first successful, Jalais, Chemille, and Chollet, with all their artillery, speedily fell into the hands of a few undisciplined peasants armed with staves. To revenge these defeats the Revolutionists set fire to la Baronnière. The Vendéans demanded leave to punish the incendiaries.

" ' My friends,' replied the General, ' I thank you for the proofs of attachment and fidelity which you every day give me ;—but I will never suffer a single drop of the blood of the soldiers of my King, to be shed for the defence of my property.' In vain one of his friends repeated to him that this moderation would ruin his family. ' We shall always have enough,' replied he, ' if I have the happiness to see my King on his throne again ;—if it be otherwise we shall have need of nothing.' " P. 40.

The capture of Thouars followed after a severe conflict, which, though long doubtful, terminated in a complete victory for the Vendéans. The day of Fontenay covered them with equal glory. It was won by M. de Bonchamps. In the battle he was treacherously wounded by a base wretch, to whom he had given quarter and freedom. The traitor having gained sufficient distance, discharged his musket at his benefactor and broke his breast-bone.

" Whilst these events engaged my husband, he had sent me word to repair with my children to Beaupréau, because the enemy were marching upon la Baronnière. The tocsin sounded ; and I had barely time for a hasty flight. I was obliged to take the horses of the farmers, all our own having been seized by a requisition. I placed my children in one of the panniers, fixed on the back of a horse, with a few playthings to prevent their cries ; the other pannier was filled with powder, muskets, and the pistols which belonged to my husband. The horse which carried my children, having taken fright, ran away and threw them down. The terror which their danger caused me was such, that two days after it produced a miscarriage.

" During the two days which preceded this unfortunate accident, I was obliged to continue our journey to remain on horse-back, and, though enduring the greatest agony, to affect tranquil-

lity, that I might not discourage our peasants. I arrived at Gaubretière, in Poitou, at the house of Madame de Boisy, where I received the most tender marks of affection. I was at the last extremity; and I only owed my recovery to the attentions which were lavished on me. I had hardly recovered, when I saw my husband arrive, wounded at the battle of Fontenay. From this latter town to la Gaubretière, the distance is at least fifteen leagues. During the whole of this journey M. de Bonchamps was carried by the soldiers, who contended for this honour, and desired to share it in turn. It was a melancholy meeting when I saw him in that state. I was myself convalescent;—our tears gushed forth at our embrace." P. 52.

The absence of their favourite General was severely felt by the Royalists. It was a source of proportionate triumph to their opponents. The cry when they met on the field was now, "If you have not Bonchamps you will be beaten." On his recovery he was again distinguished in every action; but in spite of the valour displayed by the Royalists, the tide of success was changing. Cathélineau, their Generalissimo, was killed before Nantes, and Bonchamps himself was again wounded by a pistol-shot in the elbow. The Marchioness hastened to join him at Jalais. She was compelled to leave her children to the care of an old soldier; but her presence was necessary to her husband's recovery: for his attendants from time to time were all compelled to quit his couch, in order to repulse tumultuous attacks of the Revolutionists. In a few days, though the weather was dreadful, she was able to fetch her children. Bonchamps continued to recover, and his chamber was the resort and council-hall of the Royalist leaders. The military reputation which he had gained appeared to belong to much more advanced years than he counted; and on one occasion the Prince de Talmont, who believed him to be at least fifty, on observing Madame de Bonchamps giving orders in the antichamber, addressed her, "young lady, oblige me by informing your father of my arrival."

The battle of Montaignu was won as soon as Bonchamps could again take the field. That of Chollet succeeded. The Royalists were beaten, and M. de Bonchamps received a mortal wound. The Republicans at this time shot all their prisoners. The Vendéans rallied to preserve their leader from this fate; and having rescued him in spite of the pursuit of their enemies, conveyed him for five leagues to Saint Florent. In this town 5000 Republican prisoners were confined in an abbey. As yet the Vendéans had been preserved by religious feelings from any sanguinary reprisals upon their enemies;

but when they learned the dangerous wound and approaching dissolution of their beloved leader, their fury knew no bounds, and they hastened towards the church, denouncing vengeance against their prisoners. Bonchamps heard the cry of blood. His couch was surrounded by his own officers, kneeling and waiting with fearful anxiety the decision of the surgeon, which soon pronounced the wound to be fatal. Bonchamps endeavoured to calm the grief of his comrades in arms, and then raising himself for a few moments, demanded a promise that they would punctually fulfil his last orders. It was readily given; and he then solemnly enjoined them to hasten to save the lives of the prisoners. "My friend," he said, turning to d'Autichamps, one most deservedly in his confidence, "this is unquestionably the last order that I shall give you;— assure me that it shall be executed."

M. de Bonchamps' wishes were fulfilled. The soldiery obeyed his dying orders, and the victims escaped.

"Amongst the five thousand prisoners, whom this dying hero saved, was a man whose name deserves to be better known. He was a merchant of Nantes, named Haudaudine; he had been seduced by the new principles, although retaining still the uprightness of a virtuous man. Some time previous to the battle at Chollet, he was made a prisoner by the Vendéans. He then offered to go and negotiate the exchange of the prisoners, answering upon his own head for the success of this negotiation, adding, that in case it should fail, he would return into the hands of the Royalists: his liberty was restored to him upon these conditions. He accordingly set off, but the Republicans rejected all his proposals. He declared he was going to resume his fetters, and that, most probably, the enemy would take his life. In vain they endeavoured to detain him; he went back to the Vendean army, and voluntarily returned to prison. Being among the number of the prisoners confined at Saint-Florent, he would have perished, if it had not been for the generosity of the Marquis de Bonchamps." *Life of Bonchamps by Chauveau.*

After a few hours, Bonchamps having received the consolation of religion, expired in a fisherman's hut at La Meillerie. His decease was announced to the Convention in words which sufficiently evidenced the fear with which he was regarded by his enemies. The despatch which notified the battle of Chollet contained this paragraph, "The death of M. de Bonchamps is worth a victory."

The Marchioness was left in ignorance of her irreparable loss for several days. She was told that her husband had desired her to fly to Brittany. On crossing the Loire, the grief and consternation of the peasants announced some ter-

rible calamity, and roused her suspicions. She questioned them closely, and learned that her hopes and happiness were sunk in the grave.

“ At the moment when I heard those terrible words, ‘ he no longer lives,’ I thought my own life would have also terminated. For some minutes, I remained in a state which bordered upon stupidity. During the war I had a thousand times feared for his life; and yet this dreadful event appeared as incomprehensible to me, as if I had never had reason to foresee and dread it. The imagination, which exaggerates so many things, could not give an idea of such a rending of the heart, of such an annihilation of every hope. I was roused from this sinking torpor, and regained the power of reflexion, only to feel at once all the pangs which can overwhelm the soul. Without religion I should have yielded in despair;—but I resigned myself, I prayed, and I then knew I should have strength to support my deplorable situation.” P. 85.

Henri de la Rochejaquelein and D’Antichamps had been entrusted by the dying hero with the protection of his wife; and it was in following the army only that she could secure their care. At the taking of Fougères, her intercession, like that of Bonchamps himself, saved some unhappy prisoners, who otherwise would have atoned with their lives for the cruelty of the Revolutionary party. The name of Bonchamps often reanimated the drooping courage of the Vendéans, and the inspiring words of the widow rallied them to action. Even her boy had caught the enthusiasm of his parents; when he heard the roar of cannon, far from being frightened, he beat his little drum, and cried “ Victory, victory.” He learned to address many of the soldiers by name, and always urged them to fight *pour bon Dieu et le Roy*. At the unfortunate battle of Le Mans he was lost for several hours, and when he first saw his mother, so great was his emotion, that in attempting to reach her he sprang out of the arms of the servant who carried him on horseback, and falling to the ground was nearly trampled on.

In the horror of the rout, after this defeat, the Marchioness and her children assumed the disguise of peasants. It was necessary to cross the Loire; a post of Republicans occupied the opposite bank, and by their fire the servant who carried Herménée, her son, was wounded. The child fell on the edge of the boat, and was caught by his mother. In the haste to land, the boat was upset. The Marchioness mechanically grasped the hands of her children, and they were dragged from the water without consciousness. Her first refuge was in the cottage of an old housekeeper of la Baronnière, a woman attached by long service and many benefits

to the family; and who already was known to have protected some domestics of the Chateau. From her own mouth Madame de Bonchamps learned that she had betrayed her domestics under fear for her own life, and that they had all been massacred. She told her horrible tale with composure, and pleaded *the times* as her excuse. Nevertheless she offered to receive her mistress for one night only: the Marchioness was in her power, and with the cruel apprehension that her own destruction and that of her children would necessarily follow if her pursuers appeared, she was compelled to accept this offer. The night passed in terror, but without peril. In the afternoon of the following day the woman, who appears to have been faithful in this instance, gave an alarm that the Blues (the Republicans were so called, because they had changed the national uniform from white to blue) were at hand. The Marchioness and her children fled on foot. The night was passed in traversing the country to St. Herbelon; and in order to avoid parties of the enemy, six or seven leagues were journeyed by them. A farm-house afforded a hospitable asylum; but the fugitives had no sooner reached it than they were attacked with the small-pox. The disease was mild in the Marchioness and her daughter; in Herménée the eruption was imperfect, and the symptoms were threatening. Before they were yet recovered their pursuers came up. To harbour Vendéans was sure destruction; but the farmer would not betray his charge. He conveyed them to a barn open to every blast, in which they passed the night on straw. The cold was excessive; fatigue and sudden change of temperature threw back the eruption in Herménée, and he expired in his mother's arms before morning. His death discovered their retreat, and they were again obliged to fly. Still covered with the small-pox, they removed to the house of a relative of their former protector, within a short distance. Hence also they were hunted down. The hollow of a tree about twelve feet from the ground, which they reached by means of a ladder, was their next hiding place. A small pitcher of water and a loaf of bread was their supply of food. The pustules of their disease were thick upon them, and the Marchioness had two wounds which had gathered in her knee and leg. Her child was on her knees, and every time she turned the pain was excruciating. During the first night the Marchioness never closed her eyes. Her daughter slept a little, but in her sleep she constantly groaned. When she awoke she asked eagerly for drink, and the scanty store was well nigh exhausted. At break of day a charitable peasant

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brought some brown bread and some apples: the latter they both eagerly devoured, but it only increased the burning of their fever. Exhausted with grief and watching, sleep awhile relieved them; but during another day and night the thoughts of the Marchioness were fixed on death, and she prayed earnestly that she might be permitted to survive her daughter, if it were but for an hour, that the poor child might be spared the horror of seeing her mother lifeless and insensible to her cries. On the third morning they received some milk which furnished a delicious and salutary draught. But their retreat had been discovered; a peasant in passing heard a cough from the tree, and mentioned it in the village. He was overheard by an old soldier who had served under Bonchamps, and who, knowing that the Marchioness was a fugitive, suspected the truth, and determined to relieve her. In the dead of the night he hastened to the tree, and called her by name. Her terror forbade an answer. He repeated his own, but she was unacquainted with it. He then added, "Trust yourself to a soldier of the army of Bonchamps." She no longer hesitated to discover herself, and the faithful veteran removing her from the tree, conducted her to his father's house hard by.

Here again, however, her repose was short; the terrifying announcement of the Blues once more dislodged her, and she returned to the family which had secreted her at first in the tree. While here the house was repeatedly searched; on one occasion she could not find time to hide, and was confronted and cross-questioned by a hussar, whom with much presence of mind she frightened off by pretending to hear the brigands. By this, however, she felt that she had compromised her host; and leaving her child, who could not endanger them, under their care, she again betook herself to the tree. In this she stopped one day only, for no one dared to bring her food. The next was passed in roaming about the fields; the night in a ditch. From this she was aroused by the voices of some Republican soldiers, who detecting the name which she gave them to be false, arrested her. Her appearance could not betray her, for in the police description she was portrayed as young, blooming, and active; she was now bent down and lame, blotched with the red spots of the small-pox, care-worn in features, and with the air of a woman of forty. Still when she arrived at Ancenis she was recognized by a fellow-prisoner, who incautiously pronounced her name. The Republicans were astonished, but they instantly treated her with respect, and gave her an escort, in which she found protection from the German officer who commanded it.

As she quitted Ancenis the sentinel on duty said aloud, that had he known her person he would have risked every thing for her safety, for that he owed his life to her husband at St. Florent. At Nantes military honours were paid her. In the prison to which she was consigned, and in which she remained seventeen days, she found two sisters of her late husband.

Still, notwithstanding her confinement, she felt no apprehension as to its termination, and her surprize was great when the military commission condemned her unanimously to death.

"I was not prepared for this sentence; it struck me at the first moment; however, I betrayed no weakness. But I immediately felt as much oppression of the heart as surprize. I recommended myself to God, and soon recovered that courage which a pious resignation always gives. I was conducted back to prison, and immediately my knife and scissars were taken from me. I told those who demanded them of me, that such precautions were useless towards a Christian, and that the cowardly crime of suicide could only be committed by the impious." P. 125.

"One of my windows looked out upon *la cour du civil*; one day as I was resting upon this opened window, not out of curiosity, but to avoid all conversation with my companions in misfortune, I saw a young man approach, who hastily said to me, that he was anxious to save me, and hoped to obtain a reprieve. I learned afterwards that this young man was the Marquis de Melard, who eventually perished at Paris on the scaffold. I have shed tears of gratitude for his fate; for the reprieve was granted. My persecutors, however, seeing that I inspired a general interest, and having in their hearts vowed my death, ordered me to be placed in a dungeon close to the cells of women of loose life. To hear continually their infamous discourse was to me a punishment as insupportable as it was new; my only resource was to pray to God. I fell dangerously ill, and I should have sunk under my malady, had it not been for the assistance I received from the members of the commune of Ancenis, who were prisoners as well as myself, but with much more liberty. Other condemned persons were successively brought into the same dungeon. Twice a day I saw them led to the scaffold; I prepared them for death, and I read to them the office for the dying, from a prayer-book which had been forwarded to me by Mademoiselle de Charrette, a relation of the General, the most useful present which can be made to those prisoners who can appreciate it. When I read these prayers, the poor condemned listened to them on their knees, clasping their hands with an affecting fervour. When they rose they embraced me tenderly, and our tears flowed together. I recommended myself to their own prayers, and they went to death with a courage which surprised their conductors.

"M. Haudaudine, a merchant of Nantes, whom I have already mentioned, who was one of the prisoners saved by my husband at Saint-Florent, and who preserved the most lively gratitude for this kindness, employed all the means in his power to obtain what was called *my pardon*. To accomplish this end, he conceived the plan of procuring the signatures of a great number of the prisoners of Saint-Florent to a petition addressed to the Convention, in which it was said that it was especially to my solicitations that the prisoners of Saint-Florent owed their lives.

"M. Haudaudine knew perfectly that I had no share in this action, since I was not even with my husband when he died; but he thought he might allow himself this deviation from truth to save me. In order to procure a greater number of signatures, this generous man went to several sea-ports, where he knew he should find some companions in misfortune who would not hesitate to sign the petition. All these benevolent steps were crowned with success; my pardon was granted, and I find a pleasure in rendering justice to the truth, that I owed my life to the gratitude of a republican." P. 128.

The pardon was thus obtained, but the tribunal of Nantes delayed to send the official letters confirming it. By an anonymous note, Madame de Bonchamps was strongly advised to urge the delivery of them, in order to prevent any fatal revocation. Her daughter was the only instrument by which she could approach the judges.

"We tutored my daughter, who was rather afraid of the tribunal, though she did not well understand what it was; but she did not hesitate to take upon her the message. I made her repeat a dozen times the phrase she was to use; she left me plunged in a vague but overwhelming anxiety. She arrived at the tribunal, where she entered with much gravity, and approaching the judges, she said aloud and very distinctly, 'Citizens, I come to beg the letters of pardon for mamma.' After these words the servant-girl mentioned my name. The judges thought my daughter very pretty, and one of them, speaking to her, said he knew that she charmed all the prisoners by her voice, and that he would give her the letters of pardon, on condition that she should sing her prettiest song. My child had a wish to please her judges, and she thought that on this occasion the loudest strain would be the best, and that the assembly would be ravished by the fine song that she had so often heard enthusiastically repeated by sixty thousand voices, bursting forth on every side. She sung with all her strength the following chorus:—

'Vive, vive le Roi,
A bas la République.'

"If she had been a few years older, we should have been the next day both led to the scaffold;—heroism would have irritated

this sanguinary tribunal—ignorance and ingenuousness disarmed it. They smiled;—they made some *particular* reflections on the detestable education which the unhappy children of the *fanatical royalists* received, but they nevertheless granted the letters of pardon, which my little girl bore off in triumph." P. 135.

On the little which she could collect from the wreck of La Baronnière the Marchioness de Bonchamps struggled through the remainder of the Revolution. She has lived to see the Restoration, and the marriage of her daughter, and she points to these sources of alleviation in words of equal sensibility and piety, "I have an ineffaceable and mournful remembrance which I shall carry to the grave; but I still bless that Providence which has deigned to grant me all the happiness which can indemnify and console a mother."

It would be idle to add a single commentary to the abridgment which we have here offered of this heart-rending and noble-minded-story. It is a fit companion for the narrative of La Rochejaquelein, and we shall content ourselves with giving our cordial assent to Madame de Genlis's remark, which the publisher has adopted as his motto. That "no romance exists whose perusal can be as attractive as that of these Memoirs."

ART. III. *Prison Labour, &c. Correspondence and Communications addressed to His Majesty's principal Secretary of State for the Home Department, concerning the Introduction of Tread-Mills into Prisons, with other Matters connected with the Subject of Prison Discipline. By Sir John Cox Hippisley, Bart. D. C. L. F. R. and A.S. a Benchet of the Inner Temple. 8vo. Pp. 234. Rivingtons. 1823.*

SIR JOHN COX HIPPIISLEY, a sedulous visiting magistrate for the county of Somerset, has discovered that the Tread-mill is a cruel instrument of correction. The discovery was instantly communicated to Mr. Peel, who vouchsafed the same attention to Sir John which he had previously paid to Princess Olive of Cumberland, and asked the visiting magistrates of every Prison into which the machinery had been introduced, if it was attended with any injurious effects. They answered, one and all, in the negative. Yet Sir John persists that injury ought to have been done; and is not a little hurt at Mr. Peel's unsatisfactory inquiry. If instead of

sending a circular to every prison, the Secretary of State had consulted a certain Dr. Good, who never was in a House of Correction above twice in his life, the deleterious consequences of the Wheel would have been established, by such a chain of evidence as the world has seldom seen. The subject must evidently be submitted to one of Mr. Bennett's Gaol Committees, and with a view of facilitating their labours, we subjoin the heads of Sir John Hippisley's Case.

Proof the First.—Tread-wheel machinery was formerly employed by the East India Company, and discontinued last summer. Why, this deponent knoweth not.

Proof the Second.—The prisoners working in the Mill at Coldbath Fields, have had four *somersetts* in three months, and ought to have been severely hurt, but they all most provokingly escaped.

Proof the Third.—The working is so fatiguing that it is not continued above a quarter of an hour at a time, and it induces perspiration, weariness, and hunger.

Proof the Fourth.—It makes men walk up hill upon tip-toes.

Proof the Fifth.—The work is too fatiguing for females.

Proof the Sixth.—It is by walking up hill upon tip-toes that mariners and miners become liable to *varicose* veins. This important fact is investigated at great length.

Proof the seventh. Prisoners labouring under *consumption* and other bodily infirmities cannot safely turn the wheel.

Proof the eighth. *The unhappy culprits have a horror of the Mill.*

Proof the ninth. The labour is not proper for women. This proof had occurred before, but it is a very strong fact and worth repeating.

Proof the tenth. All the work done in a mill is the same in kind and in degree.

Proof the eleventh. The Tread Mill is a very bad thing.

Proof the twelfth. *The Hand-Crank Mill* is much better. A respectable octavo volume is devoted to the developement of these facts, and we subjoin a few extracts from the evidence of Dr. Good.

"When about a twelvemonth ago you first asked me to accompany you in examining the machine in the House of Correction in Cold Bath Fields, and in comparing it with the Hand-Crank-Mill, I confess the subject was new to me; and hence, if I went without information, I went without prejudice. Yet, upon investigating its history, I soon ascertained that it was itself of so recent an origin in its application at least, that if I had travelled over the ten or

eleven counties (for there were not more) in which the Tread-Wheel was at *that time* employed, and had examined every prison separately, its operation would have been too narrow and of too limited a duration to have enabled me to speak of its effects with much decision from the evidence of practice, and have driven me to reasoning upon them from the nature of its powers and their application to the human frame." P. 25.

"From the tortuous attitude and uneasy motion manifestly displayed in mounting the endless hill of this mighty cylinder, upon the toes alone, with the hands fixed rigidly on the horizontal bar, and the body bent forward to lay hold of it, I could not but conclude not only that the prisoner is hereby deprived of all the healthful advantage of athletic exercise, but must be fatigued from the outset, and perpetually in *danger* (and with this *limitation* I expressed myself,) of cramp, breaking the Achilles tendon, and forming aneurismal and varicose swellings in the legs." P. 26.

"To ascertain, however, whether any actual change has in any way been produced in the effects complained of since our visit of last year, I have once more accepted of your invitation, and at the time of writing this, have just returned from the House of Correction at Cold-Bath Fields, to which I had the honour of being accompanied both by yourself and Mr. Cole*, who took a part in the examination we entered into, and to whom I appeal, as well as to yourself, for the accuracy of the following brief account of it. The Wheels were at work on our arrival in all the yards, still idly expending their power, and that of their workers, *in the air*†. The hour was half past eleven in the morning, the thermometer at 60° Fahrenheit, with a cool and gusty breeze, which many have complained of as being chilly, veering from north to south-west. We examined the subterranean machinery, which, with the ponderous fly above, was working at a fearfully rapid rate, notwithstanding the slow-paced motion of the principal shaft. The men were on duty on the Wheels in their respective yards, and the report is true that the shaft has again broken, forming a fifth instance of failure; and other workers been again thrown upon their backs on the raised platform, and must in some instances have fallen through to the stone pavement, some ten or twelve feet below, had not the present vigilant Governor, in anticipation of such an accident, prudently ordered the middle hatch-ways to be closed‡. I inspected the men as they descended in rotation, from the Wheel, at the end of the quarter of an hour's task-work, and made room for fresh relays. Every one of them was perspiring, some in a dripping sweat. On asking them separately, and

* Surgeon to the Northern Dispensary.

† Vide note and description of Tread-Mill, by the Committee of the Society for the Improvement of Prison Discipline, p. 6.

‡ The hatch-ways are now removed to the end of the Galleries. Among other smaller casualties a woman fell down the hatch-way, having previously fallen in a fit, from the head of the Wheel upon the floor.

at a distance from each other, where was the chief stress of labour, they stated in succession, and without the least variation, that they suffered great pain in the calf of the leg, and in the ham; while most of them, though not all, complained of distress also in the instep. On examining the bottom of their shoes, it was manifest that the line of tread had not extended farther than from the extremity of the toes to about one-third of the bottom of the foot; for, in several instances the shoes were new, and between this line and the heel, altogether unsoiled; a fact, however, that was as obvious from the *position of the foot, while at work*, as from the appearance of the shoe at rest. Several of the workers seemed to aim at supporting their weight by bringing the heel into action, the feet being twisted outwards; and on inquiring why this was not oftener accomplished, the reply was, that though they could gain a little in this way, it was with so painful a stress of the knees, that they could only try at it occasionally. The palms of their hands, in consequence of holding tight to the rail, were in every instance hardened, in many horny, in some blistered, and discharging water. The keeper, who accompanied us, admitted the truth of all these statements, and added, that it was the ordinary result of the labour! and that use did not seem to render it less severe: for those who had been confined long appeared to suffer nearly, or altogether as much as those who were new to the work: thus confirming a remark I long since took the liberty of making to you, I mean that, when an organ is directed to any kind of labour, for which it is not naturally intended, no perseverance will ever give it facility of action, or take off the original distress." P. 30.

The *evidence* respecting females is more to the purpose, but its edge is taken off by the concluding observation.

"The palms of their hands here, as in the case of the males, were hardened, or horny, and in far more instances blistered, the leathery skin in some cases peeling off, and exposing a sore surface beneath. For all kinds of needle-work, and other delicate descriptions of manual labour, they seemed to be completely unfitted, and the keeper allowed that they were almost always rendered useless for such purposes." P. 34.

This is sufficiently entertaining, but it must give way to what Dr. Good calls his *experimentum crucis*, the prisoners in Lancaster Castle have been weighed from time to time, or, in the Doctor's phraseology, "a pair of scales have been employed as a direct *Sarcometer* to determine the amount of struggle between the living powers of human flesh, and the destroying powers of the Tread Wheel." Now up to February last the prisoners had gained weight at the rate of an ounce a day; but by bringing the history down to May, Dr. Good is enabled to prove that they have refunded their

ill-gotten flesh. His proof consists in the following note, and his commentary upon the evidence is altogether irresistible.

"Copy of a Letter from the keeper of *Lancaster Castle* to W. W. C. Wilson, Esq. M. P.

Lancaster Castle, 26th May, 1823.

"Agreeably to your wish I beg leave to send herewith the average gain or loss of weight of the prisoners employed at the Tread-Wheel. Owing to my having occasion frequently to change the prisoners, on account of their removal to the hulks, or discharge from prison, or to make room for the refractory, I have not been able to bring my experiments to that nicety I could have wished, and should have done, had I been able to keep the same set of men at work for three or four months together.

From 10th February to 19 February, working 7 hours each day,
1lb. 7oz. gain per man.

19th February to 4th March, (9 hours) gain $\frac{1}{2}$ oz. ditto.

24th March to 25th March, (10 $\frac{1}{2}$ hours) lost 1 lb. ditto.

25th March to 28th April, (ditto) lost 2 $\frac{1}{2}$ lbs. ditto.

28th April to 26th May, (10 hours) gain 1 lb. 8oz. ditto.

"There has been no alteration in diet. The prisoners have been kept solely on the prison allowance.

"As far as my experience goes, I am of opinion that the employment is *very healthy*, and I have not observed that this species of labour has had the slightest tendency to produce any *specific* complaint." P. 49.

"While the pace is only *a mile and a half*, or a little more, for the day, it appears that the strain on the muscles has not hitherto been found so mischievous as to make any inroad on the living principle; so that, as the prisoners are humanely fed upon a regimen which equals the richer scale of diet just laid down by the consulting physicians for the convicts in the *Milbank Penitentiary*, the ordinary functions of the body have not been interfered with, and the workers have increased in weight from eight or nine grains to an ounce or an ounce and a half a day. But the moment the measure of labour is pushed on to *two miles* a day, the whole system shrinks before it, and the prisoners *WASTE AWAY* at the rate of from *A POUND* to nearly *A POUND AND A HALF* EVERY THREE WEEKS. There are a few *anomalies* in the table, which ought probably to be referred to the state of the *weather* at the time, and the degree of perspiration, sensible or insensible, to which the temperature of the atmosphere must necessarily give rise, but the general fact is clear and unquestionable; and the whole country is indebted to the wisdom and humanity of the visiting magistrates of *Lancaster Castle* for putting this machine to a trial, as well as allowing this fact to be given to the public.

"Now what other labour under the sun, short of that of *actual torture*, to which men have ever been condemned, or in which they ever can engage, in the open air, has produced, or can be conceived to produce, such a loss of flesh and blood." P. 48.

What flesh-consuming Shylocks are the patrons of the Mill! Who would not be a patient of Dr. Good? The loss of a pound in three weeks, would make his blood run cold. The loss of 2½lbs. in the month of April overwhelms him with dismay. The recovery of one pound eight ounces in the more genial May, cannot alleviate his extreme distress!!! Gentle reader, we do assure you upon our honours, that Sir John Cox Hippiusley and Dr. Good have compounded 228 pages of such stuff as this!

ART. IV. *The Book of Fate, formerly in the Possession of Napoleon, late Emperor of France; and now first rendered into English, from a German Translation; of an Ancient Egyptian Manuscript. Found in the Year 1801, by M. Sonnini, in one of the Royal Tombs, near Mount Libycus, in Upper Egypt. By H. Kirchenhoffer, Fellow of the University of Pavia, &c. &c. &c. The Fourth Edition. 8vo. Pp. 68. 5s. C. S. Arnold. 1823.*

IT is not often that the world at large can hope to be put in possession of the secret key by which those who play extraordinary parts on the theatre of life, and sway at their pleasure the lesser puppets of their generation, have regulated their conduct: and in regard to the late Ex-Emperor of France it is a most fortunate circumstance that besides the confessions poured forth by himself to O'Meara and Las Cases, the public is now presented by Mynheer Herman Kirchenhoffer with a still more important and equally authentic elucidation of the springs which for the last 20 years have guided the destinies of Europe.

"It is well known," says the Translator of the *Book of Fate*, in his Preface to his fourth edition, "that in 1801 many French Artists and Literati accompanied the first Consul in his famous expedition to Egypt." Now, wherever the marvellous is concerned, it is as well that moderation should be put out of the question. We are not fond of half wonders: if an ox speaks it should never speak in the vulgar tongue, and if a ghost walks it should walk in some other costume than coat, waistcoat, and breeches. It is quite as it ought to be therefore, that the "French Artists and Literati" should accompany the *First Consul* to Egypt in 1801 in order to find the *Book of Fate*; when in point of fact *General Bonaparte* (for he was no more during that expedition) returned from

Egypt in the year 1799, and the "Artists and Literati" who accompanied him were packed home again in consequence of the surrender of their military protectors to the British troops, about Midsummer in the year which Mynheer Kirchenhoffer cites.

Be this as it may, for we will not quarrel about trifles, M. Sonnini who was at the head of the Commission of the Arts during his residence in Egypt certainly succeeded in penetrating into some of the tombs of the Kings in Mount Libyeus near Thebes; and in proof of this adventure, which never was doubted, and which produced highly curious results, four pages of that traveller's own words are diligently and correctly printed by Mynheer Kirchenhoffer in his Preface. From these we learn that several of the mummies found inclosed in the tomb had rolls of papyrus placed on various parts of their bodies, selected for the purpose somewhat oddly in point of taste. These MSS. were eagerly secured by M. Sonnini, who here ceases to be the narrator, and is succeeded by the German Fellow of the University of Pavia who shall speak for himself.

"M. Sonnini hastened to the First Consul, whose curiosity, likewise, being much excited by viewing this hieroglyphical treasure, sent for a learned Copt, who, after an attentive perusal, discovered a key whereby he was enabled to decypher the characters. After great labour, he accomplished this task, and dictated its contents to Napoleon's secretary, who, in order to preserve the matter secret, translated and wrote them down in the German language.

"The First Consul, having consulted the German translation of the roll regarding some transactions in his own life, was amazed to find that the answers given, corresponded strictly with what had actually occurred. He accordingly secured the original and translated Manuscripts, in his private cabinet, which ever after accompanied him, until the fatal day of Leipzig above mentioned. They were held by him as a sacred treasure, and are said to have been a stimulus to many of his grandest speculations, he being known to consult them on all occasions. Before each campaign, and on the eve of every battle or treaty, Napoleon consulted his favourite oracle. His grief for the loss of this companion of his private hours, was excessive; and it is said that, at Leipzig, he even ran the risk of being taken, in his eagerness to preserve the cabinet, containing it, from destruction.

"In a list, drawn up in Napoleon's own hand-writing, on a blank leaf prefixed to the translated Manuscript, are to be seen the following Questions, as put to the Oracle, with their Answers, as received, by that illustrious man. They are here selected, from among many others, on account of the very strong analogy,

I might say identity, which exists between them and some of the most important actions of his life.

"QUESTION 15. *What is the aspect of the Seasons, and what Political Changes are likely to take place?*

"ANSWER. (*Hieroglyphic of Cross Keys.*) 'A conqueror, of noble mind and mighty power, shall spring from low condition: he will break the chains of the oppressed, and will give liberty to the nations.'

"QUESTION 12. *Will my Name be immortalized, and will posterity applaud it?*

"ANSWER. (*Hieroglyphic of Pyramid.*) 'Thy name will be handed down, with the memory of thy deeds, to the most distant posterity.'

"QUESTION 8. *Shall I be eminent, and meet with Preferment in my pursuits?*

ANSWER. (*Hieroglyphic of Pyramid.*) 'Thou shalt meet with many obstacles, but at length thou shalt attain the highest earthly power and honour.'

"QUESTION 12. *Will my Name be immortalized, and will posterity applaud it?*

"ANSWER. (*Hieroglyphic of Castellated Mansion.*) 'Abuse not the power which the Lord giveth thee, and thy name will be hailed with rapture in future ages.'

"QUESTION 30. *Have I any, or many enemies?*

"ANSWER. (*Hieroglyphic of Hand and Dagger.*) 'Thou hast enemies, who, if not restrained by the laws, would plunge a dagger in thy heart.'

"QUESTION 15. *What is the aspect of the Seasons, and what Political Changes are likely to take place?*

"ANSWER. (*Hieroglyphic of Castellated Mansion.*) 'The wings of the eagle of the north will be clipped, and his talons blunted.'" Preface, p. x.

The MS. German Translation of the Egyptian scroll, big with the fate of Nations, was found by a Prussian officer among the camp-equipage of Bonaparte after the defeat at Leipzig. The thick-headed Prussian, strangely ignorant of the inestimable value of his booty, sold it to a French General officer then a prisoner of war in the Fortress of Koningsburgh.

"This gentleman aware of its great importance, and knowing from Napoleon's arms, which were emblazoned upon it, that it once belonged to his Imperial master, was resolved on his return to France to present it at the Tuilleries; but, alas! he did not live to accomplish this purpose; for, although his medical attendants gave him every hope of recovery from his wounds, their efforts to restore him to health proved unavailing, for he died soon after from mortification which took place after amputation of the right arm.

"By will, hastily drawn up, the personal effects of this officer

were transmitted to his family, who were enjoined to take the earliest opportunity of putting the Manuscript in question into the Emperor's own hands; but Napoleon's manifold occupations, both civil and military, from time to time, prevented this.

"During the early part of Napoleon's ostracism in St. Helena, means were found of conveying the Manuscript to the Empress, who unfortunately never had an opportunity, although she eagerly sought for it, of sending it to her husband. After his death her Highness gave the Translator her Imperial permission for its publication in the English language." *Preface*, p. 1.

For this purpose Mynheer Kirchenhoffer was peculiarly fitted by a long residence in England, which has enabled him, as he informs us, very successfully to adapt an ancient Egyptian work to modern eyes and ears. All readers are strenuously exhorted to bear this circumstance in mind: and if they should discover too clear and direct a reference in some parts of the Book of Fate to the manners and customs of the present age, they are intreated by no means to impute such reference to want of authenticity in the Book itself, but to the similarity of the Arts jointly cultivated in Egypt and in England (both of which countries we will add also begin with the same letter); to the double translation which the work has passed through; and to the impossibility of preserving the real idioms of a language in "phrases of a domestic or professional application."

To make his statement clearer and his book thicker, the profound Translator has prefixed to the wondrous scroll itself an "Introductory Account of Ancient Oracles," very faithfully abridged as it seems, for the most part, from certain well known works on the same subject, and interspersed occasionally with conjectural criticisms by the Mynheer himself. Thus *Delphos* we are assured was so called from *δελφος* *single or solitary*, a word which probably may be found in the Greek Lexicon of some future Psalmanaazar; and *Trophonius*, who was the Mr. Nash of his day, and Antinous who was—*quod dicere nolo*—are exalted much beyond their expectation to the rank of "Heroes."

But we hasten to "the writing of Balaspis by command of Hermes Trismegistus unto the Priests of the Great Temple." The first paragraph opens with due sesquipedalian magnificence: and it requires more than ordinary presence of mind not to be overwhelmed by the occurrences of such imposing names as Thebais, Hecatompilos, Diospolis, Hermes and Osiris—all in the short compass of three little lines. We despair of informing our readers clearly as to the mode of consulting the Book of Fate itself: but, as we earnestly trust that few will omit to purchase it, we shall pass over such directions,

which cannot be understood without a reference to the plate accompanying them, and we shall confine ourselves to one or two collaterals, with the good-natured and facilitating commentary which Mynheer Kirchenhoffer has appended to them.

"How the Enquirer shall obtain a true Answer to the Question which he putteth to the Oracle.—When a man or woman doth come to enquire ought of you, O Priests! let the gifts be made and the sacrifices offered up; and let the invocations of the servants of the temple be chaunted.

"When silence hath been restored, the DIVINER shall direct the stranger who hath come to enquire of the ORACLE, to trace, with a reed dipped in the blood of the sacrifice, in the midst of a circle containing the twelve SIGNS OF THE ZODIAC, five rows of upright or inclined lines, in the manner following | | | | | | | | | | | | | |, taking care that each be readily seen to contain more than twelve lines, in respect of the number of the SIGNS OF THE ZODIAC, but he must by no means do this studiously, or count the number he hath marked, but guide the reed quickly, so that the number, while it be more than twelve, shall be entirely of chance, as far as he knoweth." P. 31.

"Further, O PRIESTS! be warned to make no divination, nor to admit of any gift, sacrifice, or consultation, save during the night season, and that, too, only whilst ISIS shineth in the fulness of her beauty. Neither shall ye give Answers on those days or nights in which either OSIRIS who ruleth the heavens by day, or the Queen of his love, who ruleth by night, do veil the comeliness and majesty of their countenances from the eyes of mortals, and whilst they do retire from the labours of their celestial course, within the chambers of their sanctuary of rest.

"These are the words which I, BALASPIS, have been commanded by my great master HERMES TRISMEGISTUS, to write unto you, O PRIESTS OF THEBAIS." P. 33.

To these two passages respectively the following notes are subjoined.

"The translator feels it incumbent on him, here to notice (from the experience of himself and others in consulting the Oracle,) that he considers some of the above mentioned formalities may, on most occasions, be dispensed with. He has found that for all ordinary consultations the circle and signs may be omitted; and instead of a reed dipped in blood, he and his friends have, invariably and without the least detriment, used a pen dipped in common ink. As to the gifts, sacrifices, and invocations, he considers them in a Christian land to be entirely superfluous; but in their stead it is doubtless requisite that the consulter should have a firm reliance on the goodness and providence of the Creator of all things."

"By this mode of expression, it is evident that eclipses of the

Sun and Moon are meant: But it is necessary to notice, that, as far as the experience of the translator and his friends has enabled them to judge, there is no apparent reason or necessity for confining the consultation of the Oracle to any particular time or season. One thing, however, the Consulter should be aware of, which is, that it would be improper for him to ask *two* questions on the same day; or even to ask the *same* questions, with reference to the same subject, twice within one calendar month."

When we reflect upon the extreme antiquity of this volume, the exalted personages by whom it has been used as a manual, and the many extraordinary and important events which have resulted from its oracular admonitions, we are almost afraid of exciting suspicion that we do not fully appreciate its high and distinguished claim to notice by the terms in which we are about to recommend it. But nothing connected with mortality is durable: the serious studies of one generation become the sports and toys of the next. The philosophy of our ancestors is the jest of our posterity—*τὰ τὸ πάλαι μεγάλα ἦν, τὰ πολλὰ αὐτῶν σμικρὰ γέγονε*—Without any intention therefore of derogating from the dignity of the Emperor Napoleon or of Mynheer Herman Kirckenhoffer, without implying that the Book of Fate must be considered either as an innocent *hoax* upon the public, or as a grave and well-sustained irony upon Messrs. O'Meara and Co. we strongly advise all those careless and laughing circles which we hope will be gathered round many happy fire-sides in the ensuing winter, to provide themselves with a volume which we can venture to promise will be an increase to their stock of cheerfulness, and will not often fail in its promise of admitting them into the secrets of futurity.

ART. V. *A Treatise on Astronomy, Theoretical and Practical.* By Robert Woodhouse, A.M. F.R.S. Fellow of Gonville and Caius College, and Plumian Professor of Astronomy in the University of Cambridge. Vol. 1. Part I. and II. A new Edition. Cambridge. 1823.

Volume 2, containing *Physical Astronomy*, 1818.

IN entering upon a review of the work just named, it may be thought by some that we are deviating from the established routine in drawing the attention of our readers to what appears to be only a new edition of an old work. The fact however is, that a book forming the ground-work of the first volume of the present, appeared in the year 1812, under the

same title but of little more than half the size; and every reader will, we think, agree in the author's remark in his preface to the present publication, that instead of calling it a new edition he might have called it a new work. The second Volume was published in the year 1818, but we trust this circumstance need not prevent us from attempting to give some account of its valuable contents in conjunction with the later publication.

The primary object for which the work before us is destined, is academical instruction. In its former state it was highly esteemed in reference to this purpose, and we understand has become the text book at the distinguished seat of science from which it emanates. Its appearance in an extended and improved form is cotemporary with the increased stimulus and facilities to the study of astronomy in that place, from the establishment of an observatory there, now nearly completed. Our author has extended his preface to introduce several judicious remarks on this topic. He seems particularly careful not to allow his readers to raise too high expectations of the benefits to accrue from such an establishment, whilst he points out the real advantages likely to attend it.

"Such institutions," he observes, "can hardly fail to augment science: they will do some good, although perhaps not all the good that is intended to be done by them."

The instruction of academical students in the use of instruments, and in practical astronomy, he states to be one object, though a subordinate one, of this institution. "It is not however," he remarks, "to be used as a kind of astronomical toy, and to become the mere resort of leisurely amateurs and random star-gazers." It is to the completion of a regular and systematic study of astronomy that the use of an observatory thus opened to the student is to tend. And it can hardly be doubted, that by thus combining experimental with theoretical instruction, much more will be effected than the mere perusal of the best works could, without such assistance, accomplish. It seems that in the new edition, or we might almost call it, new work which the author has now given to the public, he has had a special regard to preparing the student for a profitable use of the advantages thus to be opened to him. He has increased his work to nearly double its original size, chiefly by the introduction of much valuable information on the principles of the construction and use of astronomical instruments: and again, by elucidating each chapter with extensive and appropriate examples. The numerous and well selected cases of actual observation, with which every part of this treatise is thus amply illustrated, will no doubt

make it doubly acceptable to those students who have the advantage of access to the instruments of an observatory; an advantage (as we have seen) shortly promised to the Cambridge learners: and one which has been long accessible to those of the Sister University: but we cannot forbear remarking, with how little benefit. In the seat of Wallis, of Halley, and of Bradley, how little, even of their names is known. With one of the most splendid observatories in Europe, remarkably favoured by local circumstances, furnished with the best instruments, and, we may be allowed to add, presided over by a professor of the most unquestionable genius and attainments, how entirely insensible does this learned body seem to the advantages it possesses.

The very appearance of the observatory is such, that we cannot be surprised at the remark of a visitor on traversing its grass grown court and its chill and desolate halls, "Is any thing ever done here?" We would not be thought to insinuate any thing against the distinguished Radcliffian observer; it is well known that his excellent observations are indefatigably continued and regularly communicated to the Royal Society. Nor would we for a moment be thought to undervalue his admirable lectures, but what we cannot forbear remarking is, that with such inducements and advantages it should be an event of the most rare occurrence that a sufficient class is collected to attend those lectures: that when this does happen, the number is observed to diminish at each successive lecture,—as the subject becomes a little more complicated. And that as to fixing the truths of the science in the mind by actual practice with the instruments, the establishment (for any *such* good derived from it) might as well be a hundred miles distant. The fact is, it is in vain that at the *observatory* every explanation, encouragement, and invitation is afforded, if there be no corresponding stimulus in the *schools*; for there, under the present order of things, must be the *primum mobile*. If the work before us should become as much known and valued as it deserves to be, in Oxford, it will undoubtedly lead the way to many other improvements in the state of mathematical science and instruction in that seat of learning: the necessity for instance of an acquaintance with the higher analytics, in order to the complete study of these volumes, will lead to more enlarged views of mathematical study than are at present usually entertained there. We will not, however, digress any further on these points, but proceed to a slight sketch of the contents and nature of the work before us.

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The first few chapters of the work contain a general survey of the principal phenomena which it is the business of plane astronomy to investigate. In this part of the work elementary explanation is the principal object in view. The student is here made acquainted with the general features of those subjects which he is afterwards led to investigate in detail. The clearness with which the different subjects are elucidated, is such as we conceive can leave nothing to be desired even by the student of the most obtuse comprehension. The description of the appearances of the heavens, and of the imaginary lines and circles to which those appearances are referred, in order to be susceptible of accurate measurement, are given in the most familiar form of illustration, and in a method totally devoid of all formality, and unnecessary and pedantic use of difficult terms. Those technical words, which it is necessary for the student to take out of their ordinary acceptations, and limit to the designation of some peculiar ideas belonging alone to the phenomena under his consideration, are not formally assembled in a list of definitions, with which the memory is apt to be burdened before the understanding has occasion to use them, but are introduced only when the explanation has arrived at that point where a fixed word is wanted as a term of reference, and where the student has become well acquainted with the *thing* before he learns the *sign*.

The explanation of the heavenly phenomena commences in the most simple and natural manner possible, not like many popular introductions where the first object presented to the contemplation of the student is nothing less than (as such works have it,) "the sun, a huge globe of fire in the centre, round which revolve the primary planets, in the following order," &c. a sort of description which it is utterly impossible the learner can connect with any appearances presented by the heavens to his eye. In the work before us, on the contrary, the first view of the subject is deduced from a simple inspection of the appearances which the sky presents on a clear evening, and the observations of the changes which take place in those appearances from hour to hour and from night to night. From this simple view by the most natural and gradual progress, the student is conducted to the consideration of the modes of measuring and estimating the apparent changes, and from thence to deduce a knowledge of the real nature of those changes, and of the mode in which they are brought about: to transfer in short the apparent positions of the heavenly bodies seen, as the eye refers them, upon an imaginary concave *surface*, to their real positions, as reasoning clearly indicates in the depths of *space*.

Having in the way of general illustration explained those points, such as the earth's and planet's motions, the seasons, phases of the moon, &c. which are perceptible without instrumental measurement, and having explained the *nature* of the principal phenomena, the author is next led to the examination of such subjects as require accurate instrumental determination, and to the investigation of the *quantities* of observed effects.

Here then, he is naturally brought to the description of the principal astronomical instruments. The object of their contrivance is, that of affording means for the determination of the position of a point in the imaginary surface of the heavens. Now such position is determined by the intersection of lines in two directions, one being that of the terrestrial meridian, the other at right angles to it.

Astronomical instruments must therefore essentially be of two classes, adapted to these two sorts of measurement. A tube or telescope moveable accurately in the plane of the meridian, and capable of indicating with exactness the arc intercepted by the direction of a point in the heavens with that of a plumb-line, will afford the vertical measurements wanted. With respect to the second sort of measurement no such simple and obvious means are applicable. The consideration of *time* is introduced. And by means of a clock, regulated with the requisite exactness, and an instrument fixed with precision in the plane of the meridian the time of the passage of the point or body in question is determined, and hence its position in perpendicular distance from the meridian. And from this, combined with the former, its position on the supposed surface with respect to some assumed fixed point, is ascertained. Such may be considered the simple and fundamental principle of all astronomical observations. Simple, however, as this may appear in theory, the practical application of it involves the greatest difficulty. The most important parts of the different instrumental adjustments are treated with great clearness and ability in the fifth Chapter, and illustrated by well executed wood cuts. The most valuable illustration will however be found in the constant recurrence to actual examples. And the best directions are given throughout, by which the student may be guided in the still further and better elucidation of the subject by the practical trial of the use of the instruments; a mode of illustration more necessary and more efficacious perhaps in this, than in any other branch of science.

After the description and use of instruments, some of the more simple phenomena observable by means of them are to

be described. Among these by a comparison of *positions*, as just described, from time to time are the various particulars of the Sun's motion, path, &c. determined, and the right ascensions, latitudes, and longitudes of the stars. These subjects being throughout explained by most copious examples.

At the ninth Chapter our author commences the "theory of corrections," which he first explains in a general and popular form, and afterwards proceeds to discuss in detail.

The apparent places of the fixed stars are the first to be determined with accuracy by such observations as we have alluded to, being those to which the situations of the moving bodies are referred; and by which intervals of time measured. Hence the most minute causes of error or discrepancy in such determinations will affect all subsequent ones. Repeated observation has pointed out many inequalities which cause the apparent places of stars to differ, sometimes from themselves, and always from their mean places: they are however minute, but not on that account the less important to be taken into consideration. Supposing all errors arising from instrumental inaccuracy to be got rid of, there will still remain several sources of inequality inherent in the nature of the observations. The investigation of the corrections for these inequalities, and the deduction of formulæ for computing them, are among the most important objects of plane astronomy, and will necessarily occupy a considerable space in every complete treatise on the science. They accordingly in the present work afford matter for about half the first part.

The formulæ, for some of these corrections depend entirely upon the investigation of the causes of the irregularities which give rise to them,—investigations which belong to the province of physical astronomy: and which are not introduced into the first volume of the work, at least, in any degree of detail.

To continue our sketch, the second part of the work consists of the theory of the sun, the planets, and the moon.

From the results of observations the nature of the sun's apparent path is deduced, the mode of computing the obliquity of the ecliptic is hence investigated, and this important process being given, our author proceeds to consider the form of the sun's or earth's orbit, and the laws of its motion. Here then we are introduced to the wonderful discoveries of Kepler; for wonderful they may truly be called, as our author justly observes:

"These, like many other astronomical results, are now so familiar

to us, that we do not properly appreciate Kepler's merit in discovering them. If we view, however, the state of science, and Kepler's means and the inherent difficulty of the investigation, we must consider it to have been a great discovery. And even now availing ourselves of all the facilities of modern science, it is not easy briefly to shew, from a comparison of the observations of the sun, that the solar orbit is an ellipse." P. 444.

After the examination of the reasoning by which the elliptical form of the earth's orbit is shewn, and having stated the laws which Kepler deduced by which its motion in the ellipse is regulated, the next subject will naturally be the application of this knowledge to the determination of the *place* of a body in its elliptical orbit after a certain elapsed *time* from its being in the *apside*. This is what has been designated Kepler's problem, and its solution lays the first ground-work of the solar tables, or the knowledge of the sun's longitude throughout the different periods of a revolution. The solution of this important but difficult problem has exercised the ingenuity of the principal astronomers and mathematicians from the time of its great proposer to the present day; various solutions of great excellence have been at different times proposed. That however which our author adopts is the mode proposed by Cassini; and we cannot doubt that in this selection he has been guided by his usual judgment. We cannot however forbear strongly recommending to the notice of such of our mathematical readers as may not have met with it, the very admirable solution of this problem given by Professor Robertson, of Oxford, in the Philosophical Transactions for 1816. Part I.

The solution of Kepler's problem alone will not enable us to assign the place of the sun in his orbit at a given day. The place and motion of the aphelion of an orbit must in the first instance be determined. To this and some subjects depending on it, the reader's attention is now directed; and this being accomplished, the application of the problem to the determination of the sun's place is exhibited and explained at large, with numerous examples.

There are, however, certain inequalities in the earth's orbit and motion, which next become objects of enquiry, and which must obviously be essential in assigning the real law of the motion of the earth. It is at this point, then, that it becomes necessary to refer to the doctrine of "disturbing forces," as they are termed.

To investigate the mechanical principles of the celestial motions, and to trace the operation of the different forces acting upon the bodies of our system, is the province of what

is termed Physical Astronomy. Our author has devoted a second volume to a treatise on this branch of the science. The investigations belonging to this department are among the most abstruse and difficult which the human faculties have ever succeeded in following up: they exhibit the most profound and refined resources of analytical invention, applied by the combined skill of the most eminent philosophers to the explanation of the most vast and complicated phenomena. Such investigations, however, our author has treated with his usual excellence; and we conceive at the point where we have now arrived in our survey, we may be permitted to deviate from the order of the work, and here cast a very superficial glance over the subject of the second volume.

The discoveries of Kepler respecting the orbits of the planets were confined to the facts of their being elliptical in form, and of the proportion which subsists between the squares of their times of revolution and the cubes of their mean distances; an equable description of areas being constantly maintained.

It remained for Newton to bring in the aid of mechanical science, and to prove that such a state of things was the necessary result of the action of a certain force, according to a given law: to shew that a body being attracted to a central point, by a force acting inversely as the square of the distance, and projected at right angles to the line joining its position with the central point, would of necessity describe an ellipse having that point for one of its foci, and that the other conditions, laid down by Kepler, would by the same necessity take place.

This force, to which the name of attraction is given, was shewn, by the same philosopher, to depend for its intensity upon the relative masses of the central and the revolving body. If we now suppose another central body equal to the first, placed exactly at the same distance on the other side of the revolving body, and acting upon it precisely in the same manner, it is obvious that the revolving body will be equally urged to describe an ellipse round each centre, if we suppose it projected, as at first, at right angles to the line joining it with these centres. But as it cannot in this case describe an ellipse round either, the revolving motion will be entirely destroyed, and it will continue to be projected in a straight line. This may be considered the extreme case of what is called "a disturbing force."

If we now suppose either the mass of the new body to be diminished, or its distance from the revolving body increased, or both circumstances to take place together, then

the derangement or "perturbation" of the revolving body (as it is technically termed) will still continue, but in a less degree. An orbit or curvilinear path, concave towards the first central body, in the commencement of the motion, will be described; but it will neither be elliptical, nor of any other exact geometrical form.

The disturbing body, whatever be its mass or distance, will always derange the laws of the equable description of areas, and of elliptical motion. If its mass be considerable, and its distance not very great, when compared with the masses and distances of the other two bodies, the derangement will be so great as to render the knowledge of those laws useless in determining the real orbit and law of motion of the disturbed body. In such case Kepler's problem would become one of mere curiosity, and the place of the body must be determined by other means. If, however, the mass of the disturbing body be small, and its distance great, the perturbations may be so small, that the orbit shall be nearly, though not strictly elliptical; and the equable description of areas nearly, though not exactly true. Under such circumstances Kepler's problem will not be nugatory. It may be applied to determine the place of the revolving body, supposing it to revolve, which is not the case, but which is nearly so, in an ellipse. The erroneous supposition, and consequently erroneous results, being afterwards corrected, by supplying certain small "equations," that shall compensate the inequalities arising from the disturbing body.

In the predicaments just described are the bodies of the solar system. The mass of the sun, round which the earth is revolving, is 1300,000 times greater than that of the earth, and this 68 times greater than that of the moon, which, by the reciprocal action of gravity has a tendency to disturb the earth's motion. Similar considerations apply to the planets, which, though of greater masses, are at greater distances; consequently both the moon and the planets have but a small effect in disturbing the earth's elliptical motion. Kepler's problem then will afford a near approximation for finding the earth's, or in other words, the sun's place: subsequent corrections being applied for the disturbing effects.

The question then arises, how are the amounts of these corrections to be computed? The solution of this question is one of the greatest importance and difficulty which physical astronomy presents. It becomes a problem to find, for an assigned time, the place of a body attracted by one body and disturbed by another; the masses, distances, and posi-

tions of the bodies being given. This, by way of distinction, has been termed "the problem of the three bodies."

In the solution of this problem the resources of physical astronomy have been called forth. An approximate solution is all that the case admits of, and this our author has exhibited in his second volume; where this important and abstruse enquiry occupies a very prominent place, and necessarily takes up a considerable space in the detail of its various cases. It may, indeed, be considered as the most essential feature in a physical system, which shall account for the motions of the heavenly bodies. After the great original laws of gravitation, supposing no interfering causes to affect the exactness of the motions, the next in importance must be the enquiry as to the result, when, as we see in nature, many bodies simultaneously revolve round one central. If the original principle of attraction be true, these bodies, however relatively small or distant, must, in theory at least, exert some influence on each other. The investigation of the laws of such mutual action is, therefore, precisely what is wanted to complete the design of a perfect explanation of the phenomena of the universe; and as such constitutes the main bulk of the science, after the fundamental laws have once been established.

A knowledge of the corrections thus arising is, therefore, essential to the solar theory, and the construction of the solar tables; an important branch of astronomy, but which regards only the form of the *earth's* orbit, and the law of its motion. Such knowledge is equally essential in regard to the *planetary* theory.

"The perturbations," as our author observes, "are as much a part of Newton's system, as the elliptical forms of the planetary orbits and the laws of the periods of their revolutions. They are as direct consequences of the principle of universal attraction, as the regularity of that system would be on the hypothesis of the abstraction of all disturbing forces. The quantities of the perturbations are indeed small and not easily discerned: but they are gradually detected as art continues to invent better instruments, and science better methods, and they so furnish not the most simple proof, perhaps, but the most irrefragable proof of the truth of Newton's theory." *Part II.* p. 496.

In the preface to his second volume, the author enters at considerable length upon a comparison of the different proofs which Newton's theory receives from the examination of the heavens. Speaking of the accordance of the phenomena of deviation with the principle of gravity, he ably remarks:

"These proofs are founded on the deviations from the elliptical system, the former on the system itself. Newton's theory might be true if a planet described an ellipse *nearly*: it could not be true, if it described an *exact* ellipse." Vol. II. *Preface*, p. xxxii.

We would particularly recommend to the attention of our readers the elaborate preface to the second volume of this work. It contains a very luminous and able view of the nature and objects of physical astronomy, and of the difficulties which it involves. Throughout this dissertation, numerous highly original remarks are interspersed, and from the whole of it the student will derive the most useful instruction. In the study of the *Principia*, especially, there are many illustrations, both in the preface, and in other parts of the volume, which cannot fail to be of considerable use.

Our limits, however, will not permit any further remarks on this part of the subject, and we must hasten to resume and conclude our sketch where we broke off.

After the consideration of the solar motion naturally follows the subject of solar time, and hence the equation of time. We will not, however, follow our author by any remarks upon this part of the work, but proceed to notice the next grand division of it, which comprizes the planetary theory. The admirable clearness with which Mr. Woodhouse has the faculty of illustrating every subject of which he treats, is eminently displayed in this part of his work. He throughout adheres to the same simple and natural method with which he began, and explains first what we *see* of the planets, and thence deduces what we may *know*.

To fix with increasing accuracy the places of the fixed stars, we at first observed, was the primary object of observation: its next is the comparison of the motions of the planetary bodies, with reference to the points of the heavens so fixed: from a knowledge of these motions to infer the real motions in space: to compare such deductions with those which the theory of gravitation would assign, and thus continually tend to the complete developement and confirmation of the true system of the universe.

When treating of the planetary theory, the method employed by M. Lalande, for deducing the period of the Herschel planet, is briefly described: a method founded upon trial and conjecture; such trials being repeated with new conjectural assumptions, till a sufficient approximation to the truth was obtained. On this our author makes a remark, which as it is of very general application in understanding the nature and principles of many astronomical processes, we here subjoin.

"This method of M. Lalande's, is a kind of sample and exemplar of almost all astronomical processes. In these, at first, nothing is determined exactly. Approximate quantities are assumed and substituted, the results derived from them examined and compared, and then other approximations, probably nearer to the truth, suggested. Astronomy leans for aid on geometry; but the precision of geometry does not extend beyond the limits of its theorems. In astronomy scarcely one element is presented simple and unmixed with others. Its value, when first disengaged, must partake of the uncertainty to which the other elements are subject; and can be supposed to be settled to a tolerable degree of correctness, only after multiplied observations, and many revisions. There are no simple theorems for determining at once the parallax of the sun, the right ascension of a star, or the heliocentric latitude of a planet." *Note*, p. 579.

To the planetary succeeds the lunar theory. A subject highly curious and extremely difficult, yet of the utmost practical importance, as the foundation of the best method of finding the longitude at sea. This method, now so commonly practised by every mariner, is, as our author well remarks in his preface, nevertheless dependant on whatever is most refined in theory and exact in practice; on Newton's system in its most improved state, and on the most accurate of Maskelyne's observations. A convincing proof, we should think, of the absurdity of those who are given to ridicule the details of science, and the minute quantities which it measures and calculates.

In treating of the lunar theory, the author trespasses a little on the province of physical astronomy, without whose aid the corrections for the several inequalities in the moon's motion could not be made intelligible.

The next division of the work embraces the subject of eclipses. In explaining the methods of calculating them, our author has displayed all the perspicuity and exactness for which he is so eminent. The method of computation adopted is, considering the nature of the subject, one of considerable simplicity. It is that which M. Biot has adopted in his work on astronomy, most probably from a memoir by Delambre. This method is as extensive in its application, as it is simple in its principle: it applies equally to eclipses, occultations of the fixed stars by the moon, and transits of inferior planets over the sun's disk.

The lunar eclipse being the simpler phenomenon, from its not involving the consideration of parallax in latitude and longitude, is treated of first. A general explanation of the solar eclipse is then given, and the reason for classing the

other phenomena with it is assigned. It is in the course of discussing these phenomena, which are nearly similar in their general circumstances, and exactly so in their mathematical conditions, to the solar eclipse, that the effects of parallax, above alluded to, are calculated, and the computation of the latter phenomenon thus completed.

A short chapter on comets, in which the investigation of their motions is not attempted, succeeds, the planetary and lunar theories.

The last division of the work relates to observations, made out of the meridian, the principal instrument for which, Hadley's quadrant, is described.

The use of such observations is then shewn, in their application to the finding the true time or hour of the day, by several different methods.

To this succeeds the method of determining the latitudes of places; of which a variety of interesting examples are given. The curious and important subject of the longitude naturally follows. The various methods of determining it are fully explained, by chronometers, by eclipses, occultations, eclipses of Jupiter's satellites, the passage of the moon over the meridian, and lastly the most excellent of all others, the observation of the moon's distance from a star.

The work concludes with a short account of the calendar, its construction, and several reformatations.

Before closing this work, we cannot forbear turning to the able view given in the preface, of present state and future prospects of astronomical science. The author conceives, that

"It has now reached a kind of *maximum* state of excellence, and its changes are minute and must continue so. All great changes ended with Bradley. He swept the ground of discovery, and left little to be gathered by those that follow him. Yet during sixty years that have elapsed since Bradley, it cannot be said but that astronomy has greatly advanced, although not by the aid of discoveries, such as those of observation and nutation."

He then points out the chief improvements to have been derived from the progress of physical astronomy, the multiplication of observations, and hence the improvement of the tables. With regard to the good derived from these improvements, the certainty and security of navigation is mentioned, as "the only practical good that astronomy has conferred on society. Its other benefits are philosophical and intellectual." Astronomy, in fact, seems to have effected all that it is capable of in regard to the uses of the navigator.

The limits within which his observations are necessarily confined, the nature and degree of accuracy of the instruments his situation allows him to use, set bounds to the accuracy of his determinations, whatever may be the improved state of refinement to which the theoretical part of the science is carried. The resources of astronomy have been for some time *sufficient* for his wants, and of more he cannot avail himself. Such at least is the view taken of the subject by our author, than whom no one can be better qualified to judge.

Yet the further progress of the science, in the increasing accuracy, and which is an essential point, the increasing *number*, of observations ; as also in the advance of mathematical science, and its more advantageous application to the difficulties of plane and physical astronomy, are surely objects which, in the present age of improvement, cannot but be regarded with interest, if it were only in reference to the intellectual and speculative benefits derivable from them. The utility of every fresh accession to knowledge, as it tends to exalt and improve the mental faculties, must surely be admitted by every reflecting mind : and of all departments of science it is by astronomy that such objects are pre-eminently attained.

Especially when considered in reference to the objects of an academical education, such a science as astronomy has now become, even were its practical uses ever so confined, ought surely, when duly understood and appreciated, to be ranked among the most important departments in every good course of instruction. And when exhibited in such a luminous, judicious and complete manner as it is in the work before us, we cannot help expressing our sincere hope, that it may experience a more extended, and more efficient reception than it has, in some quarters, hitherto met with.

ART. VI. *Faust : a Drama. By Goethe. And Schiller's Song of the Bell. Translated by Lord Francis Leveson Gower.* 8vo. pp. 312. 12s. Murray. 1823.

THE *Faust* of Goethe has already, to a certain extent, become familiarized even to those who do not read German, by the extensive notice of it in the *Germany* of Madame de Stael. Her summary in prose, however, though brilliantly touched,

could give but a partial and most inadequate idea of the original, either in its manifold beauties, or its yet more manifold extravagances; and we rejoice that the English public have at length a fair opportunity of estimating the full merits (as far as a close and spirited translation can ever afford this,) of a drama which has been vaunted as the *Chef d'Œuvre* of its national school, and which certainly possesses in eminence all the characteristics by which that school is distinguished.

We are not about to indulge ourselves, and to alarm our readers by a thrice-told dissertation on the peculiarities of German poetry. We shall plainly carry them through the drama before us, and leaving them to form their own judgment of the original, we shall confine our remarks principally to the very poetical version for which we are indebted to Lord Francis Leveson Gower.

The noble writer in the outset, has evinced considerable soundness of judgment, and correctness of taste in his retrenchments. Goethe, with more boldness than real sublimity, has sketched a personal conference between the Deity and the Agent of Ill, upon whom the catastrophe of the drama mainly depends; and Mephistopheles, like the Satan of the Book of Job, receives permission to exercise his arts for the destruction of Faust, whose busy, restless, and aspiring intellect, had rendered him a peculiarly fit object for temptation. A scene like this, however treated, must be difficult in its management; and no English ear could tolerate the flippant and irreverent tone in which Goethe has conducted it. Lord Leveson Gower very wisely passes this by, and plunges at once in *medias res*. Faust is introduced in his study, a vaulted Gothic chamber, at midnight. Dissatisfied with science, with mankind, and with himself, having tasted and drank deep of all the springs from which human knowledge can flow, he thirsts after some inaccessible stream, and spurning that which he has acquired, he still pants for farther acquisition. In this feverish state of mind, he turns to magic for aid, and unfolds the mystic tomes of Nostradamus. Our own acquaintance with the Black Art is not sufficiently profuse to enable us to state the precise nature of the instrument which he next consults, the *Microcosm*; but we imagine that it was a sort of Beryl, that admirable crystal, which, according to the sagacious Aubrey, "hath a veal tincture of red;" and such as the pious Dr. Sherborne, one-time canon of Hereford, and rector of Pembridge, received, to his inexpressible delight, from the widow of an eminent clothier in his parish; who, by means of this divining glass, and a formula of prayer, termed a *call*, frequently discovered thieves who had stripped

his cloth-racks. We need scarcely add, that the excellent Divine, upon obtaining possession of it, incontinently burned the *call*. With some such magical apparatus as this Faust evokes the Spirit of earth, but soon loathes his sight, and dismisses him. His farther amusements are unseasonably interrupted by the entrance of his Secretary Wagner, a dull aspirant to philosophy, with whom we could as willingly dispense, as his master seems inclined to do. Faust excuses himself after a short dialogue, and is left alone to renew his meditations on the impotence and vanity of human intellect. His thoughts, by degrees, are directed to suicide.

“ Down swooping to my wish a car appears,—

A fiery chariot. My glad soul prepare

To pierce the unattempted realms of air,
Systems unknown, and more harmonious spheres.

Such proud existence, joys of heavenly birth!

Worm as thou art, what claim hast thou to share?

And yet to quit the sun that lights thy earth,

Thy proper orb is all thou hast to dare.

’Tis but to dash the portals to the ground

Through which the many slink as best they can,

To re-assert, by more than empty sound,

E’en against heaven, the dignity of man.

To view the dark abyss, and not to quake,

Where fancy dooms us to eternal woes,

Through the dim gate our venturous way to take,

Around whose narrow mouth hell’s furnace glows,

On such a venture gaily to advance,

And leap—to nothingness, if such our chance.

“ Come from the shelf, where thou hast lain secure,

Thou ancient goblet, form’d of crystal pure;

I have not thought on thee this many a year.

Oft at my father’s feasts the rosy wine

In thy transparent brightness learnt to shine,

And add a lustre to the good man’s cheer.

Well I remember the accustom’d rite,

When the blithe comrades pledged thee through the night,

And, as the spirit mounted while they quaff’d,

The jovial task to clear thee at a draught,

While thy rich carvings of the olden time

Form’d the quaint subject of the drinker’s rhyme.

In thee I ne’er shall pledge my friend again,

Or for such rhyme the quick invention strain.

This juice of fatal strength and browner hue

Would make the unfinish’d verses feet too few:

In thee the troubles of my soul I cast,

Hail the blest drops, and drain them to the last.

“ [*Sets the cup to his lips. Church bells and anthem in the distance.*]

" CHORUS OF THE ANGELS.

" Christ is arisen!
Hail the glad day,
Ye children of clay,
Who are but the prey
Of weakness and sorrow."

P. 392

It is the morn of Easter, and the distant sound of this chaunt is finely conceived to arrest his guilty purpose.

The opening of the second scene exhibits mechanics and labourers pouring forth before the city gate, to enjoy their holyday. Faust mixes with them, and receives their thanks for the condescending familiarity manifested by one so learned, and for the benevolent relief which the skill in medicine, possessed by his father and by himself, had enabled them to dispense during the rage of an epidemic disease. Faust sickens at this praise; and nurses his morbid appetite by reflecting upon the uncertainty of Physic. After this, to his honest Secretary's great terror, he renews his wonted invocations to the Spirits of mid-air. The good-hearted scribe warns him of his danger; for he, like Caliban, is acquainted with all the fiends who ride upon the winds of the four quarters; but his skill does not lead him to detect the incarnation of Mephistopheles, who attaches himself to Faust while they are talking in the shape of a black poodle dog. Faust notes the "lizard circles," which he winds round their steps; he marks a track of fiery light, which follows him, while the simple Wagner sees nought but a very poodle, who will fetch and carry, and swim in the river for a cané.

Faust entices the dog to his study, and in his company at midnight, he sits down to the strange task of correcting his translation into German of the first chapter of the Gospel of St. John. While he writes, the poodle howls and bellows, till the philosopher opens the door to get rid of him. The poodle then grows long and broad, and shews a wondrous shape, which confirming Faust's original suspicion, induces him, by means of a powerful spell, to call him forth in human shape; and at last, after much resistance, "Mephistopheles appears from behind the stove, dressed as a travelling student." After a short explanation of his qualities and pursuits, he requests permission to depart, from which, as it seems, he is hindered by a pentagram, which Faust had placed on the threshold to guard himself against evil dæmons. It is a law, by which Hell is bound, that no Spirit can retire, unless by the same road at which it entered. The poodle had crept through an unguarded corner, but he is unable to repossess it.

now, and Faust seems inclined to retain him in his hold. Mephistopheles, in order to escape, cheats the magician into the acceptance of a spiritual song, and having lulled him as it is most natural he should do, into slumber by its soothing melody, he employs a rat to gnaw the parchment scroll, and disappears at a bound.

In their second interview they come to terms. Mephistopheles proffers his services as valet on a travelling tour, provided that Faust, if they meet again in another world, should agree to assume a similar character. The contract is regularly signed in blood; but its terms are somewhat obscure—let the reader judge for himself.

“ FAUST.

“ Should my soul once partake the body’s rest,
Then let me only wake to die.
If with one instant’s self-approval blest,
The next convicts the author of the lie.
That moment in enjoyment past—
That moment, let it be my last!
This is my wager.

“ MEPHISTOPHELES.

“ Done!”

P. 95.

Faust’s wishes are not very moderate.

“ FAUST.

“ Hear me! I do not ask for happiness.
To passion’s whirl my soul I consecrate,
Fury that gladdens, love that turns to hate.
My breast, that swells no more with learning’s throes,
I give to pain, and bare it to the storm;
And all that man enjoys, or undergoes,
I wish concenter’d in this single form:
High as yourself to mount, to dive as low;
Upon myself to heap your weal and woe;
Wide as your range my circle to extend,
And, like yourself, be blasted at the end.”

P. 99.

A scene of keen irony follows, in which Mephistopheles, under the disguise of Faust, lectures a scholar applying to him for instruction, and caustically reviews the several Faculties, in one of which his tyro is anxious to graduate. After this, spreading their mantles to the wind, the fiend and his master, commence their rambles. Their *coup d’essai* is among some drunken citizens in a Leipsig cellar, where Mephistopheles practises a few juggling tricks. They next visit a witch’s kitchen, and in this a wildness of imagination is dis-

played, which borders upon the ludicrous; take the stage direction as a sample.

" *The WITCH's Kitchen.*

" *A great caldron is boiling on a fire, which is seen blazing on a low hearth. In the smoke that rises from it various figures are ascending. A Meerkatze (an animal between a cat and a monkey) sits by the caldron, skimming it so that it may not boil over. The male, with his family, is warming himself.*" P. 131.

The Meerkatzen, when asked after their mistress, reply in nursery rhyme—

" The old sinner,
Gone out to dinner,
Up the chimney."

While they sing

" [*The kettle, which the cats have neglected, begins to boil over: it takes fire, and blazes up the chimney. The WITCH comes down howling and shrieking through the flame.*

" WITCH.

" Ough! ough! ough! ough!
Infernal hellcat! cursed sow!
Curse on the careless brutes, to allow
The pot to boil over, and singe me now!" P. 139.

Mephistopheles discovers himself, and the witch, after sundry mummeries, presents Faust with a cup of her mysterious wine; in the mean time, in an enchanted mirror, he has had the first vision of Margaret.

It was for this purpose, that the visit to the witch was designed, for he soon afterward is thrown in the way of the reality of this vision, the innocent Margaret, so pure, that the priest who absolved her could not send her back more perfect than she approached his confessional, so beautiful, that the first glance inflames Faust to madness of passion. Mephistopheles guides the clue, and is now sure of his prey. He places rich gifts in the chamber of the maid, which she naturally enough attributes to the bounty of some concealed lover. By the aid of a female friend, Martha, well calculated to act as procuress, he then personally introduces Faust, who easily inspires a mutual affection. Mephistopheles describes

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her love, in some lines, in which, for once, the poet has forgotten the bitterness which lurks under all the other descriptions of the fiend. They are unmixedly sweet.

"How slow for her the steps of time must fall!

She looks through the casement's chequer'd glass;

The clouds drive by, and she watches them pass

Over the city wall.

'Were I a bird, to flee away,

'Soon would I spread my wings'—

Through half the night, and all the day,

Such is the song she sings.

She has sparkles of joy which soon subside,

Then she weeps till her soul is satisfied,

And then is tranquil, or seems to be so,

But ever in love, if she seem it or no."

P. 195.

Faust's passion is of a fiercer nature, and shews a fine contrast.

"FAUST.

"What are the joys her love can give?

Do I not still remain the same?

The houseless wretch, the fugitive;

Without repose, without an aim?

My course has been like cataracts that leap,

All maddening, till in some dark gulf they sleep.

Upon a terraced cliff, impending o'er

The rush of waters, and the torrent's roar,

She dwelt, the mistress of her little world,

Nor fear'd the frenzied stream's descent,

And I, accursed of Heaven! was not content.

By me the steadfast rock was rent,

And into ruin hurl'd!

She and her joys were swept away.

Hell! 'twas thy bidding—take thy prey.

For my own doom, exact it fast—

Do now what must be done at last;

For, e'en if she my fate must share,

Suspense more tortures than despair!"

P. 197.

We need scarcely add, that through himself, and the Devil to boot, Faust is a too successful lover. Margaret, however, in spite of her blindness, sees reason to suspect his religious propensities. He does not share in mass and confession, and she questions him closely on his faith. His reply must be given entire.

"FAUST.

"Ah! dearest, who can dare

Say he believes?

Ask the religious, ask the wise,
And all the priest or sage replies
But mocks the asker.

" MARGARET.

" Faith, then; you have none.

" FAUST.

" Do not distort my answer, lovely one.
Who could himself compel
To say he disbelieves
The being whose presence all must feel so well?
The All-creator,
The All-sustainer,
Does he not uphold
Thyself, and me, and all?
Does not yon vaulted Heaven expand
Round the fast earth on which we stand?
Do we not hail it, though from far
The light of each eternal star?
Are not my eyes in yours reflected?
And, all these living proofs collected,
Do not they flash upon the brain,
Do not they press upon the heart,
The trace of Nature's mystic reign?
Inhale the feeling till it fill
The breast, then call it what you will.
Call it an influence from above—
Faith, heaven, or happiness, or love,
I have no name by which to call
The secret power—'tis feeling all."

P. 204.

The noble translator has here done full justice to his author, and it must indeed be admitted, in general, that he has the rare merit of always succeeding best in the most prominent passages. The hymn to the *Mater Dolorosa*, which our limits forbid us to extract, might be cited in evidence of our assertion.

In order to gain access to her, under her mother's roof, Faust presents Margaret with a phial of sleepy potion, with which Mephistopheles has furnished him, and she consents to administer it. The mixture is poison! and of this it seems Faust was ignorant. Margaret's brother, a gallant soldier, hears her shame, and hastens to revenge himself on the seducer. He is murdered at her door by Faust and his fiendish associate.

Long as it may be, we cannot forbear to extract the fine scene which follows.

Faust: a Drama

" Cathedral.

" Service and Anthem.

*" MARGARET and many others. EVIL SPIRIT behind
MARGARET.*

" EVIL SPIRIT.

*" Margaret, how different thy lot
When kneeling at the altar's foot
In thy young innocence ;
When, from the mass-book, snatched in haste,
Thy prayer was utter'd ;
Prayer which but half displaced
The thought of childish pastime in thy mind.
Margaret !
How is it with thy brain ?
Is it not in thy heart
The blackening spot ?
Are thy prayers utter'd for thy mother's soul,
Who slept, through thee, through thee, to wake no more ?
Is not thy door-stone red ?
Whose is the blood ?
Dost thou not feel it shoot
Under thy breast, e'en now,
The pang thou dardest not own,
That tells of shame to come ?*

" MARGARET.

*" Woe, woe ! could I dispel the thoughts
Which cross me and surround
Against my will.*

" CHORUS.

*" Dies iræ, dies illa,
Solvat sæculum in favilla.*

" EVIL SPIRIT.

*" Despair is on thee—
The fast trumpet sounds—
The graves are yawning.
Thy sinful heart,
From its cold rest,
For wrath eternal,
And for penal flames,
Is raised again !*

" MARGARET.

*" Were I but hence !
I feel as if the organ's swell
Stifled my breath—
As if the anthem's note
Shot through my soul !*

" CHORUS.

" Judex ergo cum sedebit,
Quidquid latet adparebit,
Nil inultum remanebit,

" MARGARET.

" I pant for room !
The pillars of the aisle
Are closing on me !
The vaulted roof
Weighs down my head !

" EVIL ONE.

" Hide thyself !
Sin and shame
May not be hidden.
Light and air for thee ?
Despair ! despair !

" CHORUS.

" Quid sum miser tunc dicturus,
Quem patronum rogaturus ?
Cum vix justus sit securus.

" EVIL ONE.

" The glorified are turning
Their foreheads from thee ;
The holy shun
To join their hands in thine.
Despair !

" CHORUS.

" Quid sum miser tunc dicturus ?
* * * *

" MARGARET.

" Help me, I faint !"

P. 227.

We can afford space for this fine passage, since the noble poet, with that sound judgment which we have before commended, has omitted the succeeding extraordinary scene on the Hartz Mountain on Walpurgis night, which we do not hesitate to confess, is beyond our comprehension, and which we cannot therefore be expected to admire even in part. By that perversion of talent, taste, and principle which transmuted into base metal all which the late Mr. Percy Bysshe Shelley might once, perhaps, have attained power to exalt into gold, *he* selected this particular scene, the most excep-

tionable both in conception and in expression, which Goethe ever composed, to present to the British public, as a specimen of the master's power; and he found a willing midwife for his abortion in the chief of the Cockney School. Lord Francis Leveson Gower has been warned by this signal failure, and he contents himself by relating one incident too striking to be allowed to perish. The revelling witches have the power of assuming any form they please. One appears to Faust as his Margaret. The neck of the phantom has impressed round it a single streak of red, scarcely broader than the line which would be traced by a knife. It is a type of her fate.

Margaret is in prison; in a fit of frenzy she has committed infanticide. It is the night before her execution, and Mephistopheles having led his victim through the round of Hell-pastimes on the Hartz, informs him of the lot of his mistress, Faust is distracted, and demands power to save her. Mephistopheles lulls the jailors into sleep, obtains the keys of the dungeon, and places Faust within it. We wish we could extract the whole of the exquisite concluding scene.

"MARGARET.

(hiding herself in the straw on which she lies.)

"Woe, woe! they wake me! bitter fate!

"FAUST.

"Hush, hush! I come to give thee means to fly.

"MARGARET.

"Art thou a man? then be compassionate.

"FAUST.

"Soft! thou wilt wake thy jailors with that cry.

[He seizes the chains to unlock them.

"MARGARET *(on her knees.)*

"Who gave the hangman power

So soon to wake and slay?

Why callest thou me at midnight's hour?—

Oh! let me live till day!—

Is it not time when morn'g has sprung?

[She stands up.

And I am yet so young—so young!

And yet so soon to perish by your laws.

Once I was fair too—that is just the cause.

One friend was near me then: he too is fled.

My flowers are wither'd, and my garland dead.

Seize me not thus! it gives me pain.

Have I e'er wrong'd thee? why then bind me so?

Let not my woman's voice implore in vain—

Can I have hurt one whom I do not know?" P. 254.

At last she recognizes her lover.

" FAUST.

" 'Tis I.

" MARGARET.

" Oh, say it, say it, once again,

My friend, my lover! Where is now my pain?

Where is my chain, my dungeon, and my grave?

He comes himself to comfort and to save.

I see the church's aisle, the street,

Where first we dared to gaze, to meet:

The garden blooms before me now,

Where first we shared the kiss, the vow.

" FAUST.

" Away! away!

" MARGARET.

" Oh, not so fast!

Time is with you so sweetly past.

" FAUST.

" Haste, Margaret, haste!

For if thou lingerest here,

We both shall pay it dear."

P. 257.

" FAUST.

" Come, come!—I feel the morning breeze's breath.

" MARGARET.

" This hand was guilty of a mother's death!

I drown'd my child! And thou canst tell

If it was mine, 'twas thine as well.

I scarce believe, though so it seem—

Give me thy hand—I do not dream—

That dear, dear hand. Alas, that spot!

Wipe it away, the purple clot!

What hast thou done? Put up thy sword:

It was thy Margaret's voice implored.

" FAUST.

" Oh Margaret! let the past be past:

Forget it, or I breathe my last.

" MARGARET.

" No; you must live till I shall trace

For each their separate burial place.

Faust : a Drama.

You must prepare betimes to-morrow
Our home of sorrow.
For my poor mother keep the best :
My brother next to her shall rest.
Me, Margaret, you must lay aside,
Some space between, but not too wide.
On the right breast my boy shall be ;
Let no one else lie there but he.
'Twere bliss with him in death to lie,
Which, on this earth, my foes deny.
'Tis all in vain—you will not mind ;
And yet you look so good, so kind."

P. 259.

He in vain urges her to flee.

" FAUST.

" Day! Margaret, day! your hour will soon be past.

" MARGARET.

" True, 'tis the day ; the last—the last !
My bridal day !—'twill soon appear.
Tell it to none thou hast been here.
We shall see one another, and soon shall see—
But not at the dance will our meeting be.
We two shall meet
In the crowded street :
The citizens throng—the press is hot,
They talk together—I hear them not :
The bell has toll'd—the wand they break—
My arms they pinion till they ache !
They force me down upon the chair !
The neck of each spectator there
Thrills, as though itself would feel
The headsman's stroke—the sweeping steel !
And all are as dumb, with speechless pain,
As if they never would speak again !

" FAUST.

" Oh, had I never lived !

" MEPHISTOPHELES (*appears in the door-way.*)

" Off! or your life will be but short :
My coursers paw the ground, and snort !
The sun will rise, and off they bound.

" MARGARET.

" Who is it rises from the ground ?
'Tis he!—the evil one of hell !
What would he where the holy dwell ?
'Tis me he seeks ?

" FAUST.

" To bid thee live.

" MARGARET.

" Justice of heaven! to thee my soul I give!

MEPHISTOPHELES (*to FAUST*).

" Come! come! or tarry else with her to die.

" MARGARET.

" Heaven, I am thine! to thy embrace I fly!

Hover around, ye angel bands

Save me! defy him where he stands.

Henry, I shudder! 'tis for thee.

" MEPHISTOPHELES.

" She is condemn'd!

" VOICES FROM ABOVE.

" Is pardon'd!

" MEPHISTOPHELES (*to FAUST*).

" Hence, and flee!

[*Vanishes with FAUST.*

" MARGARET (*from within*).

" Henry! Henry!"

P, 263.

It is scarcely within the powers of song to exceed the pathos of this touching scene. The skill with which the imagination of the reader is left to supply the links of action designedly omitted, and the purposed dimness which is thrown over the catastrophe, are among some of the loftiest triumphs of poetry, and sufficiently redeem the fame of Goethe from the mass of puerile matter with which he has allowed his drama to be deformed. The powerful conception of Mephistopheles, and the cold sarcasm with which the seducer poisons every sweet to which he allures, are the points upon which the German critics appear chiefly to have rested their eulogium. With all due regard for the force of genius so largely displayed in these, we must claim the part which Margaret bears, as more according with nature, more, as the painters would say, in just-keeping, and, therefore, far more attractive than the wilder machinery; and we gladly escape from these night-mare horrors so legitimately German, to characters of real life, portrayed by one who must have been deeply acquainted with the springs of the human heart.

How well the noble translator has performed his part, the large extracts which we have already given, will sufficiently

evince. He is equally successful in the two minor pieces which he has appended. The "Song of the Bell," is a most spirited piece by Schiller, on an unprofitable subject; but we must exclude it, in order to give entire the following exquisite paraphrase from the same writer.

"The Partition of the Earth, from Schiller.

"When Jove had encircled our planet with light,
And had roll'd the proud orb on its way,
And had given the moon to illumine it by night,
And the bright sun to rule it by day;
The reign of its surface he form'd to agree
With the wisdom that govern'd its plan;
He divided the earth, and apportion'd the sea,
And he gave the dominion to man.

"The hunter he sped to the forest and wood,
And the husbandman seized on the plain;
The fisherman launch'd his canoe on the flood,
And the merchant embark'd on the main.
The mighty partition was finish'd at last,
When a figure came listlessly on;
But fearful and wild were the looks that he cast
When he found that the labour was done.

"The mien of disorder, the wreath which he wore,
And the frenzy that flash'd from his eye,
And the lyre of ivory and gold which he bore,
Proclaim'd that the Poet was nigh;
And he rush'd all in tears, at the fatal decree,
To the foot of the Thunderer's throne,
And complain'd that no spot of the earth or the sea
Had been given the Bard as his own.

"And the Thunderer smiled at his prayer and his mien,
Though he mourn'd the request was too late;
And he ask'd in what regions the Poet had been
When his lot was decided by fate.
Oh! pardon my error, he humbly replied,
Which sprung from a vision too bright;
My soul at that moment was close at thy side,
Entranc'd in these regions of light.

"It hung on thy visage, it bask'd in thy smile;
And it rode on thy glances of fire;
And forgive, if, bewild'rd and dazzled the while,
It forgot every earthly desire.
The earth, said the Godhead, is portion'd away,
And I cannot reverse the decree;
But the heavens are mine, and the regions of day,
And their portal is open to thee."

The lovers of German literature must rejoice to see justice done to two of its chief ornaments ; and those who confine their love to the literature of England, are not a little obliged by the pleasing addition which Lord Francis Leveson Gower has made to their treasury.

ART. VII. *Memoirs of Francis Barnett, the Lefevre of "No Fiction : " and a Review of that Work. With Letters, and Authentic Documents. 2 vols. 12mo. 12s. Barnett. 1823.*

THE readers of Methodistical novels may chance to have seen two well-advertised works by the Rev. Andrew Reed, "No Fiction, a narrative founded on fact," and "Martha, a Memorial of an only and beloved Sister." They are not so popular as the Dairyman's daughter ; but bid fair to eclipse Mrs. Taylor, of Ongar. The Memoirs now before us contain the secret history of Mr. Reed's romances, and if they referred to past times and worm-eaten pages, they would afford a rich treat to the lovers of literary scandal. Mr. Barnett informs the world that he is the hero of "No Fiction ;" and that the tale is a false and scandalous libel upon his character. To substantiate the charge, he enters into a long account of his life and adventures, his connection with the Reed family, the treatment which he experienced from the Rev. Andrew, and its disastrous and melancholy consequences. With the whole, or the greater part of the narrative, we humbly conceive that neither we or our readers have any concern. It is no part of our duty to decide between Mr. Barnett and Mr. Reed. How far the former may have recovered the right use of his senses, how far the latter may have violated the rights of friendship, how much of "No Fiction" may be the invention of the compiler, and how little of Sister Martha may be founded on fact, are points which we confess ourselves unable to decide. But if Mr. Barnett be mad, there is a method in his madness ; and some of his details respecting dissenting academies and dissenting preachers are too curious to be passed over in silence.

His mother was connected with the Wesleyan Methodists. He came to London at an early age, obtained a situation in the Post Office, and attached himself to the "London Itinerant Society." Shortly after he became acquainted with Andrew Reed, a man somewhat younger than himself, and represented as under some serious impressions from the

preaching of the Rev. Samuel Lyndall. This acquaintance ripened into intimacy; and Mr. Barnett was "happy in uniting with a young man of similar tastes and pursuits with himself."

"To improve our minds, and cement our friendship, we, in union with Mr. Jardine, a Mr. Palmer, a Mr. Liniker, and some others, formed, in 1806, a society called, 'The Contending Brethren Society,' which he has in 'No Fiction' dignified by the term 'Literary Society,' and where he talks about our attention being turned to 'Languages, Natural Philosophy, History, English Literature, Theology,' &c. by which, of course, the public would suppose that this Literary Society was formed of young men from the highest circles, and of previously good and liberal education, and that the place of our meeting was equal, at least, to that of the 'London Literary Society,' in Aldermanbury, of which that *extraordinary genius, and second Demosthenes*, young John Wilks, the attorney, and the author of the *Life of the Queen*, is the secretary *. But I assure the public, that the whole is a gross misrepresentation; and as I am writing what I know to be truth, I am bound to state facts. The place in which we met was a *small* kitchen in the house of Mr. Reed's father, in Chiswell-street, where he kept a china-shop. I do not mention the kitchen out of any disrespect to Mr. and Mrs. Reed, sen. whom I highly esteem, as if they would not let us have any other room, which I have no doubt they would have done, had not the remainder of their rooms (excepting the dining-room) been occupied by lodgers.

"The members of this wonderful society were, myself (and I put myself first, because I was *secretary, librarian, and treasurer*,) a clerk on sixty pounds a year, with a common Yorkshire education! Palmer, a journeyman picture frame-maker; Jardine, a shoemaker, who was journeyman to his father, and had to work very hard to get a living; Liniker, who I believe was a journeyman currier; and another, whose name I forget, but who was a journeyman baker, and who was so stupid, that he could hardly earn his own bread; and last, but not the least, was our young novelist; who, after having been apprenticed to a watchmaker, persuaded his parents to purchase the remainder of his time, that he might devote it to the more easy, although much humbler employ of being delf-porter to his mother. I have often been amused since that time, when reflecting on our vanity and presumption, to think

* "Since my reply to the 'Threatening Letter,' I had a ticket of admission to this Society, when there was a debate on Fiction. This gentleman displayed his forensic, consistent and logical powers, by speaking against the Novels of Sir Walter Scott, and in praise of 'No Fiction;' and particularly pointing out, while significantly looking at me, the 'folly of Lefevre,' as he stated, in attempting to reply to that work. His nonsensical attempts to be eloquent excited my risible faculties, his personalities my contempt and pity! In his second edition of the *Life of the Queen* he can notice this."

of our conceit and self-importance. We frequently pretended to lecture on points of which we had scarcely any knowledge, and to discuss subjects which overwhelm the intellect of men and angels. Reed's Lectures, which are referred to in the letter of the 18th of January, were on 'the Introduction of Moral Evil,' 'Cherubim,' &c. Thus foolish boys 'rushed in where angels dare not tread.'

"Our books consisted of 'Gill's Body of Divinity,' 'Adams's Lectures,' &c. the value of which, when our association broke up, was about five or six pounds." Vol. I. p. 8.

Mr. Reed improved so rapidly, that it was determined to educate him for *the Ministry*, and he was admitted into an academy at Hackney, under the direction of Mr. Mark Wilks and Mr. Collison. Here he pursued his studies for some time, and regularly communicated the result of them to his bosom friend. His answer respecting the Established Church is sincere and pithy.

"My mind, at this period, was much harassed with doubts, respecting the propriety of dissenting from the Established Church; and as I conceived no one would desert her pale without sufficient and substantial ground, I naturally thought a Dissenting Academy the most likely place to have those reasons assigned which I wanted, and by which my doubts might be removed. Under this impression I proposed my questions to Mr. Reed, who was preparing for a dissenting pulpit where I persuaded myself he would frequently find it necessary to defend that line of conduct which he had adopted; and, consequently, that he would be able to direct me to such publications as contained arguments the most invincible. The public therefore may judge of my surprise, when, in answer to my inquiries, I received from this 'grave and deep-thinking' student, the following laconic and unsatisfactory reply, '*Never let it give you an uneasy moment!*'" Vol. I. p. 32.

We shall not trouble the reader with an account of his progress in divinity. He pronounced Bishop Patrick worse than he had expected; "*Daubeny and Co.*" he discovered to be *horrible, carnal, and desperately wicked*, and Gill, Toplady, and Brine, were the works which he studied and recommended. Having prepared himself so admirably for preaching the Gospel, the next step was to procure a *call*; and the manoeuvres by which the call was evoked are described with great minuteness by Barnett. We prefer, however, presenting our readers with another series of intrigues, which were intended to supply the remaining wants of Mr. Reed.

"What I mean to convey then, when I say Mr. Reed talked of marrying, is that he talked of it more as a matter of business than of love. The reader will of course bear in recollection, that this

gentleman had made two official applications previously. One in 1808, and the other in 1810. But now as he was settled in a Church, the business became momentous and important. I was of course consulted, and those who know the Rev. Matthew Wilks need not be informed that it was necessary he should also be consulted.

"I am sorry that Mr. Wilks's conduct has rendered it necessary that his name should occur so often; but I cannot avoid it in fulfilling my pledge 'to unfold the character' of my calumniating biographer, which I can only do by relating his 'different courtships,' which relation will open the eyes of many parents and guardians, and make them *on the alert*, when there is *too much prying* into the *secrets of the family* by any persons connected with our Academies.

"It is a lamentable fact, that our young ministers in latter years, are not so *anxious* about the genuine piety and domestic habits of the ladies, as they are particular in inquiring '*how much?*' This, however, is not done by them direct; but in general is performed by graver heads, and more *unsuspected persons*. I do not mean this observation to apply to all the Dissenting Academies; I am only relating what has come within my own observation; and I am bound to say, that there is a gentleman of high respectability, and who, no doubt, is actuated by a good motive, so far as benefiting the students go, connected with one Academy, of so prying and inquisitive a disposition that he is, by way of distinction, called 'The Registering Officer' of all the families within the circumlocution of the Association to which he belongs, and who is, I dare say well acquainted with what is technically termed in the Academic language, 'the disposable property' of every family in his connexion. But whether this 'weighing,' this inquiry into 'how much,' 'how many of the family,' 'what relations, and grandmothers, uncles, or maiden aunts,' and 'what expectancies,' united with the hundreds of other similar inquiries, does not savour more of this world, than of that kingdom which is in heaven, a few more years will make manifest. At all events it evinces, that many of the *candidates for the highest seats in heaven*, do not live on faith only, but are willing in their passage to be burdened with a little of this world's cross.

"In the different journeys I had taken to oblige the Rev. Andrew Reed, twice, if not three times, I had been to Reading. At this place lived a wealthy citizen of the name of Holmes, who had a daughter who was noted for *her literary taste*. When Mr. Reed had been at New-road a few months, and had, as before stated, made up his mind to get settled, he mentioned this lady to me; and from the account he gave of her, I advised him to offer himself to her, which was agreed on, and the determination was to put it into execution at once. However, one day, to my great astonishment, he told me he had been hesitating as it regarded writing to Miss Holmes, and the cause of this versatility he soon informed

me, arose from a conversation he had with Mr. Wilks, all of which he related to me, and which is nearly as follows. Speaking of Miss Holmes, Mr. Wilks said, 'She wont do, what can her father give her? why, not above *two thousand pounds*; and what is that? You will have a young family, and be dependant on your people! Now here is the widow at *Petersfield*, she has got from *six to eight thousand pounds*. No one to ask leave of! No family! You will have enough to live upon, and you will be independent of your people, and can do as you like.' This is the substance of the conversation that passed between them, as related by Mr. Reed to me, and let him deny it if it be possible. In reply to this, I represented to him the preference of a young lady to a widow, and particularly, as marrying a widow, who was much older than himself, without youthful personal attractions, while she possessed a large fortune, would subject him to the observations of the church and the world, who would begin to question the purity of his motives, which perhaps might render his *usefulness abortive*. Besides possessing a beautiful young lady (*I thought then she was, for I never had seen her*), I observed, her father is in wealthy circumstances, and will probably give you something with her, which expectations are sufficient to counterbalance the widow's purse. These arguments, honestly and affectionately, yet powerfully and vehemently pressed by me, Mr. Reed related to Mr. Wilks. He was obstinate; however, my reasoning prevailed, and it was now settled that Mr. Reed should address Miss Holmes: and as she was under age, it was thought most decorous that the letter should be inclosed to her father. This was done, and in the communication to him Mr. Reed made out a pretty good tale, as it regarded his income, prospects, and possessions, in which grand aggregate he did not forget to include his *library*, which I dare say Mr. H. recollects. The tale was good and well told, but Mr. Holmes was an *old bird*, and was not, as we say in Yorkshire, *to be caught with chaff*. He had, no doubt, higher views for his daughter than a dissenting minister. He returned the letters, and forbid the correspondence *in toto*. Not that he was of so high an origin. He is a plain kind of man, and as to business, he had been a cheesemonger in Newgate-street; so, as it regarded rank and origin they were on *par*; yet Seneca, I should think, according to our *elegant novelist's* account of him, would have preferred the crockery to the cheesemonger's shop, as 'of all smells, no smell is the best smell.' And I notice this, as I then thought Mr. Holmes assumed too much in the hasty refusal he sent to Mr. Reed; but since I have seen his daughter, I thoroughly applaud the course he took, as I have no doubt he thought it was *cash*, and not *his daughter*, Mr. Reed was anxious for. I was quite astonished at the indifferent manner this negative was received; and much surprized that he was so easily pacified; but then I was judging from my own feelings, and not from observing the conduct of cool and cautious calculators. But my surprise arose to astonishment, when I found that the same ink-stand had not wanted replenishing, nor was a new pen

required, only the same one *cutting and nibbling*, to enable him to write to the widow, in expressions of *love* the most *ardent*, and in terms the most *adoring*. In fact, the letter he had written to Miss Holmes underwent but very little alteration, (although the widow was nearly double her age,) and then dispatched in regular course.

"This affair, however, was proceeded in with caution. As soon as Mr. Wilks became acquainted with Mr. Holmes's *refusal*, he renewed the business about Mrs. Cave. Reed was ordered at once to write to her, which he did, but *she refused him*. At this Mr. Reed was somewhat chagrined, as Mr. Wilks had told him *she was in love with him*; and that 'he could have her by holding up his finger,' all of which Mr. Reed believed, as he fell into the common error of most vain young men, who think they can have any woman merely by asking. When Reed took the answer to Mr. Wilks, he sent him back for a copy of his own letter. What! (exclaimed this acute physiognomist) do you call this a *love letter*? why, it is like *milk and water*! It wont do to write this way. Cool, calculating, whim-wham stuff! Why an *old man* like me would not write in that way! I will write to her, and you must write again.' Reed used to relate the conversations to me; and I have no doubt; whatever Reed may aver to the *contrary*, that Mr. Wilks will do me the justice to say it is *substantially correct*. Mr. Wilks did write to her, and a pretty letter it was. Almost immediately *after the receipt of it*, she went to a friend of mine at Portsea, a particular acquaintance of her's (at whose request I forbear at present to mention many particulars relative to this courtship, and other things she has told me,) saying she was almost hunted down by Mr. Wilks to have Reed, but she did not want to marry; and she shewed her Mr. Wilks's letter, which was at once a *fatherly admonition* to her, and an *excuse* for his *protegee's* ungallant mode of writing, yet it was in Mr. Wilks's *blunt characteristic style*. The following words I dare say he recollects—'You are a *fool*:—And as for REED he is a *LUMP of PIETY*.' Reed made his second attack, just after this admonitory and soothing epistle of Mr. Wilks. However, *now* they could not shake the widow's fortitude; she was neither to be frightened by Mr. Wilks's appellations, nor soothed by Mr. Reed's *dictated* assumption of *dying love*, *overwhelming disappointment*, *inconsolable sorrow*, or *imperishable and unhealable wounds*. Nor was she to be beaten into consent by the powerful arm of this mighty *spiritual Ajax*; nor won by all the winning strains of a youth, who, although the vanity of a *Narcissus* united to that of *Niobe* were concentrated in him, now approached this wealthy widow with the professed ardour of a *Leander*. *What inspiration does not wealth engender!*" Vol. I. p. 147.

We shall not venture to comment upon this statement. From the wild strain in which Mr. Barnett occasionally indulges, it is not possible to put implicit confidence in his assertions; but they have the semblance and garb of truth:

and if his work be a fiction, it is at least an ingenious and entertaining one. He follows his reverend friend into the pulpit, and charges him with manifold faults and omissions. The account of the manner in which he conducts himself towards his parents may be taken as a fair specimen of the rest. If Mr. Reed can shew that this account is false, it is due to his own character to adduce the proof, and consign Mr. Barnett to the merited fate of a gross and malicious libeller.

“ Mr. and Mrs. Reed being desirous of doing the best they could for their children, and incurring heavy expences for their son Andrew, while he was at the Academy, (for his mother’s hand was almost always in her pocket for him,) for books, clothing, pocket-money, &c. they kept no more rooms for their own use than they absolutely wanted. In fact, so bent were they on this *one object*, that they not only deprived themselves of those little comforts which their station and business would have afforded, and their age required, but they put themselves to great personal inconvenience; insomuch that the back garret in which old Mr. Reed, who was a watchmaker, worked by day, was in the night converted into a bed-room for poor Martha; and the kitchen, in which we lived and had our meals, became a bed-room at night for poor Peter; there being only four rooms in the house, independently of the shop, besides those which I occupied. The family being thus circumstanced, on Andrew’s leaving the Academy, they had no place to put him, unless he chose to have a *turn-up bed* in the *dining-room*. To this small personal inconvenience, neither his *pride*, nor his love of indulgence could submit, although he permitted me to do it, as before stated; and, what is still more degrading to him, *suffered me*, while *thus inconvenienced*, and while he was in the receipt of nearly *three times my income*, to *pay his own father for his indulgence and convenience*. Yet his *parsimonious* disposition inclined him to take shelter under the *roof of his mother*, well *knowing* that neither money nor pains would be spared (which often was the case to the ignorance of the father, which I dare say Mrs. Reed has informed him since) by his affectionate mother, to procure him those little niceties of which he *is so fond**; but for which he *appears* to be indifferent.” Vol. I. p. 113.

* “ In general, when he had been preaching, his mother prepared a boiled fowl and oyster-sauce, ready *against his return*; but the father scarcely looked at it until his son had eaten the breast and wings; and when poor Peter and Martha got the bones, they thought themselves lucky if they found any meat on them. The warmest seat in the kitchen also (even to the exclusion of his pious, aged, and venerable father, from *his corner chair*) was given to him by his mother, who, with the anxiety of an Eastern tyrant’s slave, used to listen for *his rap of the door* with ‘lively trembling,’ which was like an electric shock upon her nerves. I have often laughed, and so has she, almost to hysterics, when I have

ART. VIII. *Don Juan. Cantos VI. VII. VIII.*
John Hunt. 1823.

THERE was a time when the friends of literature and virtue mourned over the occasional perversion of Lord Byron's splendid talents, and anticipated the time when they might be unexceptionably employed; nor was this very unnatural. The lines beginning

"When coldness wraps this suffering clay,"

and many other scattered passages in his works, seemed to indicate a high tone of moral feeling, and a love of lofty speculations, which might in due time and under proper regulation have rendered him a second Milton. It is needless however to remark, that all expectations of this sort have long ago subsided in the minds of the more serious and thinking part of the community; and even the silliest of our damsels have ceased to exclaim over their well-filled albums,

"Oh what a noble mind is here o'erthrown,
Like sweet bells jangled out of tune and harsh."

The spell and mystery which it was his Lordship's pleasure to cast about himself and his adventures, have become as stale and palpable as most other pieces of solemn charlatanerie; and his tall scornful heroes, all of one family, with hearts as black as their heads, and lips curling as regularly and duly as their whiskers, have ceased to be identified with his own person. Even the Dream, that choice and characteristic piece of egotism, is regarded as a detail of very common occurrences. A great boy falls in love, as

seen poor Peter (for he was a good-tempered, open, facetious lad) jump up in imitation of her. When a knock similar to young Andrew's, was made at the door, Peter would, continuing his imitation, jocosely cry out, "Here he comes—take care—get the slippers—now the supper—get out of the way!" &c. This young novelist's taste although much altered since that period, as it regards his mind, it being turned from solid and useful reading to flimsy and romantic writings, is the same as it regards his physical appetite. When Mr. William Bridgman called on his father to settle my account with them, in November, 1820, (they then lodged in part of their son's house, in Cannon-street Road) a thundering knock at the door, announced the approach of some great personage. His anxious mother flew to the door, it was her son, she immediately said to him, 'What shall I get for you, my dear?' He answered as abruptly as a Siberian boor, 'A sausage,' and then shut the door, but opened it again and exclaimed, 'Mind! let them be nicely done.' He did not know Mr. Bridgman was there. Often since then my generous friend and myself have had a hearty laugh, when his kind mother Mrs. Bridgman has asked me when I have called in, what I would take, when I answered, 'A sausage, nicely done.' For the information of his friends who may be at a loss what to get to please him, and may not know what sausages he likes, I beg to inform them, he likes 'the Epping,' and not 'beef sausages.'

many great boys do, with a person older than himself, which person as naturally prefers a grown-up lover. The disappointed youth consoles himself by travelling; but instead of getting drowned at the falls of Schaffhausen, as poor Lord Montague did on a similar occasion, he commences noble Author, and very prudently vents his spleen upon paper.—Spoilt by extreme petting and adulation, he quarrels with an amiable wife, and commencing gentleman at large, sets out on his travels again, takes to radicalism and low company by way of a stimulus, and ends in becoming contributor to a blasphemous magazine conducted by a knot of refugees and convicted libellers. Such is the interpretation, in plain English, of the mysterious wrongs and the high wrought feelings with which the noble Author has lost no opportunity of pestering us, (in very good verse, it is true) for this last dozen years. Such is the man more sinned against than sinning, who is so innocently astonished (see Canto 7, Stanza 3) at the illiberal interpretation put by the world upon his writings. Should our limits allow of it, we may perhaps try to account for the incredible association, (as it once appeared) of Lord Byron's name in the firm of the Liberal. At present, we must proceed, with due caution, to the examination of the choice shilling's worth of ribaldry which lies before us, and which in itself satisfactorily proves the noble Author's participation in the labours of Mr. Leigh Hunt. In Canto the 6th, the first of the present series of *Don Juan*, Lord Byron after indulging himself in about thirty dull twaddling stanzas, spiced with an indecency or two, and a touch of the old startling song of himself and his past pure feelings, introduces us to Juan escaped from the troublesome addresses of the lady Gulbeyaz, which had been interrupted by the arrival of the Sultan. Juan is consigned in his disguise of a female slave to the duenna superintending the seraglio, who as well as her charges, is ignorant of the real state of the case; and the good order of her department is very soon interrupted in a manner which excites the jealousy of Gulbeyaz. Accordingly the latter, who seems to possess a more extensive jurisdiction over her husband's live stock than we should suppose the case, summons the offenders before her with the intention of having them privately drowned.

“ And here I leave them at their preparation
 For the Imperial presence, wherein whether
 Gulbeyaz shewed them both commiseration,
 Or got rid of the parties altogether,
 Like other angry ladies of her nation,—
 Are things the turning of a hair or feather

May settle; but far be't from me to anticipate
In what way feminine Caprice may dissipate."

P. 36.

The secret of this hiatus has just been made known to us by the public prints, which promise a review of the 9th 10th and 11th Cantos now in the press, in the Literary Examiner, published by Mr. H. L. Hunt. It is therefore for the sake of some little profit to this third Mr. Hunt, that his Lordship has revived the *ruse de guerre* formerly practised by the third-rate magazines, and postponed the particulars of Juan's escape to the future three cantos, with the following kind promissory hint.

"What further *hath befallen* or may befall
The hero of this grand poetic riddle,
I by and bye may tell you, if at all."

P. 96.

The seventh canto begins with the preparations for the memorable storm of Ismail

"By Suvaroff, or Anglicè Suwarrow,
Who lov'd blood as an alderman loves marrow,"

and may be given *seriatim* with less offence to decency than the last. As to the first fifty-six lines, they may be passed over, unless by those who are desirous to learn, in the Author's most cynical style, that life is not worth a potatoe, that it is difficult to say whether living or dying is the best thing, and that dogs are far our betters. After favouring us with these novel and valuable points of information, which the noble Lord very justly conceives (Stanza 7) may not excite much attention, he proceeds to enumerate the native and foreign officers engaged in the siege. The roll-call of the former is very well in its way, though inferior to Southey's well known ballad of

"Buonaparte he set out,"

from which is taken the hint of

"The names which you all of you know very well
Nobody can speak, and nobody can spell."

The list of the latter, and the comments thereon, smell most rancidly of Mr. Leigh Hunt, who we suspect has been allowed to perpetrate the following interpolation; and perhaps all the little Hunts may have assisted him by way of practice, if we may judge from the criticism on Shakespeare. Behold the precious *morceau* at length.

"'Mongst them were several Englishmen of pith,
Sixteen called Thomson, and nineteen named Smith.

" XIX.

" Jack Thomson and Bill Thomson ;—all the rest
 Had been called '*Jemmy*,' after the great bard ;
 I dont know whether they had arms or crest,
 But such a godfather's as good a card.
 Three of the Smiths were Peters ; but the best
 Amongst them all, hard blows to inflict or ward,
 Was *he*, since so renowned " in country quarters
 At Halifax ;" but now he served the Tartars.

" XX.

" The rest were Jacks and Gills and Wills and Bills ;
 But when I've added that the elder Jack Smith
 Was born in Cumberland among the hills,
 And that his father was an honest blacksmith,
 I've said all *I* know of a name that fills
 Three lines of the dispatch in taking '*Schmacksmith*,'
 A village of Moldavia's waste, wherein
 He fell, immortal in a bulletin.

" XXI.

" I wonder (although Mars no doubt's a God I
 Praise) if man's name in a *bulletin*
 May make up for a *bullet* in his body ?
 I hope this little question is no sin,
 Because, though I am but a simple noddie,
 I think one Shakespeare puts the same thought in
 The mouth of some one in his plays so doating,
 Which many people pass for wits by quoting.

" XXII.

" Then there were Frenchmen, gallant, young and gay :
 But I'm too great a patriot to record
 Their Gallic names upon a glorious day ;
 I'd rather tell ten lies than say a word
 Of truth ;—such truths are treason : they betray
 Their country, and as traitors are abhorred,
 Who name the French in English, save to show
 How Peace should make John Bull the Frenchman's foe."

P. 43.

The appointment of Suwarrow, and the circumstances which led to it, are next given, accompanied by a very fair tirade against Potemkin and his imperial mistress, whom, as well as other conquerors by profession, Lord Byron is welcome to abuse as much as he pleases. Suwarrow's arrival, on an Ukraine hack, and with one shirt in his pocket, acts as a wonderful stimulus on the Russian army, who had begun to raise the siege, and the Turks prove

“Damnably mistaken
Who, hating hogs, yet wish’d to save their bacon.”

In the midst of Suwarrow’s drilling and haranguing, a party of fugitives from the Turkish frontier are brought in by the Cossack videttes; and these prove to be Juan, his new-found friend, and fellow-captive the military philosopher, the black eunuch Baba, and two Turkish women. Who the latter may be, we are still kept in ignorance, for reasons already alluded to. Suwarrow recognizing in Juan’s male companion a favourite English volunteer who had been wounded and taken by the Turks in a former affair, receives the party with marked attention in his rough manner, assigning to Baba and the women a place of safety, and to the two friends, as the most acceptable welcome which he can give them, a foremost post in the assault, which is on the point of commencing. The dialogue between the Marshal and Johnson, the English adventurer, possesses a great deal of character and terse humour in it.

“LVIII.

“Suwarrow, who was standing in his shirt
Before a company of Calmucks, drilling,
Exclaiming, fooling, swearing at the inert,
And lecturing on the noble art of killing,—
For deeming human clay but common dirt,
This great philosopher was thus instilling
His maxims, which to martial comprehension
Proved death in battle equal to a pension;—

“LIX.

“Suwarrow, when he saw this company
Of Cossacques and their prey, turned round and cast
Upon them his slow brow and piercing eye:—
‘Whence come ye?’—‘From Constantinople last,
‘Captives just now escaped,’ was the reply.
‘What are ye?’—‘What you see us.’ Briefly past
This dialogue; for he who answered knew
To whom he spoke, and made his words but few.

“LX.

“‘Your names?’—‘Mine’s Johnson, and my comrade’s Juan,
‘The other two are women, and the third
‘Is neither man nor woman.’ The chief threw on
The party a slight glance, then said: ‘I have heard
‘Your name before, the second is a new one;
‘To bring the other three here was absurd;
‘But let that pass;—I think I have heard your name
‘In the Nikolaiew regiment?’—‘The same.’

" LXI.

- " ' You served at Widin ? '—' Yes. '—' You led the attack ?'
 ' I did. '—' What next ? '—' I really hardly know.'
 ' You were the first i'the breach ? '—' I was not slack
 ' At least to follow those who might be so.'
 ' What followed ? '—' A shot laid me on my back,
 ' And I became a prisoner to the foe. '—
 ' You shall have vengeance, for the town surrounded
 ' Is twice as strong as that where you were wounded.

" LXII.

- " ' Where will you serve ? '—' Where'er you please. '—' I know
 ' You like to be the hope of the forlorn,
 ' And doubtless would be foremost on the foe
 ' After the hardships you've already borne.
 ' And this young fellow ? say what can he do,
 ' He with the beardless chin and garments torn ?'
 ' Why, General, if he hath no greater fault
 ' In war than love, he had better lead the assault. " P. 53.

As it is not our wish to garble or misrepresent the parts of the present work which really possess merit, we shall add the two thrilling stanzas with which the 7th Canto closes, extracted from some very dull trifling which immediately precedes them.

" LXXXVI.

- " Hark ! through the silence of the cold, dull night,
 The hum of armies gathering rank on rank !
 Lo ! dusky masses steal in dubious sight
 Along the leaguered wall and bristling bank
 Of the armed river, while with straggling light
 The stars peep through the vapours dim and dank,
 Which curl in curious wreaths—How soon the smoke
 Of Hell shall pall them in a deeper cloak !

" LXXXVII.

- " Here pause we for the present—as even then
 That awful pause, dividing life from death,
 Struck for an instant on the hearts of men,
 Thousands of whom were drawing their last breath !
 A moment—and all will be life again !
 The march ! the charge ! the shouts of either faith !
 Hurra ! and Allah ! and—one moment more—
 The Death-cry drowning in the battle's roar. " P. 60.

The eighth Canto commences with equal spirit.

" VI.

- " The night was dark, and the thick mist allowed
 Nought to be seen save the artillery's flame,

Which arched the horizon like a fiery cloud,
 And in the Danube's waters shone the same,
 A mirrored Hell! The volleying roar, and loud
 Long booming of each peal on peal, o'ercame
 The ear far more than thunder; for Heaven's flashes
 Spare, or smite rarely—Man's make millions ashes!

“ VII.

“ The column ordered on the assault, scarce passed
 Beyond the Russian batteries a few toises,
 When up the bristling Moslem rose at last,
 Answering the Christian thunders with like voices;
 Then one vast fire, air, earth and stream embraced,
 Which rocked as 'twere beneath the mighty noises;
 While the whole rampart blazed like Etna, when
 The restless Titan hiccups in his den,

“ VIII.

“ And one enormous shout of ‘ Allah!’ rose
 In the same moment, loud as even the roar
 Of War's most mortal engines, to their foes
 Hurling defiance: city, stream, and shore
 Resounded ‘ Allah!’ and the clouds which close
 With thick'ning canopy the conflict o'er,
 Vibrate to the Eternal name. Hark! through
 All sounds it pierceth, ‘ Allah! Allah! Hu! *’ ” P. 62,

In the very next stanza we however stumble all at once on a piece of shameless blasphemy, into which Lord Byron has with singular dexterity warped some inadvertent nonsense of Wordsworth's: and as if his good genius deserted him, he falls foul, in the next stanza, of the order of society to which he himself belongs. This is Samson making sport for the Philistines, with a witness, and no doubt must occasion much secret diversion to Mr. Hunt, if indeed that personage did not himself insert the stanza in question.

The assault, in which Juan and his friend Johnson take a prominent and distinguished part, proceeds very slowly indeed through several pages; clogged by such edifying digressions as the following, which bears still more unequivocal marks of Mr. Hunt's pen.

“ The Briton must be bold, who really durst
 Put to such trial John Bull's partial patience,
 As say that Wellington at Waterloo
 Was beaten,—though the Prussians say so too ;—

“ * Allan Hu! is properly the war cry of the Mussulmans, and they dwell long on the last syllable, which gives it a very wild and peculiar effect.”

" XLIX.

" And that if Blucher, Bulow, Gneisenau,
And God knows who besides in ' au' and ' ou,'
Had not come up in time to cast an awe
Into the hearts of those who fought till now
As tigers combat with an empty crow,
The Duke of Wellington had ceased to show
His orders, also to receive his pensions,
Which are the heaviest that our history mentions.

" L.

" But never mind;—' God save the king !' and kings !
For if *he* don't, I doubt if *men* will longer—
I think I hear a little bird, who sings
The people by and bye will be the stronger.
The veriest jade will wince whose harness wrings
So much into the raw as quite to wrong her
Beyond the rules of posting,—and the mob
At last fall sick of imitating Job.

" LI.

" At first it grumbles, then it swears, and then,
Like David, flings smooth pebbles 'gainst a giant:
At last it takes to weapons such as men
Snatch when despair makes human hearts less pliant.
Then ' comes the tug of war ;'—'twill come again,
I rather doubt; and I would fain say ' fie on't,'
If I had not perceived that Revolution
Alone can save the Earth from Hell's pollution." P. 73.

Sometimes, indeed, the coadjutor is allowed to try his hand at a description, as in the following instance, in which Lord Byron tired with the first bloody charge, and wanting to get away to Kentucky in the midst of the battle, to record the life and conversation of an old back-woodsman, leaves Mr. Hunt to lead up the second attack as his lieutenant—*Ecce signum.*

" XLII.

" Egad ! they found the second time what they
The first time thought quite terrible enough
To fly from, malgré all which people say
Of glory, and all that immortal stuff
Which fills a regiment (besides their pay,
That daily shilling which makes warriors tough)—
They found on their return the self-same welcome,
Which made some *think*, and others *know*, a *Hell* come."
P. 72.

Towards the close of the storm, Lord Byron takes his heroes in hand again, and with some portion of his former

spirit, conducts them safely and gloriously to the end of the canto. Juan, who is one of the foremost on the walls, rescues a female child from the swords of two Cossacks; and as a reward for his bravery and humanity, is sent to Petersburg with the dispatches, accompanied by his young protégée. His conduct in this affair is certainly narrated in Lord Byron's best and most touching manner; but it is difficult to say whether the episode may not be introduced to mask some future attack on virtue and good feeling, or to lead to some diabolical conclusion. Time and the future cantos will shew.

With the character of Juan, however, as hitherto exhibited, we have no more quarrel than with that of Tom Jones, or any other child of passion and impulse. Lord Byron knew very well that a character like the original Don Juan, or the heroes of Gil Blas and Peregrine Pickle, most of whom, a young and ingenuous reader heartily wishes in the house of correction, would not have answered the purposes of seduction so well as the generous but ungovernable boy of seventeen, whom he has so artfully enveloped in a constant maze of temptation. Nor, indeed, do we think that these purposes are so systematically pursued in the present three cantos as in the first. In the sixth canto, Lord Byron talks indecency, partly from an idle habit, of which he cannot divest himself, partly as a bait to induce the shilling customers of Messrs. Hunt, Dolby, and Benbow, to wade through the long digressions in the other two cantos, in the hope of finding something to their minds, which may sweeten the dull lessons of radicalism. It may not be foreign to the purpose to enquire why seduction has thus become a secondary object to proselytism in the mind of the noble lord.

It must have long been obvious to Lord Byron's penetration, that the fall which he has experienced in the moral estimation of the world, has also shaken his literary character. The family circumstances which, with such delicacy and judgment, he paraded before the world, in his Domestic Poems, have had their full weight; and the insulted moral sense of his country has fully revenged itself on his other works. His readers, soon after the events in question, became tired and suspicious of the perpetual tale of his wrongs, and his feelings, and would not even allow him to stalk in his accustomed disguise, half Hamlet, half Diogenes, through the magnificent third canto of Childe Harold, without cordially echoing his own words, "Somewhat too much of this." It was not probable that a proud, vain, and sensitive man of rank, the spoilt child of fame, and the Coryphæus of the "*genus irritabile vatum*," should not writhe secretly

under the humiliating consciousness of general disgust, which made even the profligate Lord Littleton * wince so severely. The spleen thus engendered, struggled for a vent, and found it at last in Don Juan. Eager to hurl defiance against those feelings and principles which his own voluntary conduct had irrecoverably outraged, Lord Byron, with the comprehensive views of a Caligula, attacks in one sweeping clause, religion, national spirit, the honour of man, and the virtue of woman, in short, all the most widely embracing bulwarks of society; whose demolition would exactly fit us for that naked and sylvan state which he contemplates as our final Utopia, (see Canto VIII. Stanza 60.) Finding that this pleasant and disinterested arrangement succeeded no better than the well-known project of Æsop's tail-less fox, Lord Byron, in a towering passion, has bestrode the broken kneed hobby-horse of Radicalism, and dashed across the Rubicon at once, threshing the wind with a flail which has recoiled on his own pate. Like an angry gentleman whose previous life has chiefly been devoted to poetry, he betrays that he has neither the command of temper necessary to write good political prose, nor the habits of logical precision which might have protected him from the following inference.

" Either George Gordon Byron, Lord Byron, is not his father's legitimate son, or, in virtue of the tenth stanza in his eighth Canto, the aforesaid George is a blockhead by prescription—and in any case, the aforesaid George ought to yield moral precedence to every tinker's turnspit, by his own confession in the 7th and most angry stanza of his 7th Canto."

The habit of writing from the enthusiasm of the moment may be a very good poetical one, but in this instance, it has entrapped the poor lord twice in the *tu quoque*, the very fool's mate of argument.

As to the Preface before us, the most indulgent thing that can be said of it, is, in the words of the song,

" Hot and heavy, hot and heavy !"

We shall not insult our readers by any extract from a virulent and deliberate attack upon the dead, wound up by a chuckling allusion to an unnatural vice. Let it stand as a brand upon Lord Byron's forehead; a mark which will identify him as the author of the Age of Bronze, and the Mock Vision of Judgment, and the coadjutor of Mr. Leigh Hunt. These facts we have long persevered in doubting,

* See his Letters.

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but now we doubt them no longer. Nor do we now lament to see the noble Lord

“ Fall'n from his high estate,
And weltering in—the mud.”

courting the society, aping the slang, and feeding the sordid necessities of persons, who in the pithy words of Gifford, “ are fitter objects of castigation for the beadle than the muse; and encountering more self-humiliation for their sakes, than the best saint would willingly undergo for the sake of his religion. His fate can now excite no more compassion in the minds of his former admirers, than that of a vicious racer sold to drudge in a night-cart: or if the comparison be somewhat unsavoury, we might remark in its stead, that since the æra of the Liberal, and the publication of the three Cantos before us, he has sunk from the dignity of Milton's fallen angel, to the vulgar horned and tailed devil of a puppet shew; a pert and mischievous buffoon; the fellow-wit of Punch, Scaramouch, and other sordid ribalds. With a happy consistency, he now exhibits for the moderate price of one shilling, as the envelope of the little duodecimo before us indicates.

It is impossible to foresee the final bathos to which the Rimini school, like the muddy heroes of the Dunciad, may think proper to dive in prose or verse, or what Mr. John Hunt may think it expedient to publish. For Lord Byron however, individually we entertain just sufficient remains of interest, to warn him, that “ in the lowest deep there is a lower deep,” and that certain allusions still pass for very scurvy jests in England, to say the least of them. We do not choose to quote, but shall only remark that the note to the preface is repeated in a more offensive shape in the 8th Canto, and that if such jokes again occur in the three which are forthcoming, the unfortunate little duodecimo which may contain them, will probably be thrown out of the window along with the *Liber Amoris*, instead of being locked up with its predecessors.

ART. IX. *Journal of a Voyage to the Northern Whale-Fishery; including Researches and Discoveries on the Eastern Coast of West Greenland, made in the Summer of 1822, in the Ship Baffin, of Liverpool. By William Scoresby, Jun. F.R.S.E., M.W.S. &c. &c. Commander.* pp. 516. Hurst, Robinson, and Co. 1823.

THIS is a work of considerable interest. Mr. Scoresby can-

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not be compared, either as a discoverer or a writer, to the Cookes, and Parrys, and Franklins—but we are disposed to regard him as the most scientific harpooner that ever slaughtered a whale—and he relates the romantic incidents of a Greenland voyage in a very agreeable style. The only fault in his present work is its unconscionable length. The journal of a whale-fisher, especially if he dabbles in the variation of the needle, the theory of the magnet, and the phenomena of refraction and vapours, should be submitted before publication to the curtailments of a judicious friend. It is unreasonable to cast the labour of abridgment upon reviewers; and sorely are they tempted, among such an accumulation of materials, to set all sail, in imitation of Captain Scoresby, amid the ice, and force their way into the open sea. The temptation, however, in the present case, has been manfully withstood, and we have perused enough of the *Voyage to Old Greenland* to be able to recommend it very sincerely to the reader's attention.

The *discoveries* do not appear to be of much importance. Mr. Scoresby pierced the barrier of ice by which the shore of East Greenland has long been protected from European visits—surveyed the coast from the 69th to the 75th degree of latitude—landed repeatedly in the most promising situations, ascertained that the land is or has recently been inhabited, and found strong reasons to believe that the country consists of immense clusters of islands, of various sizes. This is the amount of his achievements; and, considered by itself, it is not overwhelming; but the voyage was not made for scientific purposes, or under government patronage; the expence of the venture was borne entirely by private individuals. The captain's first duty was to fill his casks with blubber; and it is highly creditable to himself individually, and to the hardy profession which he follows, that discoveries should be pursued so ardently, in the midst of mercantile business and labour.

We shall not be expected to follow the good ship *Baffin*, of Liverpool, through all the *bights* in which she was entangled, and *floes* to which she was moored. The special interest of the voyage is the arrival at Greenland; and we extract the recapitulation of that part of the voyage.

“ The land at this time surveyed and projected (including fifteen miles of coast to the southward and twenty-five to the northward) is mountainous, dark, and sterile in the extreme. Nothing can be conceived more rugged than it is; yet nothing that I have ever seen equals it in bold grandeur, and interesting character. There is nothing in it that is tame, smooth, or insignificant. The

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mountains consist of an innumerable series of elevated peaks, cones, or pyramids, with the most rugged assemblage of sharp rocks jutting from the sides. They take their rise from the very beach, and ascend by steep and precipitous cliffs. Most generally they have obtuse or rectangular summits, with equally sloping sides, and acuminate crests; but some of them have acute terminations of a very extraordinary appearance. Most of the summits from latitude $70^{\circ} 33'$, to $71^{\circ} 12'$, are surmounted by ranges of vertical pinnacles, so uniform and parallel, as to resemble ranks of soldiers. These pinnacles, in a mountain in latitude $71^{\circ} 13' N.$ consist of six or seven tall parallel chimneys, increasing progressively in height, and forming a beautiful series; and, although they are probably of the height of near 500 feet above the connected summit of the mountain, they stand singly and detached from each other.

"Another mountain, in latitude $71^{\circ} 4'$ (Church Mount) has, at the summit, two vertical towers, with gable-formed tops, closely studded with pinnacles. The height of this mountain was found, by the angle under which it appeared at a known distance, to be 2967 feet. The height of another mountain, which I named *Double Mount*, from its two similar summits, came out, by calculation, 3444 feet. And one of a range of mountains lying between latitude $70^{\circ} 33'$ and $70^{\circ} 41'$, was found to be 3690 feet high." P. 177.

"As we stood in, I obtained several series of bearings of headlands, &c. with altitudes of the sun for the longitude, designed for the extension of my survey. Finding the coast bold, we reached within three quarters of a mile of the beach, where we had soundings in 25 fathoms: the weather being then extremely fine, and highly favourable for my purpose, I took a boat at $5\frac{1}{2}$ P. M. and proceeded to the shore. I landed in fifteen minutes on a rocky point, named CAPE LISTER, after a reverend friend, lying in latitude $70^{\circ} 30'$, and longitude $21^{\circ} 30' W.$ The coast here having changed its mountainous character, and become more level towards the south and west, we were enabled to reach the top of the cliff, which was only 300 or 400 feet high, and to travel along its brow to the westward. The rocks we ascended consisted chiefly of hornblende, in sharp, angular, irregular masses, much broken, with some of the same rock, of the slaty kind, containing much mica, and veins of feldspar. The brow of the cliff, instead of soil and verdure, presented either a naked or lichen-clad pavement of loose angular stones. Most of these, consisting principally of white quartz, with intermixed masses of sienite and horn-blende rock, had suffered so little from exposure to the atmosphere for numerous ages, excepting as to fracture, that their angles were as sharp as if they had been newly broken. Bordering the sea, these stones were almost enveloped in a covering of black lichens; but on ascending over a sheet of snow to a superior eminence, the lichens became much less abundant. The almost total want of soil was an effectual

preventive to verdure; the vegetation was therefore confined to a few hardy lichens, with an occasional tuft of the andromeda tetragona, saxifraga oppositifolia, papaver nudicaule, and ranunculus nivalis." P. 184.

"Near the southern extremity of Perspective Ridge, I landed, on the afternoon of the 25th, at Cape Hope. I selected this spot on account of an irregular rocky point jutting into the sea, which promised to afford something more interesting in the mineralogy, than the adjoining flat shore: but this was not particularly the case, the rocks being entirely primitive, and resembling those at Cape Lister.

Again we discovered traces of inhabitants, in the remains of summer-huts and tumuli, similar to those before observed. We also obtained several fragments of the horns of rein-deer, which had been artificially divided; with human bones, and the bones of dogs, hares, and some other quadruped. The skull of a dog was found in a small grave, which was probably that of a child, as Crantz informs us, in his excellent "History of Greenland," that the Greenlanders lay a dog's head by the grave of a child, considering that, as a dog can find its way every where, it will shew the ignorant babe the way to the land of souls.

"There were very few living creatures to be seen excepting insects; scarcely any birds, and no quadrupeds but three white hares (*lepus glacialis* of Leach,) one of which I shot. It was a young animal, not larger than a rabbit. The eyes were of a brown colour. The fur was extremely fine and soft; the colour entirely white. The flesh was remarkably fair and well flavoured. It proved the most delicious eating of any of the produce of the polar countries I ever tasted. The insects were numerous, consisting of mosquitoes, and several species of butterflies.

"The heat among the rocks was most oppressive; so much so, that my excursion was greatly contracted, and my research limited, by the painful languor which the uncommonly high temperature produced. Unfortunatly I had no thermometer with me, but I think the temperature could not be below 70°: to my feelings, it was equal to the greatest heat of summer in England. Its effect on the vegetation was indeed so great, that most of the plants met with had already seeded, and some were quite dried and decayed." P. 203.

"We landed near Cape Stewart, in the morning of the 26th, on a low sandy beach, about a mile from a range of cliffs, that were named after Mr. Patrick Neill, Secretary to the Wernerian and Horticultural Societies, where there was a shore of low, level land, about 200 yards in breadth, on which we discovered a great many huts, and other proofs of the place having once been inhabited. This was by far the most interesting spot we visited, both as regards its mineralogical, botanical and other natural products, and its Esquimaux remains. Immediately to the southward of Neill's Cliffs, a vein or dike of greenstone (whinstone) occurs, con-

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sisting of erect prismatic columns, 60 or 100 feet in height, and from 1 to 3 feet in diameter. The columns are not, however, very regular, nor are they divided into joints, in the manner of some of the trap-rocks. They were found to consist of a fineish granular greenstone, not unlike that of the Shiant Islands, to which the columns bear a close resemblance. Proceeding from thence towards the north, along a fine smooth beach of white quartzose sand, we came to a river of some consequence for such a country, the bed of which being filled with large stones, and these concealed by the tumbling stream, rendered the fording of it a little difficult. We landed at the foot of Neill's Cliffs, on a slightly elevated flat of ground, forming a tract about 300 yards in breadth, between the beach and the cliffs, and abounding in vegetable productions of a very grateful fragrance, and in interesting Esquimaux remains. Neill's Cliffs were found to be about 300 feet in height, full two-thirds of which were concealed by the debris of the higher strata: on this I ascended to the rock *in situ*; and found it to consist of a thick bed of bituminous slate,—coarse conglomerate, with a base of sandstone;—sandstone flag, or slaty sandstone,—calcareous sandstone,—fine granular limestone, full of organic remains,—and a coarse grained limestone of a grey colour, containing numerous large specimens of pectenites and other bivalve shells.

“ These were the principal rocks; but scattered specimens were also found of clay ironstone, slate-clay, common slate-coal, jet, splintery limestone, arenaceous limestone, &c.

“ Most of these rocks were of a friable texture, and the general colour was light-brown. This tint gives the peculiar appearance to the cliffs of Jameson's Land which first excited my attention.” P. 205.

“ Numerous pieces of rein-deers' horns were found about the hamlet. These had been artificially divided, in a manner that I should think peculiar to these people. Not having any instrument of the nature of a saw, the natives evidently effect the division of hard bones by drilling rows of contiguous holes. In this way, branches had been separated from the rein-deers' horns; and even longitudinal sections of unicorns' horns, of more than two inches in diameter, had been accomplished. As this latter substance is a real ivory, and consequently hard and close-grained, it cannot be drilled, I imagine, but with the use of iron. I sought in vain for any thing like a drill; but these instruments being probably of great value to the natives, had been carefully collected when the hamlet was deserted, and only the less important articles left behind. On some pieces of ivory and bone that we found, there were evident marks of an axe, or sharp tool. It might, however, have been formed of stone, as the impression was not decidedly that of an iron instrument. Two axes made out of bone were picked up; and several bits of wood, rather rudely cut, and partly fabricated into domestic utensils, by burning.

"Among the bones discovered in the hamlet, we could distinguish those of seals, walrusses, bears, rein-deer, dogs, narwalls, and whales. The thigh-bone of some large animal was also met with, the species of which we could not determine.

"The number of inhabitants that have, at no very distant period, resided in Jameson's Land, must have been very considerable, since the remains of huts, with graves, were found all along the shore, in almost every place suitable for their erection.

"The vegetation in Jameson's Land is superior to any thing that I could have expected in such a latitude. About the hamlet, the ground was richly clothed with grass, a foot in height; and more inland, my Father, who explored this country to a great extent, discovered considerable tracts that might justly be denominated *green-land*, patches of several acres, occurring here and there, (according to the testimony of Mr. Scott, surgeon of the Fame), "of as fine meadow-land as could be seen in England." There was a considerable variety of grasses, and many other plants in a beautiful state. A good deal of the vegetation, however, that was without shelter, was completely parched up by the heat of the sun. The most luxuriant tracts were those little low plains, similar to that near Neill's Cliffs, which were covered with a tolerable soil, where the percolation of the water from the melted snows of the higher land, produced a fruitful irrigation of the plains below. I obtained here very fine specimens, though mostly of the dwarf kind, of *Ranunculus nivalis*, *Saxifraga cernua*, *S. nivalis*, *S. cæspitosa* or *Grœnlandica*, *S. oppositifolia*, *Eriophorum capitatum*, *Epilobium latifolium*, *Dryas octopetala*, *Papaver nudicaule*, *Rhodiola rosea*, &c. with the creeping dwarf willows before met with. The whole number of species that I collected was about forty." P. 213.

Mr. Scoresby supposes that the inhabitants, of whom he discovered so many traces, are not purely or entirely Esquimaux; but we cannot feel satisfied with his reasons for this supposition. "The division of hard bones, and the ivory of unicorn's horns, by drilling contiguous series of holes" is a process not usually practised by the Esquimaux; and therefore, he presumes it to be European. At Cape Hope, a wooden coffin was discovered in a grave, and this was confirmation strong. He admits, however, that the principal relics must belong to Esquimaux, and conjectures that the Icelanders who survived the general destruction of their fellow-colonists, have become gradually incorporated with the aborigines. These conjectures rest upon a very slight foundation.

The volume contains much information respecting the re-

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fractions which are usual in high latitudes. One very singular instance deserves to be noticed.

"On my return to the ship, about eleven o'clock, the night was beautifully fine, and the air quite mild. The atmosphere, in consequence of the warmth, being in a highly refractive state, a great many curious appearances were presented by the land and icebergs. The most extraordinary effect of this state of the atmosphere, however, was the distinct inverted image of a ship in the clear sky, over the middle of the large bay or inlet before mentioned; the ship itself being entirely beyond the horizon. Appearances of this kind I have before noticed, but the peculiarities of this were,—the perfection of the image, and the great distance of the vessel that it represented. It was so extremely well defined, that when examined with a telescope by Dollond, I could distinguish every sail, the general "rig of the ship," and its particular character; inasmuch that I confidently pronounced it to be my father's ship, the *Fame*, which it afterwards proved to be; though, on comparing notes with my father, I found that our relative position at the time gave our distance from one another very nearly thirty miles, being about seventeen miles beyond the horizon, and some leagues beyond the limit of direct vision. I was so struck by the peculiarity of the circumstance, that I mentioned it to the officer of the watch, stating my full conviction that the *Fame* was then cruising in the neighbouring inlet." P. 189.

Among other qualifications for a discoverer of new regions, Mr. Scoresby has a very pretty knack at naming the promontories and inlets as he marks them down in his chart. The good towns of Edinburgh and Liverpool seem to have transported half their people to the shores of East Greenland. A very unnecessary apology is made for naming the principal Sound after the father of our excellent author, and *Canning Island*, *Cape Gladstone*, and *Roscoe Mountains*, are among the most distinguished places upon *Liverpool Coast*. Immediately under *Church Mount*, we have *Cape Jones* and *Cape Buddicom*, "so called in compliment to two respected clergymen of Liverpool." The Southernmost Inlet examined by the discoverers, was "named *Knighton Bay*, in honour of Sir William Knighton, Private Secretary to his Majesty;" and the Northern coast is appropriately devoted to a large assortment of the most respectable people in Edinburgh. Science also asserts her claims—a happy cluster of frozen islands is adorned with the names of Werner, Brewster, Cater, Wollaston, Herschell, and Home; and Mr. Scoresby's great predecessors in the art of boring through an Ice-berg, are remembered not in flowing cups,

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but on the durable tablet of Capes, Inlets, and Mountains.

A dreadful storm which the Baffin experienced off the North-western coast of Scotland, is described in an impressive manner; especially the loss of one of the crew, who was swept from the deck by a mountainous wave.

"No water had yet been shipped, though the tremendous sea that was running, was received upon the ship's quarter, or beam, being in a direction of all others the most dangerous. A fatal wave, however, at length struck the quarter*, with tremendous violence, and throwing up a vast weight of water carried along with it, in its passage across the deck, one of our harpooners, or principal officers (who, along with several others, was employed on the weather-rail endeavouring to secure one of the boats hanging over the side) quite over the heads of his companions, and swept him overboard! Most of the crew being under water at the same time, his loss was not known until he was discovered just passing under the ship's stern, but out of reach, and lying apparently insensible upon the wave. He was only seen for a few seconds, and then disappeared for ever.

"For some minutes, it was not known who the sufferer was. Every one was greatly distressed; and each, in his anxious exclamations, revealed his fears for his friend. 'It is Shields jack,' cries one. 'No,' replies a voice of feeling self-congratulation, 'I am here.'—'It is Jack O'Neill,' exclaims another;—'Aye, poor fellow,—it is Jack O'Neill.' But a dripping stupor-struck sailor, clinging by the weather-rail, comes aft at the moment, and replies, 'No, I am here.' After a pause of suspense, one adds, 'It is Chambers.'—'Ah! it must be Sam Chambers,' cries another; and no voice contradicted the assertion,—for his voice, poor sufferer, was already choaked with the waters, and his spirit had fled to meet its God! Happily he was an excellent man; and there was no doubt with those who knew his habitual piety, and consistency of conduct, that he was prepared to die. His conduct, in every case, was worthy of his profession; and was a sufficient proof, if such proof could be necessary, that religion, when real, gives confidence and courage to the sailor, rather than destroys his hardihood and bravery. He was always one of the foremost in a post of danger, and met with his death in an exposed situation, to which duty called, where he had voluntarily posted himself.

"Melancholy as the loss of a comrade was, the individual and personal danger of all hands, prevented any one from dwelling at that time, upon an event calculated, under other circumstances, to arouse the keenest sympathies of the most thoughtless. Several others of the people had very narrow escapes. Another har-

* The side of the ship towards the stern.

pooner, who was in a similar situation with Chambers, and close by him, was washed up into the mizen-rigging; and on recovering his recollection, found himself instinctively grasping the rope that saved him." P. 375.

These observations remind us not to close our remarks without commending Mr. Scoresby for the religious principles and conduct which are displayed throughout his narrative. The Sabbath was conscientiously observed, even in the midst of the fishing season, while the whales were spouting around the vessel, and less scrupulous commanders were busily employed in the chase. Dangers were rendered less formidable by a humble confidence in God's protecting care, and a pious resignation to his will. And Mr. Scoresby bears strong testimony to the temporary good effects of religion by assuring us, that his ship's company were orderly and resolute beyond the common run of sailors, and never shrank from those exertions which always deserve, and in the present instance obtained success.

ART. X. *The Brides' Tragedy.* By Thomas Lovell Beddoes, of Pembroke College, Oxford. pp. 138. Rivingtons. 1822.

It is an assertion, which has been frequently made, and loudly reiterated, that criticism is unjustly severe against the attempts of contemporary genius. It will be found, however, to proceed, for the most part, from those who are desirous of attributing their failure to any rather than the real cause, their own deficiency in talent, and who expect to receive their recompence in the posthumous fame, which another age will certainly not assign to them. It is true that the instinctive feeling which induces almost every mind to view with reverence "the days of the years that are gone," may sometimes prevail to the disadvantage of the productions of a later period: some may be prevented by disappointment from yielding the meed of praise to those who have trodden more successfully in the same path with themselves; and others may possess minds so contracted and ungenerous, that they will commend none but those who have never been their competitors upon the stage of life. Of these motives, the latter are necessarily extremely limited in their influence; and the former is seldom sufficiently powerful to produce, to any extent, the alleged injustice; we may therefore fairly conclude, that the mass of persons being unbiassed in their

judgment, will pronounce an impartial opinion. Upon few subjects has this opinion been more unanimously expressed, than the present degenerate condition of the drama. It is allowed that there is no branch of English literature in which so little advance has been made since the seventeenth century, as in this. In every other department of poetry, illustrious names have been added to those by which the fame of our national genius was sustained. History has made such important progress, that we need no longer fear a comparison of our annals with those which contain the memorial of classic ages : and in philosophy all has been accomplished which profound investigation and enlightened minds could effect. The stage alone has failed to keep pace with this progressive attainment of excellence, and, in fact, has produced little which will not be totally obscured by the more splendid remains of an earlier period. In the reign of Elizabeth, when England was emerging from the darkness which the barbarous ages had left, dramatic amusements began to be cultivated with a degree of success which was unknown to the religious mysteries, and other scenic exhibitions of preceding times. A gaudy pageant was no longer sufficient to excite applause, but the people learned, from the sweet bard of Avon, to receive delight from the correct delineation of feeling and manners. The grimace of unmeaning buffoonery was exchanged for the sallies of genuine humour ; and the unskilful interlude for the affecting representation of tragic distress. During this and the succeeding reign, the glory of the stage was supported by Shakspeare, Jonson, Massinger, and others of hardly inferior reputation. They gave to the English drama its character, and form, and left an example which other poets at intervals successfully imitated. From the puritans, however, the stage received an important check, and under the enervating influence of the luxurious and dissolute court of Charles, the severe spirit of the tragic muse rapidly declined. After this period, writers for some time occasionally appeared, who, although they were far from attaining to past excellence, proved that dramatic genius was not altogether lost. Rowe, Otway, and others, caught as it were the faint and lingering beams of a sun which was then sinking, and which has now become almost extinct. The present and preceding generations have produced some tragedies which, from their strength of sentiment and beauty of diction, will never fail to please in the closet, but little has been added to the splendour or dignity of the stage. To what cause this decline in an important branch of polite literature is to be assigned, is a question which has been frequently proposed,

and seems to present an insurmountable difficulty. We should, perhaps, best obtain a solution by attributing it to a combination of causes, each of which has had its weight in producing the effect. It may sound somewhat like a paradox, to assert that the very progress of civilization, and the more extensive diffusion of learning, has had an influence hostile to the advance of the drama. But, if we consider how much its excellence depends upon the lively and accurate delineation of nature, it will be readily allowed, that whatever calls off the attention from the observation of men to more abstract study, will be adverse to its success. The magnificent models of tragic beauty which Greece has transmitted to us, were produced in times when refinement had made small inroad upon the simplicity of early manners. Our own Shakespeare too, wrote in an age when learning was cultivated only by the few: books were a rare possession, and the talent for perusing them was still more unfrequent. He was compelled to present to his audience such sentiments as were drawn from a general observation of mankind; which required neither depth of research to discover, nor elegance of taste to comprehend. He was probably ignorant of the laws which the schools would have imposed upon him, and to this circumstance perhaps he owes much of his undisputed superiority over every rival. His disregard of the unities, for instance, has given rise to numberless scenes of exquisite beauty; and, since it has little effect in destroying an illusion, which in no case can be complete, it will be observed as a defect by no one, unless by the critic, who reads only to censure. The modern poet, on the other hand, well stored with rules which learning has supplied, is chiefly anxious not to offend against the refinement of a more cultivated audience. Strong and nervous expression is sacrificed to affectation and fastidiousness, and in the care to avoid the imputation of ignorance, the artlessness and simplicity of nature is forgotten.

The chief objects of the drama are, to affect the feelings and to inform the heart. This will be far better accomplished by the most artificial form in which human life is correctly portrayed, than by a splendid and polished piece to which this requisite is wanting. The latter will receive but cold acquiescence, the former will excite interest and delight.

The preservation of uniformity in their characters is another point in which recent dramatists are far inferior to their predecessors; and to this it may be partly ascribed, that the effect produced is so much less powerful. Among our early

plays it is seldom that we can find a speech which could without violence be given to any other character than that to which it is assigned: how little this is the case at present, it is needless to prove by examples which might be so abundantly supplied. It is true that the old writers frequently introduced scenes which had no place in real life; but while in compliance with the public taste, which was yet unformed, they sometimes presented extravagant and incredible fictions, they were careful to preserve throughout, propriety and exactness in each of the persons. There are doubtless, in the plays of Shakspeare and others, many characters of which no person's experience could furnish a prototype; but it is only necessary at first to exercise the imagination so far as to conceive them real, and all the actions and sentiments which are attributed to them, will be found almost invariably appropriate. So far is this from being adverse to the true spirit of the drama, that it would perhaps be better if there were some relaxation of the strictness which at present restrains the excursions of fancy. While we yield our warmest admiration to "the *Tempest*," and to "the *Midsummer's Night's Dream*" of our immortal bard, it would be difficult to assign a sufficient reason for the severity which would confine the imagination of the modern poet within narrow limits. The heights of genius are not to be reached by the aid of rules; and to insist that native talent shall be confined to the observance of invariable laws, is to impede its powers, and to encumber its flight. If the standard of excellence is to be fixed, it would be far more wise to determine it by the works of bold and enlightened minds, which might excite emulation, than by the practice of inferior writers, and thus reduce all to a condition of unaspiring mediocrity.

In the construction also of their verse, the older dramatists were eminently successful: without paying a scrupulous regard to the alternation of syllables, their style was sufficiently removed from prosaic diction for the dignity of the buskin. Their lines were easy, and rose into grandeur whenever the subject demanded elevation, without presenting the constant appearance of artificial effort. The dialogue was natural, and unaffected, and the ear was not perpetually wearied with the attempt to reach the noble and sublime. They possessed the happy art of interspersing passages of the utmost beauty in the progress of the piece, with so much skill, that the audience were never reminded of the labour which had been spent upon them. Their successors, however, have so little imitated this excellence, that the illusion is soon de-

stroyed, and we seem to be listening only to words, lofty and well-sounding indeed, but such as nature would not have suggested. To the larger number may be applied the assertion which Garrick used in speaking of Johnson, that "when they write tragedy, declamation roars and passion sleeps."

Shakspeare has been frequently accused of violating the dignity of his characters, by the introduction of unworthy circumstances. But the truth is, that having deeply studied human nature, he chose to represent his heroes such as men must ever be, a compound of strength with weakness, and of wisdom with folly, rather than pourtray faultless beings, who could excite little sympathy in those who were conscious of no community of feeling. He employed his exquisite skill in painting, not an individual, the child only of his own imagination, but one of a species to which his hearers felt bound by the brotherhood of similar virtues, and similar imperfections.

Such are a few of the points of difference between Shakspeare and his cotemporaries, and the present school of writers of plays. To the latter certainly belongs the merit of greater refinement, and more correct taste, and in short all the advantages which progress in literature can give. In the construction of their plots they are free from the intricate and numerous incidents which confused the fables; drawn from popular legends; and the ear of delicacy is seldom offended by a passage in their productions. But even these advantages are dearly purchased at the expence of the vigorous and forcible expression of nature which is lost in the too close observation of artificial life. Before we can hope that our national stage will recover the importance which it once possessed, we must retrace our way to the simplicity which adorned the drama of an earlier period. We must sacrifice the affectation of originality in our plan, and be content to study the models of excellence which have been transmitted as the most valuable relics of past times. It is true that the possession and developement of dramatic genius must ever be uncertain; but we should carefully guard it from the influence of incorrect and perverted taste.

To quit these remarks for the volume which gave rise to them, we may observe, that "*The Bride's Tragedy*" contains many passages which cause us to regret that it should not have been adapted for representation. But since the author informs us that it was intended only for the closet, we shall view it merely as a dramatic poem, without adverting to the points which render it ill-calculated for public exhibition. It is certainly a palpable anomaly to have plays which are

not to be acted, and thus entirely to reject the aid of the histrionic art; but much allowance is to be made for the *coup d'essai* of a young writer, who fears to trust to the chance of popular approval or rejection. We could sincerely wish that public taste were so little corrupted as to make the theatre a tribunal, to which the poet might appeal without fear of injustice: but at present the case is far otherwise.

The plot is founded on the circumstance which occurred a century since at Oxford, of a youth having secretly contracted marriage with the daughter of a college manciple. His father proposing a more exalted alliance, he resolved, having no repugnance towards his destined bride, to remove the only obstacle to his second union, and on his return murdered the ill-fated object of his first affection. In the development and combination of the scenes which are founded upon these facts, Mr. Beddoes has not displayed much skill, or much observation of dramatic writings; but he has many passages which are written in the true spirit of poetry, and afford great promise of future excellence.

Lord Ernest being thrown into prison by Orlando, the brother of Olivia, in order to induce his son (Hesperus) to procure his release by consenting to the proposed marriage, a pleasing scene passes, in which the affectionate and tender feelings of a father towards his only child, and the struggle which filial duty maintains with love and honor, are well depicted.

“ LORD ERNEST.

“ Come, speak to him, my chains, for ye’ve a voice.
To conquer every heart that’s not your kin?
Oh! that ye were my son, for then at least
He would be with me. How I loved him once!
Aye, when I thought him good; but now—Nay, still
He must be good, and I, I have been harsh,
I feel, I have not prized him at his worth:
And yet I think if Hesperus had erred,
I could have pardoned him, indeed I could.

“ HESPERUS.

“ We’ll live together.

“ LORD ERNEST.

“ No, for I shall die;
But that’s no matter.

“ HESPERUS.

“ Bring the priest, the bride.
Quick, quick. These fetters have infected him
With slavery’s sickness. Yet there is a secret,

The Bride's Tragedy.

"Twixt heaven and me, forbids it. Tell me, father;
Were it not best for both to die at once?"

" LORD ERNEST.

"Die! thou hast spoke a word, that makes my heart
Grow sick and wither; thou hast palsied me
To death. Live thou to wed some worthier maid;
Know that thy father chose this sad seclusion;
(Ye rebel lips, why do you call it sad?)
Should I die soon, think not that sorrow caused it,
But, if you recollect my name, bestow it
Upon your best-loved child, and when you give him
His Grandsire's blessing, add not that he perished
A wretched prisoner.

" HESPERUS.

"Stop, or I am made
I know not what,—perhaps a villain. Curse me,
Oh if you love me, curse.

" LORD ERNEST.

"Aye, thou shalt hear
A father's curse; if fate hath put a moment
Of pain into thy life; a sigh, a word,
A dream of woe; be it transferred to mine;
And for thy days; oh! never may a thought
Of other's sorrow, even of old Ernest's,
Darken their calm uninterrupted bliss,
And be thy end—oh! any thing but mine.

" HESPERUS.

"Guilt, thou art sanctified in such a cause;
Guards; (*they enter*) I am ready. Let me say't so low,
So quickly that it may escape the ear
Of watchful angels; I will do it all." P. 18.

Hesperus having his jealousy of Floribel excited, quits her to pay his court to his destined bride, whose delight at the prospect of the fulfilment of the hopes which she had long fondly cherished, is mingled with a feeling of humiliation at the too open avowal of her affection.—she says

" OLIVIA.

"Had I a right to pray to you, I would.

" HESPERUS.

"Pray, lady? Didst thou ever see the goddess
Step from her dignity of stone, or leave
The hallowed picture in its tinted stole
And crouch unto her suppliant? Oh no;
If there is aught so poor a thing as I
Can please you with, command it and you bless me,

" OLIVIA.

" Try, I beseech thee, try not to detest,
Not utterly to detest a silly girl,
Whose only merit is that she'd be thine.

" HESPERUS.

" Hate thee, thou virtue ?

" OLIVIA.

" Well, if it must be,
Play the deceiver for a little while ;
Don't tell me so.

" HESPERUS.

" By Truth's white name I'll tell thee,
Olivia, there was once an idle thought
That aped affection in my heart ; nay, nay,
Not in my heart ; it was a dream, or so ;
A dream within a dream ; a pale, dim warmth ;
But thou hast dawned like summer on my soul,
Or like a new existence.

" OLIVIA.

" 'Twere delightful,
If credible ; but you are all too gallant.

" HESPERUS.

" I knew it must be so : you'll not believe me,
But doubt and say 'tis sudden. Do not minute
The movements of the soul, for some there are
Of pinion unimpeded, thrice word-swift,
Out soar the sluggish flesh ; and these, Olivia,
Anticipating their death-given powers can grasp
A century of feeling and of thought ;
Outlive the old world's age, and be at once
In the present, past, and future ; while the body
Lives half a pulse's stroke. To see and love thee
Was but one soul's step.

" OLIVIA.

" Then thou canst endure me ;
Thou dost not hate the forward maid ? My prayer
Through many a year has been for that one word ;
And I have kept the precious thought of thee,
Hidden almost from myself. But I'll not speak,
For I have told too much, too childishly." P. 39.

Floribel waking from her dream of happiness, thus beautifully invites the approach of death.

" FLORIBEL.

" And must I wake again ? Oh come to me,
Thou that with dew-cold fingers softly closest

The wearied eye ; thou sweet, thou gentle power,
 Soother of woe, sole friend of the oppressed,
 I long to lay me on thy peaceful breast,
 But once I saw thee, beautiful as moonlight,
 Upon a baby's lips, and thou didst kiss them,
 Lingering and oft,
 (As a wild bee doth kiss a rifled flower,
 And clips its waist, and drops a little tear,
 Remorsefully enamoured of his prey ;)
 Come so to me, sweet death, and I will wreath thee
 An amorous chaplet for thy paly brows ;
 And on an odoured bank of wan white buds
 In thy fair arms
 I'll lie, and taste thy cool delicious breath,
 And sleep, and sleep, and sleep." P. 61.

Hesperus stung with jealousy, and urged by a new affection, meets his deserted wife ; and after terrifying her with violence perpetrates the murder. Alarmed by his wild and incoherent menaces, she expresses her terror, and he rejoins,

" HESPERUS.

" What ! Darest thou tremble
 Under thy husband's arm, darest think of fear ?
 Dost dread me, me ?

" FLORIBEL.

" I know not what to dread,
 Nor what to hope ; all's horrible and doubtful ;
 And coldness creeps—

" HESPERUS.

" She swoons, poor girl, she swoons.
 And, treacherous dæmons, ye've allowed a drop
 To linger in my eyes. Out, out for ever.
 I'm fierce again. Now shall I slay the victim
 As she lies senseless ? ah ! she wakes ; cheer up,
 'Twas but a jest.

" FLORIBEL.

" A dread and cruel one ;
 But I'll forgive you, if you will be kind ;
 And yet 'twas frightful.

" HESPERUS.

" Why 'twere most unseemly
 For one marked for the grave to laugh too loud.

" FLORIBEL.

" Alas ! he raves again. Sweetest, what mean you
 By these strange words ?

" HESPERUS.

" What mean I ? Death and murder,
Darkness and misery. To thy prayers and shrift;
Earth gives thee back ? thy God hath sent me for thee,
Repent and die.

" FLORIBEL.

" Oh, if thou wilt it, love,
If thou but speak it with thy natural voice,
And smile upon me ; I'll not think it pain,
But cheerfully I'll seek me out a grave,
And sleep as sweetly as on Hesperus' breast.
He will not smile, he will not listen to me.
Why dost thou thrust thy fingers in thy bosom ?
Oh search it, search it ; see if there remain
One little remnant of thy former love
To dry my tears with.

" HESPERUS.

" Well, speak on ; and then,
When thou hast done thy tale, I will but kill thee.
Come tell me all my vows, how they are broken,
Say that my love was feigned, and black deceit,
Pour out thy bitterest, till untamed wrath
Melt all his chains off with his fiery breath,
And rush a-hungering out.

" FLORIBEL.

" Oh piteous heavens !
I see it now, some wild and poisonous creature
Hath wounded him and with contagious fang
Planted this fury in his veins. He hides
The mangled fingers, dearest, trust them to me,
I'll suck the madness out of every pore,
So as I drink it boiling from thy wound
Death will be pleasant. Let me have the hand
And I will treat it like another heart.

" HESPERUS.

" Here 'tis then, [stabs her,
Shall I thrust deeper yet ?" P. 70.

The catastrophe is produced by the discovery of the crime. The murderer is condemned to die, but by the assistance of the mother of his Floribel, he escapes public execution, and destroys himself by a draught of poison. From the last act we shall extract the following passage, in which Hesperus, after an interview with his father, thus expresses his feelings at the approach of death.

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" MISERERE—

" I'm as one

In some lone watch-tower on the deep, awakened
From soothing visions of the home he loves ;
Trembling he hears the wrathful billows whoop,
And feels the little chamber of his life
Torn from its vale of clouds, and, as it falls,
In his midway to fate, beholds the gleam
Of blazing ships, some swallowed by the waves,
Some, pregnant with mock thunder, tossed abroad,
With mangled carcasses, among the winds ;
And the black sepulchre of ocean, choked
With multitudinous dead, then shrinks from pangs,
Unknown but destined. All I know of death
Is, that 'twill come. I have seen many die
Upon the battle field, and watched their lips
At the final breath, pausing in doubt to hear
If they were gone. I have marked oftentimes
Their pale eyes fading in the last blue twilight ;
But none could speak the burning agony,
None told his feelings. I ne'er dreamed I died,
Else might I guess the torture that attends it.
But men unhurt have lost their several senses,
Grown deaf, and blind, and dumb without a pang,
And surely these are members of the soul,
And when they fail, man tastes a partial death :
Besides our minds share not corporeal sleep,
But go among the past and future, or perhaps
Inspire another in some waking world,
And there's another death." E. 124.

In taking leave of Mr. Beddoes and his play, we cannot but express pleasure at the evident marks of genius which it contains. He possesses, in no ordinary degree, imagination and feeling; and his faults are, for the most part, such as care and experience may correct. If he will be content somewhat to control the exuberance of his fancy, and more carefully to preserve simplicity and nature in his scenes, he may, without presumption, hope hereafter to obtain a name among the poets of his country.

ART. XI. *The Twelfth Annual Report of the Incorporated National Society for Promoting the Education of the Poor in the Principles of the Established Church.* Rivingtons. 1823.

ART. XII. *A Sermon, preached at the Parish Church of*

On the National Society for the Education of the Poor. 227

Yately, Hants, August 3, 1823, in Consequence of His Majesty's Letter in Behalf of the National Schools. By the Rev. R. Lewis, Perpetual Curate of Yately, and late of Emmanuel College, Cambridge. 8vo. 26 pp. Rivingtons. 1823.

ART. XIII. *A Sermon, preached August 17, 1823, in the Church and Chapel of an extended Parish in the Diocese of Lincoln, in Behalf of the National Society for the Education of the Poor in the Principles of the Church of England. By a Minister of the Establishment. 8vo. 16 pp. Rivingtons. 1823.*

THERE are persons who maintain that controversy can find no end, and do no good. If they are old enough to remember the origin of the National Society, the vigorous opposition which it encountered, the manner in which that opposition was received, its gradual decline, and its final discomfiture, they must confess that there is, at least, one example of a termination, and a successful termination, to a long and angry dispute. No one beyond the acting committee of Lancaster's school will now deny the propriety of educating the poor in the principles of the Established Church. The opposite opinion, so stoutly maintained by the lawyers of Edinburgh and the Quakers of London, was too absurd to stand its ground against inquiry. Even the enemies of our Establishment were compelled to admit, that the Clergy ought either to be entrusted with the education of the poor or to be cashiered at once. They were not bold enough to embrace the latter alternative. And such is the deference shown to common sense, that no public men can now be found who admit the propriety of a national priesthood, and refuse to entrust it with the superintendence of Charity Schools.

But plain as this principle appears, we must not forget, in recapitulating the services of the National Society, that there was a time when other doctrines gained ground with rapid strides. The zeal and plausibility of Joseph Lancaster, the mixture of good and evil which entered into his character, the patronage which he received from parliamentary leaders, the temporary gullibility of the English public, and its profound ignorance of the subject on which it was required to decide, united in conferring popularity upon the new system of teaching. Its advocates aspired to nothing less than an universal adoption of their scheme. And if the Church had been *liberal, tolerant, and uncontroversial*, such adoption would have ensued.

Happily for the nation, these fashionable epithets did not apply. The Established Church asserted her rights, and the appeal was well received. The Primate exerted the influence of his rank and character, in a manner which can never be forgotten. The Bishops proved themselves worthy of such a leader. The great body of the Clergy came forward with unanimity and effect. The most distinguished and respected Laymen shared their apprehensions and their wishes—and the result was the formation of the National Society. An opportunity which had been long desired, offered itself at last, and was embraced without a moment's hesitation. The same body of men that had established the original Charity Schools, perceived that they might now venture on a greater undertaking. On former occasions their progress had been impeded by the apathy of the rich and great. The tide of public opinion had now turned, and by the blessing of that Providence, which ceaseth not to bring good out of evil, the plan which was calculated to undermine Christianity, became the signal for engrafting it deeper in the hearts of our countrymen. General education, for a length of years, had been resisted and condemned. Its value, and even its necessity, were gradually discovered. The principle being conceded, there was little difficulty in the details. In spite of liberalism and lukewarmness, in spite of free-thinking and faction, in spite of plausible Quakers and intriguing Socinians, the majority of all ranks declared that education should be confided to the Clergy, and that they should be enabled to carry it on upon an extensive scale.

Such was the origin of the National Society. The sums of money which it has received and expended, are sufficient proofs of its popularity. The number of schools in connection with it, demonstrate its utility. And the soundness of its principles has been admitted even by Mr. Brougham. In spite of his natural and notorious predilection for Joseph Lancaster, Mr. Brougham's Education Bill provided that the parochial clergy should superintend the parochial schools. The Dissenters objected to this plan, and the bill was abandoned in compliment to them. But its author has not retracted his important concessions; and he deserves to be numbered among the warmest theoretical friends of the National Society.

The Education Bill, so sedulously prepared, so ostentatiously exhibited, and so favourably received, has been withdrawn; and the schools which it proposed to establish by a parochial rate, must be erected by subscription, or not at all. Whether Parliament acted well or ill, in declining to legis-

late upon the subject, their refusal has enhanced the value of the only charitable institution which educates the poor according to the principles of the Church. Mr. Brougham asserts that three millions of the people are still unprovided with the means of education. He desisted from his attempt to provide those means by a rate, and it remains to try whether they can be obtained in another manner. The King's Letter, recommending contributions to the National Society, is the only step short of a Parliamentary grant, which the government of the country could take. And, consequently, that step must be regarded as an attempt to supply the remaining want of schools, without having recourse to an Education Bill.

The spirit of the age is adverse to a legislative interference with charity: and this opposition, as a general principle, is correct. The experience of a few more years will enable us to determine whether the principle applies to education. The probability is decidedly in its favour. The National Society has already received benefactions and legacies to the amount of more than forty thousand pounds, and has expended that entire sum upon the establishment of schools. The schools contain, according to the last report, 323,555 scholars; and a large proportion of these scholars, probably as much as two-thirds, are instructed in school-rooms which have been erected or enlarged by the assistance of the Society's grants. Is it not reasonable, therefore, to expect, that for another sum of forty thousand pounds, there will be another addition of 200,000 children? And what proportion of the community will then remain untaught? Mr. Brougham's calculations say about one-tenth of the whole people. And, if his calculations are correct, and there should be such a deficiency, it is one which may be easily supplied. But we have strong grounds for believing that the calculation is erroneous; and that there are not, at the present time, 200,000 children unprovided with the means of education. In this case the collection now making through the country may suffice to finish the great work. And what circumstance can be more encouraging either to those who contribute or to those who collect? Let our parochial congregations be plainly told by the Clergy that the object is universal education, and that it may be accomplished by their liberality, and, notwithstanding all that is said about distress and difficulty, we shall feel no alarm about the amount of the contribution. Where no pains are taken, no explanation given, no inquiries made or answered, there (and we trust, for the credit of the Clergy, that such places are few) the bene-

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factions will be trifling and inadequate. But, let the people understand the case, and all that is wanted will be forthcoming.

The indispensable necessity of religious education ; the propriety of placing it under the superintendence of the Church ; the advantage of providing for it by voluntary rather than forced contributions ; and the practicability of complete success, under the auspices of a society which has done so much already ;—this is a train of reasoning which every man can comprehend. The friends of other institutions may *advertize* that they also have a claim ; but they have no such claim as this. The enemies of religion and virtue, the Hunts and the Cobbetts, may protest, as they have already done, against the wickedness of *asking* men to give their money in support of education. Such opposition will hasten and secure success. The only possible danger is, that the case may not be sufficiently understood ; and the first duty of the Society's friends is to circulate a proper explanation of its achievements and its objects.

ART. XIV. *The Oracles of God—Four Orationes. For Judgement to come, an Argument in Nine Parts. By the Rev. Edward Irving, A.M. Minister of the Caledonian Church, Hatton Garden. 8vo. 12s. Hamilton, 1823.*

ART. XV. *Farewell Discourse to the Congregation and Parish of St. John's, Glasgow. By the Rev. Edward Irving, A.M. Sometime Assistant to the Rev. Dr. Chalmers. 4l. pp. Whittakers. 1822.*

SINCE the retrocession of Dr. Chalmers, that Aurora Borealis of theological empiricism, to his native regions of the north, there has been a sad lack of lustre in the ecclesiastical atmosphere. The dull undeviating planets of our British pulpit have been running their accustomed round of stupid utility. Our poor benighted Londoners had sunk so low in darkness and ignorance, as actually to be guided on their road through life by the petty parochial glimmerings of an Andrewes, a Pott, or a Blomfield. Then again in the Inns of Court—the rising lawyers and statesmen of the day were left to grope their way under the faint and feeble rays of a Lloyd or a Heber,—to say nothing of the drowsy old Dean, who still twinkles at the temple. The infatuated creatures were universally beginning to curl themselves up contented in their parish pews, and to think no light so joyous as the unpretending star by which they steered through the course of duty, their way to heaven. In such a state of “palpable obacure” was our wretched country—when in a moment

darts from the north a Comet—bursting—blazing—singeing—scorching—every heart is beating, and every eye is straining to catch but a glimpse of its most terrific tail. All London is frantic with curiosity. Saints and Sinners, Jew-brokers and Blasphemers, Ministers and Radicals, Blacks and Blues, are all jostling and screwing, and squeezing together to secure but standing-room at the shew. Almack's is adjourned to the Caledonian Kirk, and Hyde Park to Hatton Garden; carriages rolling, coachmen swearing, ladies screeching, and gentlemen challenging—all on the Sabbath-day, these are the triumphs of Mr. Irving, and these are the fruits of his high-wrought rhetoric.

But may not we old fashioned creatures, we dowagers in theology, be suspected of a little envy—of a little jealousy on the appearance of this brilliant and fascinating beauty? Are we not proceeding in perfect spite to pull to pieces the charms which have captivated the gay world?—be it so.—The malignity of the old is at least a sentinel upon the chastity of the young, and the school for scandal, by the terror which it strikes, becomes a school for virtues. If by their wholesome severity, meretricious habits shall have been detected and exposed, the Tabbies, whether social or ecclesiastical, will not have scratched in vain.

It *may* not be a preacher's fault that he is popular; but it *will* be his fault if he long continue so. What go these motley multitudes to hear?—The gospel?—If the Gospel were preached in Christian simplicity and truth, not one soul of them all would be there to hear it. They come, not to be taught, but to be tickled; they come, not to purify their hearts but to pamper their imaginations—to gratify an idle, selfish and unholy appetite for high-seasoned rhapsody—and what they seek, they find.

Of Mr. Irving we know nothing personally; it is as an author only that he comes before us. It is in this character alone, which so unfortunately for himself he has assumed; that we shall present him to the public. A physician who doses himself as a fool for his patient; and an author who draws his own portrait, has not a much wiser man for his subject.

Mr. Irving introduces himself to our notice in a farewell sermon to the parishioners of St. John's, at Glasgow. He tells them, plainly, that theirs was “almost the first congregation in which *our* preaching was tolerated.” What this style of preaching was, Mr. Irving has thus described—

“Thus we plead and exhort, not in defence of ourselves, though, it is well known to you, we have taken such freedom, but in behalf of our brotherhood; and of the ancient liberty of prophecy-

ing, against those narrow prescriptive tastes, bred not of knowledge, nor derived from the better days of the church, but in the conventicle bred; and fitted, perhaps, for keeping together a school of Christians—but totally unfit for the wide necessities of the world (else why this alienation of the influential of the world from the cause?)—we are pleading against those Shibboleths of a sect, those forms of words which now do not feed the soul with understanding, but are in truth as the time-worn and bare trunks of those trees from which the church was formerly nourished, and which now have in them neither sap nor nourishment. We are pleading for a more natural style of preaching, in which the various moral and religious wants of men shall be met, artlessly met with the simple truths of revelation, delivered as ultimate facts, not to be reasoned on, and expressed as Scripture expresses them—which conjunction being made, and crowned with prayer for the divine blessing, the preacher has fulfilled the true spirit of his office. This certainly is what we have aimed at.” *Farewell Discourse*, P. 22.

It may be doubted whether the description of the style or the style itself be the most unintelligible. It must be allowed, however, that when Mr. Irving ascends to the more immediate subject of all his preaching, viz. himself—his language is much more perspicuous. Mr. Irving was a Parish Priest in Glasgow—for no long time we believe, but long enough to give him the happy opportunity of dedicating six long pages to his own immediate eulogy. Let us take the following as a specimen—

“The manly tear which I have seen start into the eye of many an aged sire, whose wrinkled brow, and lyart locks, deserved a better fate, as he looked to the fell conclusion of an ill-provided house, an ill-educated family, and a declining religion, which hemmed him in, at a time when his hand was growing feeble for work, and the twilight of age setting in upon his soul—that tear is dearer to my remembrance than the tear of sentiment which the eye of beauty swims with at a tale of distress; yea, it is dear as the tear of liberty which the patriot sheds over his fallen country;—and the blessings of the aged widow, bereft of the sight and stay of her children, and sitting in her lonely cabin the live-long day, at her humble occupation—her blessings when my form, darkening her threshold, drew her eye—the story of her youth, of her family, and husband, wed away from her presence—her patient trust in God, and lively faith in Christ—with the deep response of her sighs when I besought God’s blessing upon the widow’s cruise, and the widow’s barrel, and that he would be the husband of her widowhood, and the father of her children, in their several habitations,—these, so oft my engagement, shall be hallowed tokens for memory to flee to, and sacred materials for fancy to work with, while the heart doth beat within my breast. God above doth know my destiny, but though it were to minister in the halls of nobles, and the courts and palaces of kings, he can never find for

me more natural welcome, more kindly entertainment and more refined enjoyment than he hath honoured me with in this suburb parish of a manufacturing city. My theology was never in fault around the fires of the poor, my manner never misinterpreted, my good intentions never mistaken. Churchmen and dissenters, catholics and protestants, received me with equal graciousness. Here was the popularity worth the having—whose evidences are not in noise, ostentation, and numbers, but in the heart opened and disburdened, in the cordial welcome of your poorest exhortations, and the spirit moved by your most unworthy prayer—in the flowing tear, the confided secret, the parting grasp, and the long, long entreaty to return. Of this popularity I *am* covetous, and God, in his goodness, hath granted it in abundance, with which I desire to be content." *Farewell Discourse*, P. 28.

It is rather an equivocal sign of content in Mr. Irving to leave all his dear parishioners of St. John's in the lurch, and to be figuring away in a five years engagement at Hatton-Garden. We do admire that intrepidity of self-panegyric which can overlook these little inconsistencies, and reconcile the contending claims of the apostle and the mountebank. Mr. Irving cannot be contented, however, with playing a deafening concerto upon the trumpet of his own praises, but he must descend to vilify and abuse his brethren.

"Go ye to the cathedrals of our sister church: you shall find a bishop, a dean, store of stalled prebends, priests, singers, and officers of every name. There shall be all the state and dignity of office, and all the formalities of the various degrees of the priesthood; magnificent fabrics withal; infinite collections of books; unlimited convenience for every religious enterprise, and unbounded command of all the means. Inquire what is done by these dignitaries, with their splendid appointments. Prayers are said each morning to some half-dozen of attendants. Anthems sung by trained singers, and cathedral service performed each sabbath by well-robed priests. Ask for week-day work, for the feeding of the flock from house to house, for the comforting of the poor, for the visitation of the sick, for the superintendence and teaching of the children; all assiduous nourishment of the flock of Christ, and all apostolical earnestness with the enemies of Christ—these are no where to be found." *Farewell Discourse*, P. 33.

Upon this accusation we have simply to remark, that if Mr. Irving *did not* know it to be false, he *ought* to have known it. What shall we say of the CHARITY of that Christian preacher, who without one inch of ground (excepting that which the Morning Chronicle may have supplied) upon which he can rest his assertion, shall unblushingly charge a sister church with the guilt of systematic neglect?

"*These are no where to be found.*" They are every where

to be found, and most especially in the very places in which Mr. Irving so uncharitably and so falsely denounces their absence. Let Mr. Irving take the tour of our cathedral towns, and he will find the clergy employed in a very different manner from that which he probably would expect, or certainly would desire. With scarcely an exception, he will find every institution which diminishes human woe, or increases human happiness, cherished by the liberality and supported by the activity of the cathedral clergy. If he can find an exception—if he can find a careless, idle, or sleeping Chapter, let him hurl at them his keenest bolt, we shall not interpose to stop the blow. But until the exception shall be found, it would be much more worthy of the charity of a Christian minister to “believe all things” which are good, than to invent all things which are bad. We are willing, on our part, to suppose that Mr. Irving, during his residence in Glasgow, was an excellent parish priest, and that all the commendations which he has bestowed upon himself, are amply deserved. We would only observe, that there are thousands of parish priests in the English Church, who are daily and hourly running the same course of holy exertion, without calling in the feeble aid of self-panegyric to applaud—or to disgrace—their labours. There are thousands who are content to do their duty to God and to man, without prating either of themselves, or of “the tear of sentiment, which the eye of beauty swims with at a tale of distress.”

Dismissing this Farewell Discourse, we shall now proceed to his Orations. These are preceded by a preface, in which Mr. Irving attributes the ignorance of religion which prevails among the higher, as well as the lower orders, “to the want of a sedulous and a skilful ministry.” This deficiency, Mr. Irving, with his usual modesty, proposes himself to supply. It appears that our poor “dumb dogs” of the south have quite mistaken the matter, and are to this very day wholly unacquainted with the best method of illustrating and enforcing religious truth. This method Mr. Irving has discovered, and his discovery he has been generous enough to publish in the following clear and intelligible language:—

“But, whereas men read for entertainment and direction in their several studies and pursuits, it becomes needful that we make ourselves adept in these, and into the body of them all infuse the balm of salvation, that when the people consult for the present life, they may be admonished, stealthily and skilfully invaded with admonition, of the life to come. So that, until the servants and ministers of the living God do pass the limits of pulpit theology and pulpit exhortation, and take weapons in their hand, gathered out of every region in which the life of man or his faculties are interested, they shall never have religion triumph and dominion in a

country, as becometh her high original, her native majesty, and her eternity of freely-bestowed well-being." *Oration. Preface, p. vi.*

But, after all, we must look to Mr. Irving himself as the brightest example of his own discovery:

His own example strengthens all his laws,
And is himself the great *obscure* he draws.

His first Oration is upon the "preparation for consulting the Oracles of God." This is a subject of the highest importance, and of the most extensive application. Whatever his abilities or his attainments may be, every one among us stands in need of much pious and prudential preparation before he can approach the Oracles of God with effect, and with utility. Those especially, who, either from apathy or from neglect, are unacquainted with the sacred volume, require an able and a judicious introduction to its contents. Men must be taught both what they are to seek and what they are to find; their researches otherwise will too often conclude either in error or in disappointment. Now in this Oration of Mr. Irving's on "the preparation necessary for consulting the Oracles of God," we can most truly say, that there is not a single difficulty removed, not a single prejudice anticipated, not a single caution supplied. On the contrary, there is much to mislead the expectation, and to disqualify the judgment of the reader; to give him false notions and false feelings. Let us hear what Mr. Irving is pleased to call "the Preparation for the Announcement."

"THE PREPARATION FOR THE ANNOUNCEMENT.—When God uttereth his voice, says the Psalmist, coals of fire are kindled; the hills melt down like wax, the earth quakes, and deep proclaims it unto hollow deep. This same voice, which the stubborn elements cannot withstand, the children of Israel having heard but once, prayed that it might not be spoken to them any more. These sensible images of the Creator have now vanished, and we are left alone, in the deep recesses of the meditative mind, to discern his comings forth. No trump of heaven now speaketh in the world's ear. No angelic conveyancer of Heaven's will taketh shape from the vacant air, and, having done his errand, retireth into his airy habitation. No human messenger putteth forth his miraculous hand to heal Nature's immedicable wounds, winning for his words a silent and astonished audience. Majesty and might no longer precede the oracles of Heaven. They lie silent and unobtrusive, wrapped up in their little compass—one volume, amongst many, innocently handed to and fro, and having no distinction but that in which our mustered thoughts are enabled to invest them. The want of solemn preparation and circumstantial pomp the imagination of the mind hath now to supply. The presence of the Deity, and the authority of his voice, our thoughtful spirits must discern. Conscience must supply the terrors that were wont to go before

him; and the brightness of his coming, which the sense can no longer behold, the heart, ravished with his word, must feel." P. 9.

Again Mr. Irving proceeds in the same strain :

" Though a veil be now cast over the Majesty which speaks, it is the voice of the Eternal which we hear, coming in soft cadences to win our favour, yet omnipotent as the voice of the thunder, and overpowering as the rushing of many waters. And though the veil of the future intervene between our hand and the promised goods, still they are from His lips, who speaks and it is done, who commands and all things stand fast. With no less emotion therefore should this book be opened than if, like him in the Apocalypse, you saw the voice which spake; or like him in the trance, you were, into the third heavens translated, accompanying and communing with the realities of glory, which eye hath not seen, nor ear heard, nor the heart of man conceived." P. 16.

Once more let our readers hear Mr. Irving, and understand him—if they can.

" How different the ordinary proceeding of Christians, who with timorous, mistrustful spirits; with an abeyance of intellect, and a dwarfish reduction of their natural powers; enter to the conference of the word of God! The natural powers of man are to be mistrusted, doubtless, as the willing instruments of the evil one; but they must be honoured also as the necessary instruments of the Spirit of God, whose operation is a dream, if it be not through knowledge, intellect, conscience, and action. Now Christians heedless of this grand resurrection of the mighty instruments of thought and action, at the same time coveting hard after holy attainments, do often resign the mastery of themselves, and are taken into the counsel of the religious world—whirling around the eddy of some popular leader—and so drifted, I will not say from godliness, but drifted certainly from that noble, manly, and independent course, which, under steerage of the word of God, they might have safely pursued for the precious interests of their immortal souls. Meanwhile these popular leaders, finding no necessity for strenuous endeavours and high science in the ways of God, but having a gathering host to follow them, deviate from the ways of deep and penetrating thought—refuse the contest with the literary and accomplished enemies of the faith—bring a contempt upon the cause in which mighty men did formerly gird themselves to the combat—and so cast the stumbling-block of a mistaken paltriness between enlightened men and the cross of Christ! So far from this simple-mindedness (but its proper name is feeble-mindedness,) Christians should be—as aforetime in this island they were wont to be—the princes of human intellect, the lights of the world, the salt of the political and social state. Till they come forth from the swaddling bands in which foreign schools have girt them, and walk boldly upon the high places of human understanding, they shall never obtain that influence in the upper regions of knowledge and power of which unfortunately they have not the apostolic unction to be in quest. They will never be the master and com-

manding spirits of the time, until they cast off the wrinkled and withered skin of an obsolete age, and clothe themselves with intelligence as with a garment, and bring forth the fruits of power and of love and of a sound mind." P. 23.

Now, without any disposition to cavil, we would fairly ask, what preparations for approaching the Oracles of God can be furnished by all this idle rhodomontade. What prejudice does it abate? what difficulty does it remove? No man will have a greater desire to approach his Bible than he had before; or even if he had, will he find the slightest assistance in his approach? He will open the Scriptures—in the very first page he will stumble on a difficulty; as he proceeds, he will find these difficulties increase, and he will close the volume in disgust or despair. Against this fatal, but common process of an uninstructed mind, Mr. Irving has provided no remedy, no caution, no preparation. On the contrary, from the passages which we have cited, and still more from the whole tenor of the Oration, the ignorant reader would be led to expect to find the Scriptures a tissue of grand and gaudy declamation—which shall in a moment captivate and absorb the soul. How disappointed will such a reader be to find, that in order to understand and digest the word of God, much time, much attention, and much perseverance is required, and that "*all the day long must be his study in it.*" We should not suspect that the knowledge which Mr. Irving himself possesses of the Scriptures is very deep, if the following assertion is to be taken as a specimen:—

"Before the Almighty made his appearance upon Sinai, there were awful precursors sent to prepare his way: while he abode in sight there were solemn ceremonies and a strict ritual of attendance; when he departed the *whole camp set itself to conform unto his revealed will.*" P. 7.

There is not a child even in a "Cathedral town," but would tell Mr. Irving that the whole camp set itself to conform to a certain golden calf," to say nothing of divers other abominations. It would not be amiss if Mr. Irving and the crowds who follow him, were to turn to this remarkable history, and to apply it in such a manner as their consciences may perhaps direct them.

Of Mr. Irving's "for the Oracles of God," our readers have probably had enough; we can assure them that with the exception of one or two passages, the whole is cast in the same mould of idle rhapsody and impracticable absurdity.

The second and the larger portion of the volume is dedicated to what Mr. Irving is pleased to call, by courtesy we presume, "an argument" for Judgment to Come—being a

series of assertions and digressions, of promises without conclusions, and of conclusions without premises. This argument Mr. Irving undertakes to enforce in the character of an advocate; his *brief* is taken from the revelation of God—and his tribunal the whole reason and understanding of man. Of this tribunal, or rather of the judge who occupies it, Mr. Irving thus speaks :

“ To these instincts of nature Christ's laws apply most sweetly, bringing in no lordly authority, but operating by means of affection and improvement and hope of eternal gain. With these instruments they apply to conscience or self-judgment alone, setting on no watchman of any kind, except the observation of God, who loveth good and hateth evil; who promoteth happiness, and striveth that unhappiness may cease. They make the mind the mistress of herself; they place her own judgment of herself above the world's—second only to God's; they take her into contract with God, no third party being conscious. She rejoiceth in a liberty of her own, inward and unseen. She contemplateth her own growing beauty in the mirror of the divinelaw, and becomes enamoured of herself—to which the flattery of royal persons is as nothing. Her outward actions are like the motions of her limbs, obedient to an inward willingness, by no outward force constrained. The law of men is under her feet; she sits arbitress over all, obeying or disobeying higher councils.” P. 151.

Vastly grand this, but not quite intelligible. Legal metaphysics set the understanding at double defiance. In return, however, for these and other edifying examples of the *chiaro oscuro*, Mr. Irving has treated us with some brilliant discoveries, which he is kind enough to come all the way from Scotland to develope. Let us take the following as a specimen :

“ Now here again we remark, that were there not judgment days, no wisdom nor wise administration could protect the law from being trampled under foot of men. You might preach obedience at every corner, and show how it promotes the good of each, by securing the welfare and peace of the whole; but it were vain, had you not a regular roll made up of the offenders, and a regular assize holden of their offences, and proper sentences adjudged to their transgression. Some would always be found ignorant enough not to comprehend their own well-being secured in the common weal—others wilful enough to provide for themselves at the expense of the common weal, and therefore measures must be taken that the well-informed and well-disposed suffer not at the hands of the ignorant and the wicked.—Judgment and discrimination must take place, or the whole platform of a well-ordered state will be speedily undermined.” P. 115.

The legal part of his audience must, doubtless, be much amazed by this magnificent discovery, that the law cannot be

effectively administered unless it is effectively administered, for such is the plain English of this rhapsodical involution. But let us give our readers a few more specimens of Mr. Irving's rhetoric :

" For the world is but an average product of the minds that make it up ; its laws are for all those that dwell therein, not for the gifted few ; its customs are covenants for the use of the many ; and when it pleaseth God to create a master spirit in any kind, a Bacon in philosophy, a Shakspeare in fancy, a Milton in poetry, a Newton in science, a Locke in sincerity and truth—they must either address their wondrous faculties to elevate that average which they find established, and so bless the generations that are to follow after ; or, like that much-to-be-pitied master of present poetry, and many other mighty spirits of this licentious day, they must rage and fret against the world ; which world will dash them off as the prominent rocks do the feeble bark which braves them, leaving them to after ages monuments of wreckless folly. That same world will dash them off, which, if they had come with honest kind intentions, would have taken them into its bosom even as other rocks of the ocean, which throw their everlasting arms abroad, and take within their peaceful bays thousands of the tallest ships which sail upon the bosom of the deep. It is, I say, the nature of every faculty of the mind created greater than ordinary, to dress out a feast for that same faculty in other men, to lift up the limits of enjoyment in that direction, and plant them a little further into the regions of unreclaimed thought. And so it came to pass, God, who possesseth every faculty in perfection, when he put his hand to the work, brought forth this perfect institution of moral conduct, in order to perfect as far as could be the moral condition and consequent enjoyment of man." P. 143.

We can well imagine the hum of applause which this Gogmagog of a metaphor must have created among the blues (men as well as women) at Hatton Garden. Our old friend Scylla was nothing to this rock of Mr. Irving's, throwing about its everlasting arms, and taking within its peaceful bay thousands of three deckers. But let us hear Mr. Irving again :

" Oh ! it afflicts me to see this generation, to whom I write, merging apace into this inglorious life. It hath its head-quarters in your splendid feasts and your Park parades, in your Vauxhall, your Operas, and your Theatres. It is very hateful as it is exhibited in cities, where it is stewed up in hot quarters, and revels away the hours of quiet night, and wastes upon feverish couches the hours of cheerful day. In the country it shews itself under fairer forms, wandering from stream to stream, climbing the brow of lofty mountains, seeking love in cottages, and doting over the face and charms of transient nature. Ah ! in this shape it is a dangerous enchantment, for it takes the form of taste and poetry, and even affects the feeling of devotion ; but unless conjoined with that

spiritual life whereof I am to discover the sources, it is vanity and vexation of spirit, and hurries one through an exhausting variety to the lethargy and tedium of overwrought excitement. This is the form of sensual life, which is prevailing at this day among our lettered and reading people. It hath been promoted and brought into maturity by the writings of Byron and of Moore, who are high-priests of the senses, and ministers of the Cyprian goddess, whose temple they have decorated with emblems of genius, and disguised with forms of virtue and surrounded with scenes of balmy freshness; but with all its forms and decorations it is the temple of immoral pleasure, and the service of its inward shrine is disgusting immorality. It is very pitiful to behold the hopes of a nation, the young men and young women who are to bear up the antient honours of this godly and virtuous island, hearkening to the deceptions of such enchanters, who being themselves beguiled, would fain bewitch the intellectual and moral and spiritual being of others." P. 441.

We like Lord Byron and Mr. Moore no better than Mr. Irving likes them; but will any one of their admirers be weaned from their admiration by such impotent rhapsody? There is a secret flattery even in the very invective, which the poets themselves could not but applaud. But we have not done yet with Mr. Irving or his invectives.—In speaking of the day of judgment, he first laments the want of some mighty genius to describe the feelings which shall then agitate the hearts of men:

"This mighty crisis in the history of the human race, this catastrophe of evil and consummation of good, fortunately it is not our province to clothe with living imagery, else our faculties should have failed in the attempt. But if our divine Poet hath, by his mighty genius, so rendered to conception the fallen angels beneath the sulphurous canopy of hell, their shapes, their array, their warfare and their high debates, as to charm and captivate our souls by the grandeur of their sentiments and the splendour of their chivalry, and to cheat us into sympathy and pity and even admiration; how might such another spirit, (if it shall please the Lord to yield another such,) draw forth the theme of judgment from its ambiguous light, give it form and circumstance, feeling and expression, so that it should strike home upon the heart with the presentiment of those very feelings which shall then be awakened in our breasts. This task awaits some lofty and pious soul hereafter to arise, and when performed will enrich the world with a "Paradise Regained" worthy to be a sequel to the "Paradise Lost;" and with an "Inferno" that needeth no physical torments to make it infernal; and with a judgment antecedent to both, embracing and embodying the complete justification of God's ways to man." P. 324.

That by "such another spirit," Mr. Irving modestly means to designate himself, our readers cannot entertain the slightest doubt. To the passage, however, which immedi-

ately follows this puff oblique upon himself, we shall do well to turn our attention :

“ Instead of which mighty fruit of genius, this age (Oh, shocking !) hath produced out of this theme two most nauseous and unformed abortions, vile, unprincipled, and unmeaning—the one a brazen-faced piece of political cant, the other an abandoned parody of solemn judgment. Of which visionaries, I know not whether the self-confident tone of the one, or the ill-placed merriment of the other, displeaseth me the more. It is ignoble and impious to rob the sublimest of subjects of all its grandeur and effect, in order to serve wretched interests and vulgar passions. I have no sympathy with such wretched stuff, and I despise the age which hath. The men are limited in their faculties, for they, both of them, want the greatest of all faculties—to know the living God and stand in awe of his mighty power : with the one, blasphemy is virtue when it makes for loyalty ; with the other, blasphemy is the food and spice of jest-making. Barren souls!—and is the land of Shakspeare and Spencer and Milton, come to this ! that it can procreate nothing but such profane spawn, and is content to exalt such blots and blemishes of manhood into ornaments of the age. Puny age ! when religion and virtue and manly freedom have ceased from the character of those it accounteth noble. But I thank God who hath given us a refuge in the great spirits of a former age, who will yet wrest the sceptre from these mongrel Englishmen ; from whose impieties we can betake ourselves to the ‘ Advent to Judgment ’ of Taylor ; ‘ The Four Last Things ’ of Bates ; the ‘ Blessedness of the Righteous ’ of Howe ; and the ‘ Saint’s Rest ’ of Baxter ; books which breathe of the reverend spirit of the olden time. God send to the others repentance, or else blast the powers they have abused so terribly ; for if they repent not, they shall harp another strain at that scene they have sought to vulgarize. The men have seated themselves in his throne of judgment, to vent from thence doggrel spleen and insipid flattery ; the impious men have no more ado with the holy seat than the obscene owl hath, to nestle and bring forth in the Ark of the Covenant, which the wings of the cherubim of glory did overshadow.” P. 325.

In this invective are included the *Vision of Judgment*, by Southey,—and a trashy parody of the same by a noble Lord. That the former is a very silly poem we shall readily admit ; but that it was composed with any evil intent we shall stoutly deny. It was neither a wise nor a seasonable production, but there is no intentional blasphemy, no wilful profanation. On the contrary, in the other, we find all the virulent sarcasm, and all the obscene ribaldry which infidelity could invent and malignity propagate. What shall we say either to the judgment or to the honesty of the man who shall dare to include these opposite productions in the same class, and subject their authors to the same condemnation ?

But after all, who is Mr. Irving ; that he should presume

to condemn a man who is far superior both in principle and in utility to himself. There is scarcely a prose composition of Mr. Southey, whose single service in the cause of christianity has not been productive of far more general advantage, than all the rhapsodies of Mr. Irving put together.

Let our readers but peruse the following idle and inflated rhodomontade upon that most awful event, which even the Scriptures themselves are content to describe in the most subdued and measured language:

“Imagination cowers her wing, unable to fetch the compass of the ideal scene. The great white throne descending out of heaven, guarded and begirt with the principalities and powers thereof—the awful presence, at whose sight the heavens and the earth flee away, and no place for them is found—the shaking of the mother elements of nature, and the commotion of the hoary deep, to render up their long-dissolved dead—the rushing together of quickened men upon all the winds of heaven down to the centre, where the Judge sitteth on his blazing throne—To give form and figure and utterance to the mere circumstantial pomp of such a scene no imagination availeth. Nor doth the understanding labour less. The archangel, with the trump of God, riding sublime in the midst of heaven, and sending through the widest dominions of death and the grave that sharp summons which divideth the solid earth, and rings through the caverns of the hollow deep, piercing the dull cold ear of death and the grave with the knell of their departed reign; the death of Death, the disinheritance of the grave, the reign of life, the second birth of living things, the reunion of body and soul—the one from unconscious sleep, the other from apprehensive and unquiet abodes,—the congregation of all generations over whom the stream of time hath swept—This outstretches my understanding no less than the material imagery confuses my imagination. And when I bring the picture to my heart, its feelings are overwhelmed: when I fancy this quick and conscious frame one instant reawakened and reinvested, the next summoned before the face of the Almighty Judge—now rebegotten, now sifted through every secret corner—my poor soul, possessed with the memory of its misdeeds, submitted to the scorching eye of my Maker—my fate depending upon his lips, my everlasting, changeless fate,—I shriek and shiver with mortal apprehension. And when I fancy the myriads of men all standing thus explored and known, I seem to hear their shiverings like the aspen leaves in the still evening of Autumn. Pale fear possesseth every countenance, and blank conviction every quaking heart. They stand like men upon the perilous edge of battle, withholden from speech and pinched for breath through excess of struggling emotions—shame, remorse, and mortal apprehension, and trembling hope.

“Then the recording angel opens the book of God’s remembrance, and inquisition proceedeth apace. Anon they move quicker than the movement of thought to the right and left, two most innumerable companies. From his awful seat, his counte-

nance clothed with the smile which makes all heaven gay, the Judge pronounceth blessings for ever and ever upon the heads of his disciples, and dispenseth to them a kingdom prepared by God from the first of time." P. 321.

The man who can talk of "the smile which makes all heaven look gay," and fritter away in artificial rhetoric the awful events of the great day of the Lord, can with a very ill grace accuse another of presumption and blasphemy. To the two "nauseous and unformed abortions" which Mr. Irving has condemned, a third might readily be added. It is equally true of rhetoricians as well as poets that

"Fools rush in—where angels fear to tread."

Of the Orations of Mr. Irving our readers will form a very just conception, from the specimens with which we have presented them. His language is turgid and verbose, his sentences are clumsy and ill constructed, and his general style embarrassed and obscure. To the unintelligible incoherence of Ossian, add the ambitious flippancy of the Edinburgh Review, season the whole with a spice of covenanting causticity, and garnish the dish with a few "*iths*" and "*eths*," and *voila* Mr. Irving. But all this might be pardoned, if it were not for the awkward ostentation and the egotistical presumption which meets us at every turn. Mr. Irving is pleased to imagine that he is the first man ever appointed (with the exception of Dr. Chalmers) to raise Christianity to the level of the higher orders. Elated with this imaginary Apostleship, he appears to conceive every thing to centre in himself. "We," and "us," "I" and "me," "our" and "mine," are the everlasting burthen of his song. It would certainly have given greater satisfaction to his readers to have heard more of the Gospel and less of the preacher.

From the deplorable condition in which he professes to find our Southern Theology, we have some doubts whether Mr. Irving ever heard of Barrow and Tillotson, of Butler and Clarke, of Horsley and Horne, and of hundreds their fellows, who yet speak in language the most irresistible to the understandings, the consciences, and the hearts of the higher and more intellectual orders of mankind. We have heard it whispered, that one great object of Mr Irving's mission was, to convert the infidel lawyers—a most worthy object doubtless—but one which requires means infinitely more powerful than the incoherent declamation of Mr. Irving to effect. The author of the volume before us is much mistaken if he thinks that any one sceptic, either in theory or practice, will be in the least degree recovered by such sort of rhetoric. Sceptics will come to his chapel in crowds; they will listen

with admiration to his theatrical display; they will swell his triumph, and applaud his powers; but not a serious, not an awakening thought, will take possession of their souls. They will be but too happy to take rhapsody for religion, and rhodomontade for repentance; and the danger of neglecting the Gospel, they will imagine, is fully compensated by the merit of admiring its preacher.

In the discharge of our public duty we have thought it right thus to enter our solemn protest against this new school of Theology, of which Mr. Irving imagines himself to be the founder. We have no hesitation in pronouncing the volume before us to be a publication most inauspicious to the Holy Cause. The rant, the incoherency, the ostentation which it displays, are at all times most unfavourable to the propagation of true religion. They give wrong views and delusive notions; they substitute shadow for substance, rant for reality, and admiration for practice. But most of all do we protest against the introduction of such a style as the model of popular preaching, and of pulpit eloquence. We trust that none of our English, and especially our London Clergy, will condescend to give their congregations Mr. Irving at second hand, or to become bad imitators of a bad original.

To shew, however, that we have no prejudice against Mr. Irving, we are ready to allow that his doctrines are sound and scriptural; that his faith is free from fanaticism on the one side or latitudinarianism on the other. It is his language, his style, and his presumption that we condemn.

That Mr. Irving is a man of ability, we also allow; we only wish that he would disencumber that ability of the load of rubbish with which it is at present overlaid. There are some three or four passages in the volume before us which are written in a better style. These, in justice to their author, we shall produce with the following description of the delusions under which too many worldly-minded Christians labour, we could not fail to be gratified.

“The most common refuge of the mind from its consciousness of guilt is in the mercy of God. His toleration of sin here, and his goodness to the sinner, insinuate into the mind the idea that he may be as forgiving and kind in the world to come. This hope, or rather hallucination, for it does not reach to the decision of a hope, serves with many to compose whatever thought or anxiety they feel upon the subject of future judgment. It is a notion of such flimsy texture as hardly to bear examination, and would not be worthy of notice in this place, were it not for the numbers who are content to be deluded by it. For it is manifest, that if God is thus to pass all without examination upon the impulse of his mercy, he might have spared himself the trouble of making a law. The

law is a dead letter if it is not to be proceeded upon; nay, it is a deception, inasmuch as it inflicts many needless fears, and requires many useless sacrifices. Not that we would annihilate his power of remission, which we shall see is very great, but that however great, it cannot extend over every form of delinquency without extinguishing all difference of character, and making the divine government one great system of passing and patronising every form of crime. His mercy, however great, must proceed by rule, otherwise it will destroy responsibility, annihilate judgment, and upset righteousness and bring us into the same condition as if he had never interfered in our affairs. Being driven out of this shift, men betake themselves to make a rough estimation of the good and ill of their character, and see how they stand by others, taking heart if they are above par; and, if below it, balancing against their fears some charities or religious formalities, or better intentions for the future. Men of business build upon their honesty, men of rank upon their honour, simple men upon their good nature, dissipated men upon a good heart at bottom, all upon their clearness from great crime and excessive wickedness. Now this is all at random; it is to conjecture, not to think; to fancy a God and invent a law, and to abandon those which are revealed. For honesty, and honour, and good-nature, and a good heart, (as they call it,) are rules by which men regulated themselves before God took the reins, and if they could have answered the end in view, it would have been idle in him to have added any thing beyond. But now that he has taken the management, and issued laws by which he commandeth us to abide, he will surely look to their obedience—or what was the use of uttering them? And my claim we rest, of escaping, must derive itself in some way from our obedience of these statutes, otherwise the statutes go for nothing, and God is content to be dishonoured, and to leave us as he found us, having totally failed in his undertaking to ameliorate our condition.”

P. 165.

With a passage near the conclusion of the volume we were much struck—it is plain and powerful.

“Do you disbelieve it then, do you think God will not be so bad as his word? When did he fail? Did he fail at Eden, when the world fell? Did he fail at the Deluge, where the world was cleansed of all animation, save a handful? Did he fail upon the cities of the plain, though remonstrated with by his friend, the father of the faithful? Failed he in the ten plagues of Egypt, or against the seven nations of Canaan; or, when he armed against his proper people, did ever his threatened judgments fail? Did he draw off when his own Son was suffering, and remove the cup from his innocent lips? And think ye he will fail, brethren of that future destiny, from which to retrieve us he hath undertaken all his wondrous works unto the children of men! Why, if it were but an idle threat, would he not have spared his only begotten Son, and not

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have delivered him up to death? That sacred blood, as it is the security of heaven to those who trust in it, is the very seal of hell to those who despise it.

"Disbelieve you cannot; brave it out you dare not; then must you hope, at some more convenient season, to reform. So hoped the five virgins who slumbered and slept without oil in their lamps; and you know how they fared. Neither have you forgotten how the merchant, and the farmer, and the sons of pleasure, who refused the invitation to the marriage feast of the king's son, were consumed with fire from heaven. What is your life, that you should trust in it; is it not even a vapour that speedily passeth away? What security have you that heaven will warn you beforehand; or that heaven will help you to repentance whenever you please? Will the resolution of your mind gather strength as your other faculties of body and mind decay? Will sin grow weaker by being a while longer indulged; or God grow more friendly by being a while longer spurned; or the gospel more persuasive by being a while longer set at nought? I rede you, brethren, to beware of the thief of time, Procrastination. This day is as convenient as to-morrow; this day is yours, to-morrow is not; this day is a day of mercy, to-morrow may be a day of doom." P. 545.

This it is true has been often said, but it is notwithstanding ably and powerfully said. If Mr. Irving had always written thus we should have been the first to have praised, the last to have condemned. If Mr. Irving had always written thus, he would have lost a treble string of carriages, but he would have preserved a serious, an awakened and an edified flock. It is not too late for him to change and to reform, and to shew that we have every charitable feeling to him, we heartily trust that he *will*.

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THE
BRITISH CRITIC,
FOR SEPTEMBER, 1823.

ART. I. *A Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations.*
By George Stanley Faber, B.D. 2 vols. 8vo Rivingtons.
1823.

IT is impossible to survey the dealings of Divine Providence toward mankind, as recorded in the sacred Scriptures, without feelings of astonishment and veneration. We not only discover the unceasing agency of a celestial power, but also, even amid the awful mysteriousness of its operations, perceive a continued display of mercy and benevolence. In the patriarchal ages, the Divine communications and interpositions were numerous, till it pleased the sovereign Lord to adopt a different mode of religious government by the institution of the Mosaic economy. This remained for a long period: but when the prophetic voice had been silent for some centuries, it again sounded forth in the inspired heralds of Christianity, the echo of which is now abroad in all the world, and will resound yet louder and louder to the final termination of this sublunary scene. Thus do the sacred writings contain the history of God's especial care for the moral improvement of his creatures, as exhibited in the Patriarchal, Levitical, and Christian Dispensations, which last is to endure to the consummation of all things.

Each of these dispensations has something peculiar, something which distinguishes it from the rest, while at the same time they have a mutual relationship. With many distinctive features they have many things in common. They are all founded in one and the same system of divine grace, which, commencing with the fall, was successively developed, till it shone with its most resplendent lustre at the advent of our Redeemer. They promulgate the same truth, though with different degrees of clearness; and they conspire with wonderful harmony and accordance in announcing to man the

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grand scheme of redemption through a Mediator. Christ is the mighty Deliverer promised to the patriarchs, typified in the Levitical law, and described in the Gospel; he, like the sun in the solar system, is the object about which they revolve, and for the manifestation of whom they were designed in the deep counsels of Omnipotence. From first to last the Incarnate God is the subject of their proclamation; and under every religious institution the Almighty has been progressively carrying on a stupendous plan of grace and mercy for the salvation of his creatures.

To inquire with humble reverence into the nature of the several dispensations of Eternal Wisdom to man, is an employment of the intellectual faculties at once the most noble and the most useful. Every sober investigation of the works of God, either in the natural or moral world, tends to display more fully the divine attributes, and thereby to excite the flame of piety in the human heart. The same result follows a reverential examination of his revealed will in its successive stages, for the more we know of it the more it appears to have originated in the immensity of his goodness. It was not, therefore, without high anticipation that we began the perusal of the volumes before us, which are intended to investigate the genius and object of the dispensations of God to man; nor have our expectations been disappointed. The celebrity which Mr. Faber has acquired by his other publications will not be diminished by the present performance. To point out its excellencies, and they are numerous, is an easy and pleasant task; but critical justice no less requires us to take some notice of those parts which appear to be exceptionable. Not that we design to lay our finger upon every passage where the author has, in our opinion, gone astray, or to enter into a laboured refutation of his errors; but we propose to comment upon the work with the strictest impartiality; and by doing so we hope to present to our readers a correct view of these ingenious volumes.

The learned author following the natural division of the subject, discusses the genius and object of the Patriarchal, Levitical, and Christian Dispensations, in three successive books. After some introductory and extremely valuable observations on the peculiar nature of these dispensations, he enters upon an examination of the theory of Bishop Warburton, relative to the state of man from his first creation to the promulgation of the law. In the course of his inquiries he is often brought in collision with the author of *The Divine Legation of Moses*, and whenever he enters into the field of controversy with this distinguished prelate, he opposes a

firm and able lance. In the present rencontre Mr. Faber has evidently the advantage. Warburton, as is well known, maintained the paradoxical notion, that Adam and Eve were not placed in Paradise immediately upon their creation, but existed for a period of undefined length in an ante-paradisiacal state, during which they were kept under the tutelage of nature, as contradistinguished from revealed religion; and were liable to the death of the body, and the annihilation of the soul, having been created mortal. It pleased the Supreme Being, however, to remove them out of this state into Paradise, where they became, for the first time, subject to the controul of revealed religion; and where, for the first time, they became immortal. Yet was the grant of immortality not absolute, but conditional, being suspended upon the observance or non-observance of an arbitrary precept. Unhappily for themselves and their posterity they transgressed the commandment, in consequence of which they were brought back to their aboriginal condition, again became mortal, and were again subjected to the law of nature, as contradistinguished from the law of revelation, which subjection to the law of nature continued to the time of Moses, when a revealed law, though of limited operation, was delivered through his agency from Mount Sinai. From all this the Bishop infers that the doctrine of a future state was generally unknown both before and under the law; and that, during this period, man lived under an especial or extraordinary Providence.—Such is Warburton's theory, and, if it could be established, it would at once demolish what is denominated the patriarchal dispensation; for, if nothing except mere natural religion existed previous to the promulgation of the law, there could be no such thing as any patriarchal dispensation. Little indeed is the evidence which the genius of Warburton could adduce in support of this notion; but little as it is, it must nevertheless be thoroughly sifted in order to pave the way for an examination of the ante-Mosaical revelations.

It was incumbent, therefore, upon Mr. Faber to upset the Bishop's theory, as it lies at the very threshold of his inquiry; and he has, in our judgment, successfully combated all the arguments by which his lordship supports it, with the exception of one, in the refutation of which he does not appear to be equally happy. In proof of an ante-paradisiacal state the Bishop argues, that as God made *every plant of the field before it was in the earth, and every herb of the field before it grew*; for the Lord God had not caused it to rain upon the earth, (Gen. ii. 5.) not the vegetables themselves, but only

their seeds, were originally created ; and that, consequently, a considerable time must have elapsed before the garden of Paradise could be fit for the reception of Adam and Eve, who were created only three days after the seeds of vegetables, their only subsistence, were created. Now this argument rests upon the supposition that the seeds only of vegetables were originally created, which is so far from being affirmed that the sacred narrative implies directly the reverse. Moses expressly says that the Lord God formed *every plant of the field before it was in the earth, and every herb of the field before it grew*, thus denominating the vegetables created "plants" and "herbs," which he would scarcely have done had he meant that the "seeds" of vegetables were first formed ; because, in the preceding chapter, he distinguishes the plants and herbs from their seeds. Hence it is fair to infer, that these plants and herbs were created in their state of full productive maturity. The Bishop's argument being thus built on an erroneous assumption necessarily falls to the ground. But even allowing his premises, that Power which called the vegetable seeds into existence, could easily hasten their growth with sufficient rapidity to afford subsistence to the newly created animals.

Mr. F. however, acquiescing in the Bishop's interpretation, that the seeds only of vegetables were originally created, is compelled to deny that the six days of the creation were six natural days, and to consider them as six periods of very considerable length. If this opinion be correct, the first formed seeds would undoubtedly have time to arrive at maturity before the creation of the animals; and he thus argues in its defence:—

"That the six demiurgic days, instead of being nothing more than six natural solar days, were each a period of very considerable length, may be proved, partly by *analogy of language*, partly by *the very necessity of the narrative*, partly by *ancient tradition*, and partly by *the discoveries, or possibly the re-discoveries of modern physiologists.*" (Vol. I. p. 111.)

Now with respect to the first of these arguments, it will readily be conceded, that if one of the seven mundane days be a natural day, they must all be natural days ; and conversely, if one of the seven mundane days be a period of great length, they must all be periods of great length. (p. 112.) But how is it attempted to be proved that any one of the seven days was a period of great length ? He takes the seventh for this purpose, and observes that, if God laboured six natural days, and rested on the seventh natural day, the very statement implies his having resumed his

labours on the eighth natural day, or on the first day of the following natural week ; but God did not resume his labours on the eighth natural day, and therefore the sabbath must certainly be extended beyond the limits of the seventh natural day. The Divine sabbath, he thinks, is still continuing, and will not terminate until the predicted dissolution of the present order of things. (p. 114. *et seq.*) But this reasoning has no foundation in the sacred text, which is, *On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.* (Gen. ii. 2, 3.) The seventh day is here pointed out as the day on which the Almighty rested after his work of creation; but whether he continued to rest, or resumed his labours on the eighth day, the history is altogether silent, and the one may as well be supposed as the other. The second argument depends upon Bishop Warburton's interpretation of Gen. ii. 5, which has been already shewn to be erroneous. The third argument, derived from the correspondence of ancient traditions, is wholly insufficient, since tradition, whatever weight it may have as corroborative testimony, can have but very little in the silence of holy Scripture. And the fourth argument, built upon the discoveries of modern physiologists, stands upon very precarious ground. Geological science has scarcely yet been so far advanced as to afford proper data for a sound conclusion; and others, who must be supposed far superior to Mr. Faber in physiological knowledge, have arrived at very different results.

Not only is our author's notion of the six demiurgic days bottomed upon uncertain grounds, but it is likewise open to several objections. There is no intimation in other parts of the sacred volume, that the six days of creation were six vast periods of indefinite duration, which would be truly astonishing had they been really so, and not six natural days. The phraseology also of the inspired historian, "the evening and the morning were the first day," and "the greater light to rule the day and the lesser light to rule the night," implies that each portion of the work was performed in the course of one entire day, or within the period of one revolution of our planet round its axis. To this may be added, that the sanctification of the seventh, shews it to be a natural day; for the expressions "God blessed the seventh, and sanctified it," denote, as the best commentators observe, that God ordered it to be set apart for the purpose of preserving the memory of the creation, and of offering prayer, praise, and adoration to the great Creator; a purpose which can alone be answered

by hallowing every seventh day, and by consequence the seventh day blessed and sanctified was a natural day, which according to a remark previously made, infers that the whole of the seven demiurgic days were seven natural days.

The learned Author proceeds in the fourth chapter to the more immediate subject of his inquiry, the nature and object of the Patriarchal Dispensation. After determining negatively that its leading object was not to convey the knowledge of the Divine Unity, nor to inculcate authoritatively the duties of morality, nor to teach the divine attributes of wisdom, power, and justice, nor to communicate any knowledge which man had already possessed in Paradise, he concludes that its object must have been to inculcate the doctrine of redemption.

“ This *negative* inquiry, by shutting out all which our first parents had learned during their Paradisiacal state, at once limits our *positive* inquiry to the history of the Fall: for then it was that man had need to acquire additional knowledge; then it was that the Patriarchal Dispensation commenced.

“ Now it is obvious, that the only additional knowledge which man had need to acquire after his fall, was a knowledge which respected his miserably altered condition.

“ Instead of basking in the sunshine of God’s favour, as during the first period of his life, he found himself deprived of his high privileges, and subjected in a very marked manner to the Divine displeasure. The only questions, therefore, which were at all interesting to him under such circumstances, and which could form the subject of at least a *consolatory* revelation, was the important question, *whether he might hope to be ever reconciled to his offended Creator, and whether there was any prospect of his penalty being either remitted or mitigated.*

“ Hence I think it plain, that any Dispensation of revealed religion, to which God might subject man after the Fall, must have had for its special object the solution of this question. But, if it did not solve the question after a favourable manner, it could have had no other effect than to drive man to absolute despair, and thence (as our Church expresses it) to complete *wretchedness of unclean living*. For, if it held out God as utterly irreconcilable, there was of necessity a total end of hope, and therefore a total want of any motive to repent. The object, consequently of the Patriarchal Dispensation, to which man was subjected after the Fall, must, if that Dispensation wore a benign aspect, have been *the inculcation of* (what in one word we call) *the doctrine of REDEMPTION*. But it is most certain, that the Patriarchal Dispensation *did* wear a benign aspect. Therefore *the inculcation of the doctrine of REDEMPTION* must have been its special object.” Vol. i. P. 170.

This is a sublime view of the Patriarchal Dispensation, and is abundantly clear to us who are blessed with the light of the Gospel; but was this view of it entertained by Adam and his early descendants? Though it may have been designed to inculcate the doctrine of redemption, was it so understood by those who lived during the patriarchal ages? In deciding this question appeal must of necessity be made to the sacred Scriptures; and our Author makes this appeal with admirable acuteness, and in a strain of the most cogent reasoning. From an examination of the prophecy respecting the seed of the woman he infers that our first parents, and consequently their early posterity, must have learned that man should be restored to his lost inheritance of a happy immortality by the sacrifice or death of that promised Deliverer, who was verbally announced under the title of the woman's Seed. (p. 211.) To attempt any abridgment would be doing an injustice to the Author's reasoning; we must therefore content ourselves with recommending this fifth chapter of the first book to the reader's serious attention.

To the argument from Scripture so skilfully conducted, and so decisive in itself, he has subjoined a chapter respecting the knowledge of the doctrine of redemption possessed by mankind during the patriarchal ages, so far as the matter can be ascertained from the old theology of the Gentiles. Peculiarly well fitted by his former course of studies for the investigation of this subject, he has availed himself of the aids supplied by his extensive reading. That in the prosecution of this research he has displayed great penetration and recondite learning, will be allowed by all; but whether he has succeeded in developing the truths which lie concealed under Pagan rites and traditions, or whether he has added aught to the evidence of his reasoning from Scripture, will be affirmed or denied according as the reader happens to be favourable or unfavourable to such dubious speculations.

The design of the last chapter of this book is to prove that the apostacy of Cain and the ante-diluvians consisted in a bold rejection of the doctrine of the atonement through the Seed of the woman, and that therefore it was the special object of the Patriarchal Dispensation to inculcate this ideal doctrine. This he attempts to shew by an interpretation of two well known passages of the Apostolical writings different from that which is generally received. The passages alluded to are Jude 6. *The angels, which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day:* and 2 Pet. ii. 4. *God spared not the*

angels that sinned; but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. The beings here spoken of are generally supposed to be disembodied spirits; but Mr. F. is persuaded that they have not the slightest relation to the fall of Satan and his confederates. With regard to the former of them he remarks,

“It is probable, that the common belief, at least in England, that such is their character, (*viz. disembodied spirits*) would never have prevailed, if our translators had not, *in the first place*, given a particular sense to a word of general import; and if, *in the second place*, they had not wholly omitted a most important masculine pronoun, which occurs in the original Greek.” Vol. i. p. 347.

This is a somewhat hardy assertion. It would surely be difficult to prove that the common belief in England rests solely on the authorized version, when those who can read the original are so numerous, and read it not only with a mere school-boy facility, but with critical discernment. And what is the word of which Mr. F. complains? It is that in the standard version *ἄγγελοι* is rendered *angels* instead of *messengers*, which, however, for any thing that yet appears may be correct. The word omitted is the dative masculine *to these, τοῖς*, after the words “in like manner” in the seventh verse, which is readily acknowledged to be an omission by our translators, who ought to have rendered it thus; *The angels, which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day: even as Sodom and Gomorrha and the cities about them in like manner TO THESE giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.* Nevertheless its insertion, as we hope to make it appear, will not warrant the inference which is attempted to be drawn from it.

So far no adequate reason is given why the commonly received interpretation should be abandoned, which, by the bye, is no small confirmation of its accuracy; but, since another has been proposed by so learned a writer, it requires to be submitted to fair examination. Our Author's interpretation, then, is briefly this, that the *angels* or *messengers* spoken of by St. Jude and St. Peter, are the same as *the sons of God* spoken of by Moses in Gen. vi. 2. and these sons of God he supposes were the apostate Sethite priests. The Apostolical texts have formerly been explained of human, not spiritual beings, as may be seen in the valuable *Curæ Philologicæ* of Wolfius; and Dr. Hales, in his *New Analysis*

of *Chronology*, gives an exposition much the same as that of Mr. Faber; but it is defended by the latter in an elaborate dissertation, in which the grounds of it are thus stated.

"It will readily be anticipated, that I would identify the **SONS OF GOD** spoken of by Moses with the fallen **ANGELS** or **MESSENGERS** who are mentioned by St. Jude and St. Peter. To this argument I am led by their exact mutual correspondence in every particular.

"The **MESSENGERS** are adduced in close connexion with various other examples, sought out of the most remote antiquity; such as the antediluvians in the time of Noah, the depraved inhabitants of Sodom and Gomorrah, and the unbelieving Israelites in the wilderness: whence we may infer, that *they* also are no comparatively modern transgressors, but that they belong to a very distant period. Now this is precisely the case with the **SONS OF GOD**.

"Again; from the circumstance of their being charged with corporeal abominations of which *spirits* are physically incapable, the **MESSENGERS** have been demonstrated to be mortal men, and not unembodied spirits: and, from the perpetual usage of the terms **MALACH** and **ANGELUS** by the inspired writers of the Old and New Testaments, they have been further proved to be sacerdotal ministers of Jehovah. Such also is plainly enough the character of the **SONS OF GOD**: they are mortal men, or they could not have contracted unlawful marriages; they are priests or prophets of God, because they are placed in studied contradistinction to men in general, and because the very title of **A SON OF GOD** is both analogous to that of **A MAN OF GOD**, and is expressly applied to every Christian as a member of what St. Peter calls (in allusion to Christ's sacerdotal empire whether under Patriarchism or under the Law) *a holy priesthood* and *a royal priesthood*.

"The **MESSENGERS** are further said to have *kept not their principality*; or, in other words, to have abdicated, through apostacy, their princely dignities in the sacerdotal empire. In a similar manner the **SONS OF GOD** joined themselves by matrimonial connections, to the unbelieving Cainites; plunged into all their weakness, both spiritual and corporeal; became the parents of a lawless and violent race; and so completely apostatized from the holiness of their station, that the religious system, propounded to Adam and handed down to posterity by Seth, a system expressly built upon the fall of man and his consequent need of an atoning mediator, was at length confined within the narrow limits of the high-priest's family.

"Lastly, the **MESSENGERS** are said to have *left their own habitation*; that is to say, they emigrated in a body from the peculiar region which was allotted to their family; and, laying aside their sacerdotal distinction, they *sinned* by mingling with the heathen and by learning their ways. That such also was the conduct of the **SONS OF GOD**, may be inferred even from the brief narrative

which Moses has given us of their transactions: for, to have taken wives from among the Cainites, they must have quitted the peaceful and hallowed abodes of their forefathers; and so little would they feel at ease in their pristine seats, that the blandishments of their wives would without much difficulty lead them to seek for habitations and society more suitable to their vitiated propensities, than the awful neighbourhood of Jehovah enthroned between the blazing Cherubim, and the godly converse of that *just man* their forsaken prince and prelate." Vol. i. p. 400.

In all this we are unable to perceive any thing calculated to carry conviction to the mind, excepting perhaps that part of it where it is asserted that the ANGELS spoken of by the Apostles must have been mortal men, because of their being "charged with corporeal abominations of which spirits are physically incapable." Were this argument founded upon a firm basis it would confessedly have great weight, but, unfortunately for our Author's theory, it rests upon the insertion of the dative masculine *to these*, which we have before acknowledged is improperly omitted by our translators, and which in a preceding page of Mr. Faber's Treatise is thus explained.

"*The ANGELI, which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness to the judgment of the great day: even as Sodom and Gomorrha and the cities about THEM (that is, about Sodom and Gomorrha,) in like manner TO THESE, (that is, in like manner to the ANGELI,) giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.*—Thus it appears, when the entire sentence is faithfully exhibited, that the inhabitants of Sodom and Gomorrha and the neighbouring cities are compared, in point of the nature of their specific criminality, to certain persons, whom St. Jude styles ANGELI. Hence it is manifest that these ANGELI must have been guilty of the very same abominations as those, which pulled down the righteous vengeance of heaven upon the cities of the plain: and, accordingly, they are each described as being consigned to the same punishment. But tremendous as the depravity of Satan and his associates may be, such depravity, from the very constitution of their nature, is altogether *spiritual*. It is utterly impossible that *they* should ever have been polluted with the *corporeal* sins of Sodom and Gomorrha: and we must not omit to observe, that it is of *these corporeal* sins that the Apostle is specifically speaking; *giving themselves over to fornication and going after STRANGE FLESH*. Hence we may be sure, that, let the ANGELI, mentioned by St. Jude, be who they may, they at any rate cannot be those *evil spirits*, the fallen angels: because they are represented as being addicted to the identical *corporeal* abominations which disgraced the inhabitants of Sodom and Gomorrha." Vol. i. p. 351.

Now the weakness of this will appear when it is considered that it is a mere *gratis dictum* to refer the pronoun to these, τοῦτοις, to the angeli mentioned in the former verse. Regarding the scope of the context it is far more likely that it refers to the ungodly teachers spoken of in the fourth verse, and so it is understood by Gill, Macknight, Rosenmüller, Jaspis, and many others; or it may be referred to the cities of Sodom and Gomorrha whose inhabitants were addicted to lewdness, as it is by Estius, Doddridge, Wolfius, Schott, &c. At any rate, it is not necessarily to be referred to the *angeli*, and a doubt of this kind is abundantly sufficient to make the argument totter *. But, if it even ought to be referred to the *angeli*, it cannot safely be concluded that these *angeli* were addicted to corporeal abominations, as the meaning may be, that "Sodom and Gomorrha and the cities about them, giving themselves over to fornication and going after strange flesh, are in like manner to these (*angeli*) set forth for an example, suffering the vengeance of eternal fire." And further, to whatever the pronoun τοῦτοις ought to be referred, there are some expressions in the passage which by no subtlety of criticism can be made to apply to any human beings, without doing such violence to the language of Scripture as no sober philologist will admit.

Much, on the other hand, may be alleged in favour of the common interpretation which refers the texts of St. Jude and St. Peter to unembodied spirits; for it may be shewn, by a critical examination, that it is agreeable to the natural and unforced signification of the words; that it was adopted by the ancient Christian Church; that it is sanctioned by the generality of modern commentators; and that it entirely accords with what we are taught in other parts of Scripture respecting the partial dejection of the heavenly choir. We must therefore be allowed to acquiesce in the common interpretation till this body of evidence is repelled, more especially as that which has been so strenuously opposed to it is found to be liable to insuperable objections. In short, Mr. Faber's exposition is in all respects so unsound, that we cannot but regard his laboured defence of it as a lamentable instance of perverted ingenuity. Generally received inter-

* "Dicerat supra πόλεις (ubi vide Grotium monentem,) cogitaverat ἀνθρώπους, et secutus illa quæ cogitaverat, non quæ scripserat, dedit τοῦτοις sc. ἀνθρώποις. Neque enim accedere possum iis, qui hic supplendum docent ἀγγέλους, ita enim supplere nulla jubet necessitas, imo potius vetat orationis filum et justa constructionis lex; nunc enim non amplius sermo est de ἀγγέλους, sed de peccatis Sodomorum ceterarumque urbium adjacentium incolis, quorum pessima exempla ἀσεβείας illi, contra quos Judas scribit, lubentissime secuti erant." Laurmar, *Collectanea, sive Not. Crit. et Comment. in Ep. Juda.* p. 55. Gron. 1818.

pretations are not for that reason to be adopted ; but, having approved themselves to the judgment of the learned and enlightened for so many ages, they assume a venerable character, and cannot in prudence be deserted, except overpowering reasons be produced against them. It is to be regretted that an exposition of any Scriptural passage should go forth to the world with the sanction of Mr. Faber's name, which is not only diametrically opposite to the almost universal belief of the orthodox, but which is calculated to impair the evidence of an important tenet, the doctrine of Evil Spirits.

Though we have been compelled to dissent from some of our Author's positions we perfectly accord with his conclusion, that the special object of the Patriarchal Dispensation was to inculcate the doctrine of redemption ; a doctrine which is essential to any religion that is suitable to man, and which can alone supply any reasonable ground for the hope of reconciliation and pardon to the fallen creature. In process of time, however, this vitally important doctrine was neglected or perverted. The innate depravity of man had, in successive ages, obscured this fundamental principle of religion ; and though it is difficult in the concise history of the patriarchs to ascertain the precise mode by which this corruption took place, yet we know that a general apostacy from pure patriarchism had prevailed before the call of Abraham. As mankind had apostatized from the truth by lapsing into the absurdities of polytheism and other errors, the Almighty, in the abundance of his mercy, instituted a new dispensation, in order to preserve a knowledge of genuine religion in the world. For this purpose he chose out a single family, and when that family had grown up into a nation, he gave them a code of laws and ordinances intended to be the depository of Divine truth among mankind, and to be introductory to another and a better covenant.

The consideration of the Levitical Dispensation occupies the second book, in the commencement of which our Author lays down his own view of this intermediate Institution ; namely, that it was intended to preserve the knowledge of the true God in the midst of surrounding polytheism, and to confirm with increasing light the ancient patriarchal doctrine of redemption through a promised Deliverer. To promulgate the doctrine of the Divine Unity and of Providence is commonly supposed to have been the leading object of the Mosaical Law, while the latter object, the confirmation of the doctrine of redemption, is too often overlooked. Even Dr. Graves, in his justly admired *Lectures on the Pentateuch*, does not bestow upon it the attention it deserves. But

Mr. F. very properly regards it as one main design of the Law. It is impossible to contemplate the rites and ceremonies, the oblations and sacrifices which it enjoins, without being led to the belief of the necessity of an atonement. The entire ritual of piacular sacrifice spoke in the most intelligible language that reconciliation to God can only be obtained through the medium of an atonement; and the whole volume of prophecy set forth Him whose expiatory death was to effect this reconciliation.

The doctrines of atonement and of a future state are so closely connected, that the admission of the one leads to the admission of the other; for, if man be redeemed from the penalties consequent upon the first transgression, he must likewise recover his lost immortality of happiness. If, then, it was the design of both Dispensations to inculcate the former, some knowledge of the latter must have followed in its train. It is therefore necessary to the complete investigation of the subject to inquire into the belief of a future state in the early ages; more especially as the celebrated Author of the *Divine Legation of Moses* has, with some allowances, denied the knowledge of a future state of retribution to the persons who lived under those two Dispensations. This point Mr. F. undertakes to examine in this book, in the second chapter of which he disusses the degree of knowledge respecting a future state of retribution possessed by the patriarchs. On such a subject much novelty is not to be expected; but he has acquitted himself well, maintaining his ground against Bishop Warburton with much dexterity and force of argument. His reasoning upon the translation of Enoch is so particularly happy that we shall quote it.

“ We know on the unequivocal testimony of the inspired writer to the Hebrews, that *Enoch was translated*, THAT HE SHOULD NOT SEE DEATH, (Heb. xi. 5.) If then Enoch was miraculously translated to heaven without seeing death; the FACT of *his translation* was equally well known to his contemporaries, just as the FACT of *Elijah's translation* was equally well known to the contemporaries of that prophet. But, if the *fact* itself were known, the *doctrine*, of necessity involved in the *fact*, could not but have been known also. The doctrine, however, so involved, is plainly the doctrine of a *future state*: and, as Enoch was no obscure person, but, on the contrary, a public character distinguished for his eminent piety; the doctrine, so involved, was not simply the doctrine of a *future state*, but the doctrine of a *future state of HAPPINESS AND RECONCILIATION WITH GOD*. For what is the inevitable conclusion, which the contemporaries of Enoch must have drawn from the fact of *his translation*? Could they believe him to be snatched

away in a whirlwind to a state of annihilation? Then they must have believed, that the only adequate reward of supereminent piety was to be reduced to nothing, or to undergo (what Bishop Warburton deems) the penal sentence pronounced upon sinful man, several centuries before the then ordinary time of undergoing it; in other words, they must have believed, that the sole reward, which he obtained for walking carefully with his God, was a premature extinction of being. Could they believe him to be snatched away to a future state of misery and punishment? Such a belief were yet more absurd and self-contradictory than the last; for, in that case, they must have believed, that the piety of Enoch was rewarded by his being hurried away to torment before his natural turn of life was half run out, while to the wicked was granted a longer period of enjoyment and a longer respite from misery. What then could they have consistently believed, save that he was snatched away to a future state of happiness and full reconciliation with God? But, believing this, would they stop here in their belief? I should think not. Fully as they might allow the pre-eminent piety of Enoch, they would clearly enough perceive, that the *distinguishing* reward granted to his piety was not a *future state of happiness*, but an *exemption from the penalty of temporal death*. Hence, even without any special revelation on the subject they must have inferred analogically from the whole creation of God, that, as like ever consorts with like, the souls of the pious would at length be gathered to Enoch, though their road to happiness might be through the dark portal of the grave. From the more well-known *fact of Enoch's translation*, I see not how the ante-diluvians, unless their method of reasoning differed most strangely from our own, could possibly have argued in any other manner." Vol. ii. p. 20.

With equal ability our Author discusses in the next chapter the degree of knowledge respecting a future state of retribution possessed by those who lived under the Levitical Dispensation; and with equal success again comes in contact with Bishop Warburton. This great man, whose comprehensive mind embraced an extent of learning but rarely equalled, and whose imagination was no less expansive than ardent, seems to have been often led away by an indomitable fondness for paradox. Yet, however high he may soar, however eccentric may be his flight, he fails not to display the originality of his course, and the vigour of his pinions. By the aid of transcendent genius he diffused new lights around him in his literary career; lights often indeed bedimmed with sudden obscurity, and often sitting with meteoric coruscations, but whose beams pointed out to others the temple of truth, which he himself was not always so fortunate as to enter.

In the fourth chapter Mr. F. accedes to the opinion, now generally received, that the sole openly proposed sanction of the Law of Moses was the distribution of temporal rewards and punishments; yet he contends that a second sanction attended upon the Law, though it did not absolutely belong to it, and this was a future state of rewards and punishments. He argues that the special object of Patriarchism was to promulgate the doctrine of redemption and reconciliation to God through a promised Deliverer, which involves of necessity the doctrine of a future retributory state; and that the sanction of the moral law was future rewards and punishments in another world, to which sanction the Law was added.

"It revealed," he contends, "neither the one nor the other of them; for they had both been revealed *long before* the promulgation of the Law; but to the doctrines were gradually ADDED particulars hitherto unknown; and to the sanction was ADDED the peculiar and *exclusive* sanction of the Law, when viewed as *the common statute law of the Hebrew nation*, namely, TEMPORAL rewards of obedience, and TEMPORAL punishments of disobedience. Vol. ii. p. 138.

It is obvious to observe, however, that the sanction which "did not truly and absolutely belong to it" cannot in strict propriety of speech be called *the sanction of the Law*, and it is doubtful whether it can justly be said to be *attendant upon it*. But waving this, which may be rather a dispute about words than things, the truth seems to be, that a knowledge of a future state obtained among the patriarchs, which would unquestionably be handed down among the Israelites, and, so far as it was known, would be an operative principle. Till the Gospel revelation it was involved in darkness and obscurity, it being reserved for Christianity to bring life and immortality to light; but a future state of retribution is too awful and appalling to human contemplation not to have considerable influence upon those who believe in it; and the pious Jews must have been in some degree actuated by the knowledge of it, even while they expected only temporal rewards and punishments according as they obeyed or disobeyed the Law from Mount Sinai.

Our author next inquires into the notices of a future state discoverable in the Pentateuch, and he discusses this part of his subject with singular acuteness and closeness of reasoning. He sets out with observing that the doctrine of a future state cannot, from the nature of the composition, be systematically promulged in the Pentateuch, yet that it may

amine it at large, we must be allowed to express our opinion, that it contains more of assumption than of proof. Besides, the opinion which places Job in a more remote age, is supported by reasons which must be pronounced to be at least plausible, and which, therefore, ought to be refuted before a different hypothesis can be adopted; especially the argument of Dr. Brinkley, given to the public in Dr. Hales's *New Analysis*, in which, by a very ingenious astronomical calculation, he fixes the time of the patriarch's trial to the 184th year before the birth of Abraham.

Though Mr. Faber has not, in our judgment, removed the uncertainty in which the age of Job has been left by preceding writers, one thing is clear, that it must be referred to a very remote period. The length of Job's life evidently places him in the patriarchal ages; the total silence of the book respecting the miracles which accompanied the departure of the children of Israel from Egypt; the absence of any allusion to the passage of the red sea, and journeyings in the wilderness; the omission of any reference to the peculiarities of the Mosaic laws and institutions; the allusion made by Job to Zabianism, or the worship of the heavenly host, which was probably the most ancient species of idolatry; the manners, and customs, and sentiments recorded in the poem, exactly correspond with those of a very high antiquity; and the language and idiom of the book, which are allowed by those who are most competent to judge to evince a remote age; all these circumstances prove beyond a doubt the great antiquity of the poem, and the remote period in which Job lived, though it may not be possible to ascertain with precision the exact age in which he flourished.

The question respecting the author of the book is one of great difficulty, as, from the absence of direct testimony, it must be determined by such internal evidence as the work itself affords. The opinion of its late composition, defended by Grotius, Heath, Garnet, and Warburton, is ably refuted by our author; but he is not so successful in vindicating his own hypothesis as in demolishing those of others. Adopting the opinion of many writers, that Moses was the author, he endeavours to demonstrate it by shewing, in the first place, that the book must have been written by an Israelite subsequent to the delivery of the law; and, in the next place, that this Israelite must have been Moses. The former of these positions he attempts to establish by an appeal to Job xxxi. 26—28. *If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: THIS ALSO WERE*

AN INIQUITY TO BE PUNISHED BY THE JUDGE; *for I should have denied the God that is above.* Job, he argues is here represented as speaking of a law by which idolatry might be punished by the civil magistrate. But no such law was in existence, until it was delivered to Moses from Mount Sinai. Therefore the author of the book must have flourished *subsequent* to the delivery of the law; and consequently could not have been Job himself, who flourished at an *earlier* period. (Vol. II. pp. 240—247.)

The whole force of this argument depends upon the circumstance that Job, in the passage just cited, actually represents idolatry as a sin punishable by the civil magistrate, which, to say the least, is extremely doubtful, as is apparent from the discordant glosses of commentators*. Our own authorised version is supported by some writers of no mean distinction; but it is rather a paraphrase than translation, so many words being supplied to make out the sense. The important clause "this also were an iniquity to be punished by the judge," in the original 'is *עוֹנָה לְפָנָיו*. The word *עוֹנָה* in this precise form occurs nowhere else: but *עוֹנָה* certainly denotes *judges*, and it is derived from a verb denoting *to judge*, so that it cannot in fairness be supposed to have any other meaning here. In this signification of the word the phrase admits three interpretations, viz. *first*, "this is a judicial iniquity," i. e., an iniquity to be punished by the judge: *secondly*, "this is an iniquity to or towards my judge:" and *thirdly*, this, O my judge, is an iniquity." These, perhaps, are not irreconcilable; but the main point to be determined is, who is meant by the person here denominated the judge? Now Job would scarcely call the civil magistrate "my judge," or

* The clause in E. T. "this also were an iniquity to be punished by the judge," is thus variously explained: "*delictum meum foret etiam judex meus*," Le Clerc; "*etiam hæc iniquitas arbitratoria*," Schultens; "*crimen hoc fulset iudice dignum*," Dathe; "this also would be a profligacy of the understanding," Good; "*perciocche quello è una sceleratezza, ed un iniquità criminale*," Diodati; "*hoc quoque esset crimen censura arbitratorum dignum*," Bauer; "even this were iniquity to be punished by my judge, or, this were iniquity, O my judge," Scott; "even this were iniquity to be punished by my judge," Boothroyd; "*etiam hoc reputatur mihi pro crimine deperdite flagitiosorum*," Reiske; "this also were a fearful crime which God's vicererents should punish," Bp. Patric's Paraphrase; "this were an iniquity to be punished by the judge," E. T.; and it is rendered much in the same way by most in *Poli Synop.* by Jo. Hen. Michaelis, Rosenmüller, Dathe, Bishop Stock, &c. and by the Lexicographers Castell, Buxtorf, Cocceius, and Simonis. The word *עוֹנָה* is taken by Gousset "*pro quolibet arbitro ac miti aestimatore*." With respect to the ancient versions, the Vulgate, Septuagint, and Targum, understand the clause as denoting "a great iniquity," "*quæ est iniquitas maxima*." The Syriac and Arabic diverge from the original, and the *Hem-apla* is defective in *loc.*

emphatically "the judge;" for, as an Arabian prince, there was no power on earth to call him to account, or to punish his transgressions. It is far more natural to suppose that he would give this appellation to the Almighty, whose power and justice are largely set forth in the poem; and that he does actually mean to designate the omniscient Governor of the world appears from the circumstance of his speaking of **SECRET SINS**; of which God alone can be the judge. *If I have made gold my hope, says he, or have said to the fine gold, Thou art my confidence; if I have rejoiced because my wealth was great, and because my hand hath gotten much; if I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; then, in this case he asserts, that it were an iniquity to be punished by the judge; for I should have denied the God that is above;* the evident meaning of which is, that if he had been guilty of the sins specified, it would have been an iniquity known to, and punishable by the Supreme Judge*. Hence, as there is no allusion to the civil magistrate in the text, the foundation of Mr. Faber's argument is subverted; an argument which, though previously advanced among others by Bishop Warburton, would never have been brought forward with such confidence, had the original been consulted with a critical eye.

The remaining position, that the Israelite who, in Mr. F.'s opinion, must have written the book was Moses, is backed by several passages from the book itself; but it is unnecessary to examine them, as with respect to all of them he makes the following acknowledgment.

"Here, indeed, I would have it distinctly understood, that the allusions, which I am about to produce, by no means stand on the same footing as the passage relative to the punishment of idolatry by the civil magistrate; nor do I at all bring them forward as any *proofs*, properly so called, that Moses was the author of the poem. So far from it, I freely allow, that they *might* be viewed as mere *general* expressions; and, consequently, I build no demonstrative argument upon them whatsoever. All which I contend for is this; that, if the passages in question be allusions to particular incidents, they are precisely such as Moses, under his circumstances, might well be expected, above all other men, to have introduced."—Vol. II. p. 248.

* We refer our readers to Parkhurst, *Lex.* פלל; Scott's Note to his *Metrical Version of Job*; and the judicious Peters, *Pref. to Critical Diss. on Job*.

The opinion, then, which attributes the book of Job to the Jewish Legislator, derives no confirmation from the labours of Mr. Faber. We do not intend to enter at length into the controversy; but we cannot forbear to observe two circumstances, in our minds, decidedly opposed to such a supposition. The *first* is, the total absence of any allusion to the sojourn in Egypt, to the Exode, or to the customs, the manners, and history of the Israelites. Whatever may be pretended to the contrary by some writers, not a single instance either has, or can be produced in which any such reference can be clearly and distinctly proved; but how this could have been the case, had Moses been the author, it is utterly impossible to conceive. The *other* circumstance to which we refer is, the great diversity of style between the Pentateuch and the book of Job. We are not among those critics who build upon minutiae of this kind, who are willing to deduce important consequences from fancied varieties of style, and differences of phraseology; but there is, occasionally, such a marked and entire opposition, as may be securely made the basis of argument; and such an opposition, in our judgment, exists in the case before us. In all the characteristic features of composition there is such a general and distinguishable contrariety between the Pentateuch and the book of Job, that we should as soon believe the Fairy Queen and the Pleasures of Hope, to have proceeded from the same pen, as the two former works to be the production of one and the same author.

The most important question, however, is respecting the scope and design of the book. The age in which Job flourished, the author of the poem, may be uncertain; neither is it of vital interest to ascertain these points; but, if the work be, as we believe, a divinely inspired production, we are greatly concerned to learn the instruction it was intended to convey. Accordingly Mr. F. discusses this topic in the third section of his disquisition; first collecting and refuting most of the various opinions which have been advanced as to the object of the book, and afterwards stating his own view of it, which is, that it is a parable or apologue after the manner of the East, founded upon a real character and real history, designed to establish the sinfulness of man, the impossibility of justifying himself before God, and the consequent necessity of an atoning Redeemer, in order to obtain, justification and pardon. This view of the poem is supported by a luminous analysis of its contents, in the conclusion of which he thus sums up the whole.

"Here this argumentative poem ends: and, as it exhibits throughout the strictest unity of design, so it may well be pronounced the noblest monument of Patriarchal and Levitical theology which occurs in the whole volume of the Hebrew Scriptures. To fallen man the subject is the most important of all other subjects: for, it is nothing less than a full discussion of the vital doctrine of *justification and reconciliation to God through the merits of the Angel-Redeemer*; a discussion raised upon the basis of human vileness and corruption, but carried up even to immortal life in the heaven of heavens itself. The subject, in short, is the very same as that of St. Paul's Epistle to the Romans: and the book of Job, in its closely argumentative form, may be said to bear the same relation to the Old Testament as that celebrated Epistle does to the New Testament. Chapter by chapter the work has been strictly analysed; and the general result of the whole is this: SINFUL MAN, EVEN WHEN MOST ATTENTIVE TO THE DUTIES OF MORALITY, CANNOT JUSTIFY HIMSELF IN THE PRESENCE OF GOD. TO DELIVER HIM FROM WRATH, AND TO GIVE HIM A RIGHT TO A JOYFUL RESURRECTION FROM THE DEAD, HE HAS NEED OF THAT ATONEMENT, WHICH CAN ONLY BE EFFECTED BY THE ANGEL-MEDIATOR." Vol. II. p. 308.

This theory rests upon very slight grounds. A Redeemer, an Atonement, and, according to Mr. Faber and some others, an Angel-Mediator, are mentioned in the book of Job. Their introduction is one of the most remarkable circumstances in the poem, and affords ample scope for the speculations of the ingenious. But we can find nothing to justify Mr. Faber's sanguine declarations respecting the discovery which he conceives himself to have made. It is impossible to believe that the circumstances he alludes to, would have been so cursorily noticed by Job and Elihu, and so entirely passed over by God, if the application of them had been the object of the whole poem. We prefer resting satisfied with the old interpretations.

The third and last book is appropriated to the examination of the leading object of the Christian dispensation, which being so well known, is treated of in a more concise, though equally able, manner. Christianity is in fact the completion of Patriarchism and the fulfilment of the Law. Under the patriarchal dispensation mankind were taught to look forward to a promised Deliverer, who should bruise the serpent's head, and who, by the sacrifice of himself, should purchase reconciliation and pardon for the sinful creature. The Levitical dispensation, while it guarded against prevailing errors, inculcated the same truths with increasing force and light; partly in express terms, and partly through new rites, and ceremonies, and ordinances. At the birth of Christ the

day-spring from on high visited mankind, and expelled those shades of darkness and heathenism, which, notwithstanding the light of former revelations, still hovered over the world, and ushered in the last and most perfect dispensation, the object of which, as stated by Mr. F. is "to enforce the doctrine of redemption through a divine Mediator, and the consequent certainty of eternal life; but to enforce it with a degree of clearness and fulness, which can only spring from a now actually completed deliverance." Vol. II. p. 316.

Our author next adverts to the question whether the divine dispensations are to be considered as a real covenant between two parties, or only a dispensation or institution from God alone. Some writers have been unwilling to allow the existence of a true and proper covenant between Jehovah and his people, through a persuasion that such a transaction is incompatible with the majesty of the Supreme Being; while others, acknowledging the existence of a true and proper covenant, suppose it to have been made, not between God and man, but between the Persons of the ever blessed Trinity. Of this opinion was the venerable Parkhurst; but Mr. F. espouses the theory of a real covenant, and reasons in favour of it with great perspicuity and strength. He considers each dispensation in the light of a covenant, or rather as successive parts of one grand covenant between the sovereign Creator and his creatures. In principle the Patriarchal, Levitical, and Christian Dispensations are the same; the two former being ratified over the typical victims, the last over the antitypical victim; and all conspiring to fulfil the gracious purposes and covenanted mercies of God for the redemption of fallen man. This is admirably enforced in the following passage:—

"From the fall of man to the end of the world, the great covenant of grace, though subdivided by the Apostle into a *typical covenant before the death of Christ*, and an *antitypical covenant after the death of Christ*, is substantially and essentially ONE. And the terms of this one covenant between God and man, whether typically uncompleted or antitypically completed, are still the same. Jehovah engages, on his part, to accept the meritorious death of the Messiah, as a full acquittal and satisfaction for all the sins of his people; stipulating to guide and preserve them here, and to receive them to glory hereafter. The people of Jehovah again, on their part, thankfully closing in with an offer thus mercifully made to them, engage to receive God as their God for ever and ever; submitting themselves to the Messiah, in his triple character of their king, and their priest, and their prophet: their king, whose laws they stand bound to obey; their priest, through whose sacrifice of himself

once offered, their federal right to eternal happiness is established; and their prophet, whose divine instructions they profess themselves ready to receive with all humility. Such are the contracting parties in the covenant of grace: and the medium through which it is ratified, is, each typical victim anterior to the death of Christ, and the true antitypical victim Christ himself in the article of his death. Each typical victim, however, derived its whole efficacy from its antitype: and, in this sense, Christ is said to be *the lamb, which was slain from the foundation of the world*; because he was meritoriously slain in the purpose of his Father, whenever the covenant was of old ratified over a sacrifice." Vol. II. pp. 323.

We shall not pursue our author's view of Christianity any further. To present even an abridgment of his reasonings would exceed our limits, to criticise where so little is open to censure is useless, and to praise with minute particularity where so much is to be admired would be endless and fatiguing.

Upon the whole, we consider the volumes before us as a valuable addition to our theological stores. Full of learning and ability, and abounding in acuteness of remark, they exhibit many luminous views of the Divine economy, expressed in a style, with the exception of some instances of negligence, generally elegant, and accompanied with a pervading fervour of piety. They illustrate with great perspicuity and force the nature and object of the three Dispensations, and confirm with irresistible argument the sublime doctrine of redemption. The atonement made for sin through the vicarious sufferings of Christ, is the basis of the covenant of grace. It is justly deemed by the humble and pious followers of a crucified Saviour to be the very corner-stone of the Evangelical Dispensation. It forms the characteristic of every revelation of God's will to man; it is set forth in the holy Scriptures, from beginning to end, either in numerous and explicit declarations, or in typical rites and ordinances; yet, as it has been virulently attacked of late by writers of the Socinian school, Mr. Faber has done good service to the cause of true religion by shewing, in so powerful a manner, the strong Scriptural attestation to this essential article of our faith. But while we thus express our cordial approbation of the design and general execution of the work, impartial justice requires us to declare, that it is not exempt from faults, and from those faults especially with which the same author's former productions are thought by many to be chargeable. In these, as in his former volumes, we perceive a bias to fanciful hypothesis, a disposition to defend it at all ha-

zards, a tendency to rely on ingenious argument without weighing its solidity, in consequence of which he is not unfrequently led to the adoption of positions, novel and curious, but at the same time untenable. Upon some of these we have commented, not with a wish, the author may be assured, to detract from his merits, which are confessedly great, but with a view of submitting them to his re-consideration; and, if he will be induced by these hints to retrench or amend what we are persuaded will upon inquiry be deemed erroneous or unsound, we can have the pleasure of recommending the work with unreserved satisfaction to the attentive study of Christian readers.

ART. II. *The Flood of Thessaly, the Girl of Provence, and other Poems.* By Barry Cornwall. 8vo. 254 pp. Colburn. 1823.

THE subject of the first poem in the volume before us, is the Deluge, which according to Ovid, and others, inundated the plain of Thessaly. Some have supposed that this took place rather more than two hundred years before the flood of Noah; but from the testimony of Lucian who mentions several minute circumstances recorded by Moses, there is little doubt, that the tradition being transmitted through many generations, became mutilated by chance or design; and that the two events are in fact to be identified with each other. In the present work all allusion to the Mosaic account is wisely avoided, and the subject is treated only as one of the mythological tales which are at all times open to the fancy of the poet. It is certainly one which afforded ample room for vivid and powerful description. The terrible and appalling signs which foretold the approach of destruction, the hard struggle of fortitude with terror, of fervent affection with the love of life, and the wild and desolate scene, in which nearly the whole of animal existence was wrecked, afforded a field upon which imagination might freely expatiate.

The poem opens with the marriage of Deucalion King of Thessaly, and son of Prometheus, with Pyrrha the child of Pandora. The nuptial festivities of early and artless times are well described. At length the piety and tranquil pursuits of the golden age give place to violence and rapine: the anger of the divinity is excited, and resolving to destroy the guilty race, he drives the overwhelming tempest to the

fruitful plain of Thessaly: The floods are sent forth, and the saturated earth refuses to receive the accumulated waters. Pyrrha in dismay clings to her husband, and consoled by him loses until morning her terror in sleep, then

“ Morn came : but that broad light which hung so long
In heaven forsook the showering firmament.—
The clouds went floating on their fatal way.
Rivers had grown to seas : the great sea swol'n
Too mighty for his bound broke on the land,
Roaring and rushing, and each flat and plain
Devoured.—Upon the mountains now were seen
Gaunt men, and women hungering with their babes,
Eying each other, or with marble looks
Measuring the space beneath swift-lessening.
At times a swimmer from some distant rock
Less high, came struggling with the waves, but sank
Back from the slippery soil. Pale mothers then
Wept without hope, and aged heads struck cold
By agues trembled like red autumn leaves ;
And infants moaned and young boys shrieked with fear.
Stout men grew white with famine. Beautiful girls
Whom once the day languished to look on, lay
On the wet earth and wrung their drenched hair ;
And fathers saw them there, dying, and stole
Their scanty fare, and while they perished thrived.
Then Terror died, and Grief, and proud Despair,
Rage and Remorse, infinite Agony,
Love in its thousand shapes, weak and sublime,
Birth-strangled ; and strong Passion perished.
The young, the old, weak, wise, the bad, the good
Fell on their faces, struck,—whilst over them
Washed the wild waters in their clamorous march.” P. 25.

The first part of the poem contains the progress of devastation, and ruin by which the towering hills, and the green vallies were alike overwhelmed. The following lines may suffice as a favourable specimen of the manner in which the universal destruction is described.

“ Mankind was dead :

“ And birds whose active wings once cut the air,
And beasts that spurned the waters,—all were dead :
And every reptile of the woods had died
Which crawled or stung, and every curling worm :—
The untamed tiger in his den, the mole
In his dark home—were choaked : the darting ounce,
And the blind adder and the stork fell down
Dead, and the stifled mammoth, a vast bulk,
Was washed far out amongst the populous foam :

And there the serpent, which few hours ago
Could crack the panther in his scaly arms,
Lay lifeless, like a weed, beside his prey.
And now, all o'er the deep corpses were strewn,
Wide floating millions, like the rubbish flung
Forth when a plague prevails; the rest down-sucked,
Sank, buried in the world-destroying seas."

P. 31.

At length the floods abate, and the tidings are borne to the
conclave of divinities assembled on Olympus, the poet thus
proceeds.

"THE WORLD IS SAVED,—Millions of spirits sang
All around the skiey halls—*The World is saved ;
From Deluge ; from the immeasurable wrath
Of Jove ; from Desolation ; from Decay !*
They sang, and all the murmuring Zephyrs shook
From off their wings harmonious airs, and sounds
Came streaming from immortal instruments,
All heaven attun'd, and as by Muses' hands
Touched in diviner moments, when the choir
Of Phœbus, from long listening to his lyre,
Are equalled for a space with mightiest Gods.
Even he himself, the Lord of light and song,
For once descending from his sublime state,
Swept in the madness of the hour, such chords
As stung to rapture and finer joy
Gods, and all else :—The constellations flashed
And trembled ; the fierce Giants lost their frown ;
And the Fauns shrieked, while thro' Olympian veins
Like light, the quick nectarean spirit flew,
Till each stood forth betrayed—a brighter God,
Startled at his full-shewn Divinity."

P. 49.

Deucalion and Pyrrha preserved on their raft, are at length
wrecked, but by vigorous effort reaching the summit of a
mountain from which the waters had receded, they remain
in solitude and terror until the tempests cease, and they
descend in safety.

"Recovered from their trance, and so refreshed
As the tired spirit is by food and sleep,
The wanderers looked around. On one fair side
Rose hills, and gentle waters murmured near,
And vernal meadows where the wild rose blew
Spread their fresh carpets. In the midst upsprung
A mountain, whose green head some ancient storm
Had struck in twain: rich forests deck'd its heights,
And laurel wildernesses clothed the sides,
And round it flew harmonious winds, whose wings
Bore inspiration and the sound of song.

Lower, and in the shade of that great hill,
 A temple lay; untouched by storm or flood
 It seemed, and white as when, just hewn, it caught
 Ionian beauty from the carver's skill.
 Thither they went, perhaps by some strong star
 Drawn, or the spirit of the place unseen,
 To ask their doom or own the ruling God:—
 Thither they went, first parents, whom no child
 Solaced, yet with hearts lighter than of yore;
 The woman paler than when first she flung
 Her curling arms around Deucalion's neck,
 And he more gravely beautiful, less young,
 But nearer heaven and like a dream of Jove.”

P. 58.

In the description of the birth of the new race of men, and the vision of Deucalion with which the piece concludes, although there can be little claim to the merit of invention in the incidents, Mr. Cornwall has certainly been successful.

We cannot but blame in one instance, the introduction of the Holiest of Names in the midst of fiction and fable. After relating the progress of crime on earth, the poet proceeds,

“ Such sin was never done, nor stain beheld
 Thro’ wide creation since the world began,
 Save when Jehovah shot his fiery rain
 Down on Gomorrah, and that city razed
 And ruined, and its tenants all destroyed.”

There are few faults more to be reprobated than the mixture of Scripture facts with the wild and incoherent tales of pagan tradition. Heathen mythology may still be allowed as the vehicle of poetry, and as a field for the excursions of fancy, but it must never come into collision with any thing which relates to a purer, and more enlightened faith. It is in vain that any one should plead the example of Milton, for the violation of this rule, since the best and wisest of critics, have blamed this as one of the chief faults of the mighty poet, and in fact it is an instance in which he was influenced by the bad taste of the times in which he lived.

The second poem is founded on a circumstance which we believe is originally related in a French work on Lunacy. It is the story of a girl of Provence, who on seeing the statue of the Belvidere Apollo, conceived a passion for it, and at length ended her existence in this frantic delusion. The opening lines are among the best.

" I.

" If there be aught within thy pleasant land,
Fair France, which to the poet help may be—
If thou art haunted by a Muse,—command
That now she cast her precious spell on me :
Bid that the verse I write be fair and free ;
So may I, an untravelled stranger, sing
Like one who drinketh of Apollo's spring.

" II.

" For,—tho' I never beneath eastern suns
Wandered, nor by Parnassus hill so high,
Nor where in beauty that bright fountain runs
Struck by the winged horse that scaled the sky,
Nor ever in the meads of Arcady,
In flowery Enna, or Thessalian shade,
Heard sweet the pastoral pipe at evening played,—

" III.

" Yet have I chosen, from the throngs of tale
Which crowded on me in life's dreaming hours,
One—sad indeed, but such as may not fail
To attest the peerless king's undying powers,
Who, like a light amongst Elysian bowers
Still moveth, while the sun (his empty throne)
Floats onwards, in its weary round, alone."

P. 77.

The effect of insanity upon an ardent and delicate mind is well pourtrayed. The unhappy girl indulging the aberration of her fancy, beguiled her sorrow by imagining that the marble image was not insensible to her affection.

" XCIV.

" She was Apollo's votary, (so she deemed)
His bride, and met him in his radiant bowers,
And sometimes, as his priestess pale beseemed,
She strewed before his image, like the Hours,
Delicate blooms, spring buds and summer flowers,
Faint violets, dainty lilies, the red rose,—
What time his splendour in the Eastern glows.

" XCV.

" And these she took and strewed before his feet,
And tore the laurel (his own leaf) to pay
Homage unto its God, and the plant sweet
That turns its bosom to the sunny ray,
And all which open at the break of day,
And all which worthy are to pay him due
Honour,—pink, saffron, crimson, pied, or blue.

" XCVI.

" And ever, when was done her flowery toil,
 She stood (idolatress!) and languished there,
 She and the God, alone;—nor would she spoil
 The silence with her voice, but with mute care
 Over his carved limbs a garment fair
 She threw, still worshipping with amorous pain,
 Still watching ever his divine disdain."

P. 117.

Of the remaining poems the letter of Boccaccio is the best. It is supposed to be addressed to Mary of Arragon, of whom tradition says that the poet was enamoured. Among the most pleasing passages we may select this.

" Would I might call unto thy heart the hours,
 Those pleasant hours, when we roamed so free,
 Listening and talking by the Naples' sea!
 Or gathering from thy father's gardens flowers
 To braid thy hair on some feast-coming night:—
 Oh! still most dear are those gone hours to me;
 Yet dearer those when at the young eve-light,
 Seated familiar near thy cedar tree,
 We watched the coming moon, and saw how she
 Journeyed above us on her sightless track,
 And chased with serene looks the fleecy rack,
 Or smiled as might the huntress-queen of Heaven
 Floating, attended by her starry court,
 O'er plain and mountain where their shadowy sport
 Is again revealed,—or when all passion-driven,
 Leaving the azure moors she seeks her way
 Through cloud and tempest and the peal'd alarms
 Of thunder, and the lightning's quivering wrath,
 Guided by Love unto the Latmian's arms.—
 Oh! so wast thou by love and duty guided,
 And we were ruled by thee; for each one prided
 Himself upon obedience,—not in vain,
 For thou wast as a virtue without stain,
 A visible perfection shining clear,
 A creature fairer than man worships here."

P. 147.

The fall of Saturn is founded on fable too far remote from human scenes and human feelings to be very interesting. We are seldom affected by fiction, unless we can conceive ourselves as actors in the events of which it is composed. The following lines however are very poetical.

" Here, on this dusty earth, perhaps the Spirit
 Of Love may droop, or soil its radiant wings:
 Perhaps a—something it may chance inherit
 Of what is around:—and yet the bird that sings
 In prison learneth a melodious strain,
 And often its sweetest song is born of pain.

So, in the land of sorrows, Love may shine,
Thro' clouds—thro' tears perhaps, yet still divine,
Divine as beauty—as the light of truth,
And fed with passion and immortal youth,
And music, like some white enchanted bird
In old times on Arabian waters heard.
Oh! then Imagination was a God,
And on the world with radiant steps he trod,
And every leaf he touched, and every hue
He glanced on became bright, and all was true :
And still—as soft as fable, Nature sings
Still in the shadowy woods and haunted springs :
And birds at break of morn still wake the sun,
And some (more sweet) still chaunt when day is done ;
And some the night wind witch with amorous sighs,
Only the swan is mute—until it dies." P. 176.

The story of the genealogists, which, as we learn from a few lines of dedication, was intended to be mirthful, serves only to prove how much Mr. Cornwall mistook his talent. To succeed in the humorous, requires perhaps more than in any other style, a natural vein, and to attempt it without this is to ensure failure.

Among the minor blemishes of the poems we must remark the introduction of such phrases as, *glooming shores, scything blasts, westering stars*, and some others which occur, since to say the least of them they are needless innovations in language. It has been permitted to great writers by tacit convention, to enrich their native tongue by the introduction of new words: and there are still many which belong to the class of which it may be said that if they are not English they well deserve to be; but these are only such as are supported by analogy, or are required to express ideas, which we cannot otherwise explain unless by periphrasis.

On closing the volume we find that we have more to commend than to censure. There are lines of extreme beauty, and many passages to which talent and good taste have equally contributed. We doubt not therefore that the poems, although deformed by some instances of affectation, and mannerism, will add to the former reputation of the author.

ART. III. *The Pyrenees, and the South of France, during the Months of November and December 1822.* By A. Thiers. pp. 188. Treuttel and Co. 1823.

THE object of this pamphlet is political; but its merits are altogether picturesque. M. Thiers endeavours to draw such

a portrait of Spanish Guerillas as might deter the French army from crossing the Pyrenees. The attempt to say the best of it was unpatriotic and absurd; but it has been attended by some very lively sketches of the scenery and inhabitants of the French and Spanish border. The tour commences with a display of fretfulness and irritability, which we cannot commend. The traveller was required to provide himself with passports; and sorely did he grieve over the preliminary enquiries which were indispensable to a permission to *circulate freely* through France. Civilization, he informs us, while it gives *mail coaches* to subjects, gives telegraphs to their rulers. And on the strength of this apophthegm, he wishes for the return of those halcyon days in which travellers were never impeded by more ceremonious detainers than Robin Hood, or the Wild Boar of Ardennes. When he arrives at the Pyrenees, he acquires a juster notion of the value of a *Diligence Française*.

We extract the account of his first meeting with the emigrant Spanish monks.

"The monks, who are the forerunners of every emigration, swarmed at Perpignan, and preceded the Regency. At Narbonne, I had already met the capuchins, with their ample brown flowing robe, their large hoods hanging down to the middle of the back, their rosary, and their head and feet bare. At Perpignan I saw monks of all colours; black, blue, white, grey, and reddish brown; the *curés* in large great coats, and immense French hats. You remark a singular habit in them when you meet them; they followed you with their eyes, as if ready to answer a question, and their extended hand seemed ready to bless you. I soon learnt that in Spain, they bless all the peasants, who prostrate themselves before them, and I understand that they were inclined to be equally generous in France, as in their own country. Two of them, with whom I conversed, said carelessly, 'The Spaniards like it, and we give it them. In France they do not care for it, and we keep it to ourselves.' In general I did not find them very fanatical. They have a kind of indolence which excludes violent sentiments. They are very little affected by the diminution of the king's power, but the happy theocratic influence which they enjoyed has been disturbed. The convents of several of them have been visited, the majority has suffered for the crimes of a few, and they have fled; in no great hurry, however, and contented with the quiet and easy pace of their mules.

"The profession of a monk is very general in Spain, because it is easy, pleasant, and favours all kind of idleness. If a man has committed any irregularities, or if he is still more lazy than his lazy countrymen, he is received into a monastery, and displays his tranquil sanctity in the eyes of the people, who are

glad to see the servants of God multiply. A portion of the land is allotted for their support, and voluntary donations add considerably to their established income. This easy mode of life gives most of them a happy *embonpoint*; a lively red to their cheeks; effaces the fine lines of the Moorish countenance; renders those happy bodies difficult to be moved; and in their untroubled reign, takes from them even the hatred of heresy, the very name of which is unknown to them. In others the cloister appears to have made the complexion sallow, hollowed and inflamed the eyes, depressed the cheeks, and thus produced the ideal of fanaticism. I have never seen any thing finer than some of these heads projecting from the large robes of the capuchins, with an ample forehead, a long straight nose, large black fixed eyes, a little strong and thick beard. Among them are those men, who by turns, monks and guerillas, have quitted the mountains since the return of Ferdinand, and now go back to them, to satisfy an ardent temperament, which under other institutions, would have shewn itself in great actions, and noble enterprizes." P. 75.

The best of the Guerilla chiefs is thus described:—

"Miralhès is a farmer of Cerbera, very rich from the extent of his estates and the number of his servants. He was living quietly on his property, when he was told that the Faith was menaced, and the throne in danger. He immediately assembled the peasants of the country, marched towards La Seu d'Urgel and joined the army of the Faith. Miralhès is near fifty, with a pretty good figure, and a true Spanish countenance, very ignorant, but possessed of great natural good sense, in short the most honest and sincere fanatic that can be conceived. This extraordinary man, although continually surrounded by robbers and assassins, has, however, exhibited the strictest probity, and the greatest moderation to the subjects of the opposite party; and he has proved by his conduct amid so many bad examples, that there are natural dispositions, truly virtuous. This worthy Spaniard is the tutelary genius of the oppressed Cerdagne, and has exerted himself to oppose his beneficent influence to that of the terrible Misas, who is to this country the genius of evil. Wherever this brave man showed himself at the head of his peasantry, mounted on a great farm-horse, with his net, his jacket, and his spurs over his *spartillas*, confidence and security returned. He paid for every thing he took, and never levied forced contributions, by threatening to burn the country, if payment was refused. Indignant at the extortions of his colleagues, he has sometimes threatened to retire to his estates, but his zeal in a cause which he considers sacred has always prevented him. One day he came to Bourg-Madame, and desired to speak with an officer whom he had frequently consulted, and in whose judgment he had great confidence. The good man was quite in despair, as his colleague, in order to finish matters more quickly, wanted to set fire to the

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country, and he did not know how to act. The officer advised him not to yield, and rather to drive away the barbarian, with whom he had to do; he followed this advice, and the country was saved for some days from a merciless enemy.

"I have heard our officers, who in general feel the greatest disgust at the scenes they have witnessed, and detest the chiefs of these bands as they deserve, say with warmth, that if ever they go into Cerdagne, they will pay a visit to this generous insurgent, who is perhaps the only one of them all, who is conscientiously steadfast in the cause, and whose heart is as good as it is noble." P. 110.

But the actual Guerilla himself is the finest and most formidable of men. Mrs. Radcliffe's banditti are beaten hollow when compared with these ferocious patriots. M. Thiers passed a night in the tower of Carol, and shared his supper with smugglers and heroes.

"I soon found myself seated next to the chief of a band, whose face promised me many curious stories, if I could make myself understood, and accommodate myself to his Castilian pride. He wore a large cloak wrapt round his body, a leather girdle from which no sabre now hung; but on the other hand I saw a rude handle projecting from the pocket of his trousers. He had just smoked a pipe, and putting his hand to this pocket, drew out a very long instrument, which suddenly opening, shewed me a dagger concealed under the form of a knife. He made use of the point to clean the bowl of his pipe, and when this operation was finished, he looked at his weapon for an instant, and turned it several times with complacency, like a man who contemplates his last shilling. A brigadier of the gendarmes who was present, immediately put his hand on it, saying that it was forbidden to enter with arms into the French territory.

" 'Well,' said the other, 'is it forbidden to cut one's tobacco and bread?'

" 'Certainly not,' replied the brigadier, 'but here is more than is required to cut tobacco and bread.'

" 'And the wolves and dogs; must we not defend ourselves against them?'" P. 132.

An old French serjeant commences a conversation upon the powers of these singular soldiers.

"Only look at those feet; no goat's are more forked. And that dagger! I'll wager that it has tasted plenty of our blood. Should a villainous weapon like that come into France? If the brigadier would allow me.—

" 'You seem to be rather afraid of it.'

" 'Oh, my good sir, when I see it, I am not afraid of it, and thank God my musket fears nobody. But my musket goes only in

one hand, and this serpent of a knife passes from one hand to another, it sees you when you do not see it, and it penetrates you as it would into the crumb of this loaf.'

" ' You have then fought long against the guerillas; it is a bad kind of warfare.'

" ' Bad! you never know where it is. The road is always open, there are never any enemies before you; but behind. . . . If you only want to drink at a pool, or to cut wood, you must be on your guard against the very stones. All of a sudden, one of those fellows, such as you see there, rushes out, and you are dead before you have time to cry *vive l'Empereur!* . . . Excuse me,' added the good serjeant, ' you know that at the time we fought against those people, we used to cry *vive l'Empereur*. And he, you know, would not have us be afraid. In the campaign in Egypt—you remember, sir, the campaign in Egypt?'

" ' Not exactly, for I was not there; but I have heard speak of it.'

" ' Well! I will tell you. The sabres of those Turks cut you off a man's head, as we could cut off the top of a little shrub. Those sabres at first rather frightened us; but the general soon cured us of that. He told us that we were children; yet we were taller and stider than he; I for my part was four years older. Well! he said so much to us, that we lost our fear.—But these knives.' . . .

" ' Did he not accustom you to them?'

" ' Accustom! . . . people say much more: namely, that he would not come back here himself on account of them, and if he was afraid of them, what should we feel?'

" ' Do you really think that Bonaparte was afraid of returning to Spain on account of the knives?'

" ' Faith! they say so. And then, look you, he was just married; and it is unpleasant the first year of marriage to carry on this sort of war. As for me, I thought more than once that I should never see my old mother again. Come, sir, let us take a draught. All this is very well to talk of when you are no longer in the middle of it.' And turning at the same time to some young soldiers, whom he pledged; ' My poor children,' said he, ' God keep you from Spain.' " P. 135.

This magnificent bandit is then described asleep, and receiving the red light of the fire upon his countenance, *like Endymion lighted up by a moon beam*. The general character of the mountaineer is thus given by the veteran grenadier.

" ' What do you think of this company?' said the gendarme; and without giving me time to reply, added, ' you must certainly have some very particular business to bring you here; as for me, I would not stay a day in it, if I were not obliged by my office. I have guarded all the coasts of France, all the defiles of the Alps; I have even served in Italy during the blockade; but I assure you

that I have never yet seen such smugglers as those of the valley of Carol. See, said he (pointing to the company) these are people who know the smallest crevice in the mountains, and who pass where neither you nor I would ever dare to venture ourselves. And what kind of contraband do you think they carry on?—In the Jura, near Geneva, the mountaineers carry jewellery and watches, which are such small articles that it is natural they should not be seen. But these merely smuggle—what do you think?—wool! and we can hardly ever catch them. In fact, they climb the mountains on the south side, and when they have reached the summit they throw down the bales, which roll down on the north side, when others receive and carry them through the defiles into the plain. It is in vain that we watch them, they always escape us. It is a very different thing with sugar and coffee; as for those goods, they introduce them as the ladies in the sea-ports do Vanilla, in their bags. They are an untractable and wicked people, whom we have the greatest difficulty to keep under restraint, who are neither French nor Spanish, and who look only for one thing, which is a rise in the price of commodities. Would you believe it, they are almost all Bonapartists, though they had no more connection with the government of Bonaparte than with that of the king? But I will tell you the reason; sugar and coffee were dearer then, and smuggling was more profitable.” P. 140.

We must now bid adieu to M. A. Thiers; his intention in this publication may have been very good; but how could he think of frightening the soldiers of France by such raw-heads and bloody bones as those which he has here collected. He supposes them so simple as not to know that the English had some share in Bonaparte's expulsion from Spain. He supposes that a magnificent bandit will send them at once to the right about, and he talks as wisely as Sir Robert Wilson acts, as well as Ballasteros and Morillo fight.

ART. IV. *Transactions of the Literary Society of Bombay.*
Vol. III. Longman and Co. 1823.

WE cannot say of this volume, that it is either interesting or amusing. Confined by the plan of the Society, or by the acquirements of its members, to a very limited range of investigation, these Transactions present such a degree of sameness and mediocrity, that the reader feels himself condemned to turn over page after page, still in quest of something that may gratify his curiosity, or reward his labour; and at length to find himself at the end unsatisfied, or disappointed. The religion and antiquities of India no longer

possess the interest which they once excited in the mind of a European: the absurdity of the one, and the uncertainty of the other, having completely exhausted the patience of the most resolute scholar, and mocked, at the same time, his desire of knowledge by a repetition of the most monstrous and uncouth fables, and by an array of dates and epochs, which no extent of credulity could tolerate. The literature, too, of Hindostan, as we remarked in a former article, has been found of much less importance, than the enthusiasm of its more early cultivators would have allowed them to anticipate: whilst the science of the East, even when aided and embellished by the more rational philosophy of Europe, is now admitted to consist of a few rude principles, unskillfully connected and illogically pursued. M. Bailly, in his *History of Ancient Astronomy*, represents with more fancy than truth, the scientific knowledge of the Asiatics in the light of a magnificent ruin; and wishes us to believe, that, amidst the disorder which now prevails, we see the scattered materials of one of the noblest and most original productions of human genius, which the weight of time, and the revolutions of society, have gradually broken down and defaced. But others, not less intelligent than Bailly, have satisfied themselves that the fabric of Oriental philosophy can, at no time have been either lofty or elegant; and that the fragments which we behold bear the appearance of blocks which have never been fashioned nor polished, rather than of stately columns, which the injuries of age, and of barbarism, have stripped of their beauty.

As the labours of the Bombay Society appear to be restricted to enquiries which bear more or less directly on the illustration of Eastern manners, language, and religion, the barrenness of their field, and the tame uniformity of its views, are never relieved by the introduction of the richer and more varied discussions which respect European science and modern interests. We are aware that such discussions would be altogether unseasonable and misplaced in the *Memoirs of an Indian Society*, and are besides perfectly convinced that all the value which can belong to the literary labours of such a body, must be derived from the light which they still succeed in throwing upon the dark parts of Asiatic history and antiquities; and we should, therefore, be among the first to deprecate any such extension of their plan or change of objects as would lead the members to assume the office of mere critics, or of political pamphleteers. We allude to the narrow field which they occupy, merely as to one of the reasons which will enable the reader to ac-

count for the general heaviness which pervades these Transactions, as well as for that want of variety and stimulating matter which the appetite of the present age so clamorously demands.

There are three or four papers in this volume, furnished by Major Vans Kennedy, all of which are considerably too long and diffuse. The leading fault in every one of his productions is the extreme tenuity of his matter, and the interminable wordiness of his style. We believe we made the same observations in our review of the second volume of these Memoirs; and there is, we lament, more ground for it than ever, in the one now before us. For example, there is a critique on the Mahomet of Voltaire, which occupies no fewer than fifty quarto pages; of which the object is neither more nor less than to prove that the poet has not adhered literally to the truth of history, in depicting the character of that celebrated impostor; a circumstance which the author was himself the first to acknowledge, and which he even attempted to defend on the unphilosophical ground, that he who was a fanatic and a hypocrite, was capable of every other wickedness, even the most atrocious.

The first article in the volume, is likewise from the pen of Major Kennedy, and has for its subject, the "State of Persia, from the Battle of Arbela, in A. C. 331, to the Rise of Ardashir Babegan, in A.D. 226." Of this long period, our knowledge is so excessively scanty, that we cannot but feel grateful for the attempt which is here made to supply us with an addition to it; and if the success of the industrious author has not been such as to fill up the vacuity, he has at least made good use of all the materials which a sedulous and persevering research could enable him to procure, and also pointed out the particular objects to which future enquiry will be most profitably directed.

We pass over three papers, one of which presents the singular title of "An Account of the Origin of the Living God at the Village of Chinchore, near Paona," and invite the attention of a reader for a moment to one contributed by Sir John Malcolm, on the Institution and Ceremonies of the Hindoo Festival of the Dusrah; with a short account of the Kurradee Brahmins.

Of the festival now mentioned, nothing appears either new or striking, or in any degree worthy of quotation or abridgment. There was, however, a time when the ceremonies of the Dusrah were attended with a mystery of great wickedness, and disgraced by one of the most frightful sacrifices of a cruel superstition. Sir John had been informed

that it was not uncommon on the occasion we are now speaking of, to immolate human victims at the altar of one of their goddesses; and upon enquiring of a Brahmin as to the truth of the report, he was assured, that his information was perfectly correct, and moreover that the unhappy persons who were selected as sin-offerings to the sanguinary divinity, were usually closely connected with the individuals whose hands deprived them of life. The particulars relative to this horrible sacrifice, were communicated to Sir John Malcolm nearly as follows.

The Brahmins of the tribe Kurradee, were formerly accustomed to immolate yearly a young Brahmin to Kula Dewary, an infernal goddess. This deity is supposed to delight in human blood, and is usually represented with three fiery eyes, and covered with red flowers; holding in one hand a sword, and in the other a battle-axe. The prayers of her votaries are offered to her during the first nine days of the Dusrah Feast; and in the evening of the tenth day, a grand repast is prepared, to which the whole family is invited. An intoxicating drug is secretly mixed with the food of the intended victim; who, in many cases, is a stranger, whom the master of the house has for several months, perhaps years, treated with the greatest kindness and attention; and sometimes, to lull suspicion, gives him his daughter in marriage. As soon as the poisonous and intoxicating drug operates, the master of the house, unattended, takes the devoted person into the temple, leads him three times round the idol; and, on his prostrating himself before it, takes this opportunity to cut his throat. He collects with the greatest care the blood in a small bowl, which he first applies to the lips of the ferocious goddess, and then sprinkles it over her body; and a hole having been dug at the feet of the idol, he deposits the corpse in it with the greatest care, in order to prevent discovery. After the perpetration of this horrid act, the Kurradee Brahmin returns to his family, and spends the night in mirth and revelry; convinced that by this praiseworthy act he has propitiated the favour of the blood-thirsty deity for twelve years. On the morning of the following day, the corpse is taken from the hole into which it had been thrown; and the idol is laid aside till next Dussarah, when a similar sacrifice is made.

The discontinuance of this barbarous superstition was occasioned by the knowledge of a very revolting case having been conveyed to the Peishwa of the district, some time before Poona was added to the British dominions; who suppressed immediately this order of the Brahmins, or at least

forbade the exercise of their detestable rites within the limits of his government, an act of authority which obtained universal approbation.

The paper marked No. VI. contains an interesting account by Mr. Macmurdo, of the earthquake which took place in India, in the year 1819. In the description of the shock, it will be necessary, says he, to speak in the first person, because I can only pretend to describe with correctness, my own feelings, thoughts, and observations.

“ At the moment already mentioned, ten minutes before seven in the evening of the 16th of June, after a hot day, I was sitting with a party of friends, on an earthen terrace, in front of a house in which we were about to dine. The evening was remarkably serene, not a cloud to be seen, and a light and cool breeze from the west. The situation was on a ridge of slate rock in the town of Anjar, and close under a large round tower, with four heavy guns mounted on it. Our notice was first attracted by a slight motion of our chairs, as if they had been lifted up, and a noise from the doors and windows, as if they had been moved by the breeze: before the question of, ‘ What is that,’ could be uttered, a second lifting of the chairs took place, and the motion became too evident to be mistaken even by me, who had never before experienced a shock. Every person made what haste he could to leave the tower, which, after rolling and heaving in a most awful manner, gave way at the bottom on the western side, and crumbling down, buried guns and carriages in the rubbish; a moment after, the towers and curtain of the fort wall, and upwards of fifteen hundred houses were reduced to ruins; but as I was within thirty yards of the round tower, my attention was particularly drawn to it.”

The author next informs us, that the opinion of the people around him differed very much as to the length of time the shock continued; some maintaining that it lasted four minutes, others limiting the duration to two minutes; and a third party insisting that it did not exceed a minute and a half.

“ With regard to the nature of the motion, there is likewise a variety of opinions. Some with whom I have conversed, feel convinced of the action of the shock being directly upwards, as if the earth was on the point of opening under our feet: a few assert that it was vibratory, whilst others attribute to it an undulating motion. I confess I am one of those who favour the last mentioned opinion, although the slight motion at the commencement, did certainly feel as a direct elevation of the chair, attended by a blow, as if under the feet. When the shock was at its height, the motion of the earth was so strongly undulatory, that to keep our feet was no easy matter. The waving of the surface was perfectly

Visible; and in attempting to walk, the motion has been most aptly compared by a gentleman to that felt when walking quickly on a long plank, supported at both ends; when one foot was elevated, the earth either rose and met it, or sunk away from it in its descent." "The shock was attended with a violent gust of wind, and a noise like that of a numerous flight of birds: but this did not precede the event: I think on the contrary, that the noise was heard even after, or, at all events, towards the conclusion of the motion. Both of these occurrences have been denied, although for my own part, I am convinced they did happen; more especially as the noise has been frequently heard to accompany subsequent shocks."

It is stated, that from the 16th of June, the day on which the above phenomenon occurred, till the first of August, not a day passed without one or more shocks; and that between June and November, when the troubled earth at length subsided into peace, not fewer than a hundred shocks were experienced.

The effects of this awful visitation, both on the animal and inorganic parts of creation, are described by Mr. Macmurdo in language sufficiently glowing; but which yet appears perfectly inadequate to convey the impression which it had left upon his mind. The feelings were deeply affected. A strong oppression at the heart, a kind of gasping anxiety; weakness in the limbs; and in some cases among Europeans; and generally among the natives, a slight sickness of the stomach, were the prevailing symptoms of uneasiness. But inanimate nature seemed to sympathize still more acutely with the miseries of the scene. At the moment of the shock, vast clouds of dust were seen to ascend from the summits of almost every hill and range of hills. Many gentlemen perceived smoke to ascend, and in some instances fire was plainly seen to burst forth for a moment. A respectable native chieftain assured the writer, that from a hill close to one on which his fortress is situated, fire was seen to issue in considerable quantities. The rivers and wells, too, were everywhere seen to overflow. The colour of the waters which were thus sent forth, gave likewise great alarm to the natives; many of whom affirmed, that the rivers had run in blood, doubtless from the nature of the soil through which they had been forced. But the most remarkable occurrence is the permanent change which was thereby produced on the eastern channel of the Indus, which, it seems, has been long almost deserted by the stream, and was at all times extremely shallow.

"I myself have seen this branch of the Indus forded at Luckput with water for a few hundred yards, about a foot deep. This was

when the tide was at ebb; and when at flood, the depth of the channel was never more than six feet, and about eighty, or one hundred yards in breadth: the rest of the channel at flood tide was not covered in any place with more than one or two feet of water. This branch of the river Indus, or as it may now with propriety be termed inlet of the sea, has, since the earthquake, deepened at the ford of Luckput, to more than eighteen feet at low water; and on sounding the channel, it has been found to contain from four to twenty feet, from the Cutch to the Sendh shore, a distance of three or four miles. The Aribund has been damaged; a circumstance that has re-admitted of a navigation, which had been closed for centuries. The goods of Sendh are embarked in craft near Rukhama Bazar, and Kanjee Kucote; and which, sailing across the Bhunnee and Runn, land their cargoes at a town called Nurra, on the north of Cutch. The Runn, which extends from Luckput round the north of this province to its eastern boundary, is fordable but at one spot at this season of the year, at which it has heretofore been dry: and should the water continue throughout the year, we may perhaps see an inland navigation along the northern shore of Cutch; which from stone anchors, &c. still to be seen, and the tradition of the country, I believe to have existed at some former period."

The occurrence of an earthquake, attended with circumstances so appalling, could not fail to excite among an ignorant and superstitious people the most serious forebodings. It was concluded for certain, that the end of the world was at hand, and the general consummation was accordingly announced as assuredly to take place on the 24th of the ensuing September. Placards were affixed at the proper stations to give due notice to all concerned; and, says Captain Macmardo, at the hour appointed in those documents for the destruction of sinners, almost every Hindoo of respectability purified himself, and sat with the tvolsi leaf in his mouth, patiently expecting a fate which he had endeavoured to avert by liberal donations to the Brahmins. The Musulmans, it is added, were equally alarmed; and many threats of punishment were denounced against the wicked, from the tribunals of the Musjeeds. A paper from Mecca, with the usual seals attached, was said to have arrived, confirming the anticipation, relative to the immediate approach of the day of judgment. Terror prevailed everywhere: the pious gave gifts; and the timid were ready to make a complete sacrifice of life as well as of property.

As to the proximate, or physical cause of the earthquake, the Mahometans and Hindoos were not a little divided. The Moolahs and mendicant Sijeds stated, that it arose from the indubitable fact, that the horse Dooldool was, at seasons,

pawing for his food ; and strict injunctions were, accordingly issued to all good Mussulmans to send a certain quantity of grass and grain to the Moolahs to satisfy Dooldool, which supplies the Moolahs were, no doubt, piously moved to appropriate to their own individual emolument. The Hindoos, on the other hand, attributed the earth's motion to a quarrel among the Dyets and Dewas ; and were pleased, of course to fabricate the most ludicrous stories in regard to the origin and progress of their dispute. Prophets sprang up among all classes, castes, and sects : some asserted, that they had foretold the calamity which had just occurred ; others boldly pointed out the hour and the moment at which still greater disasters would befall ; and, in short, there was a superabundant display of every thing absurd or extravagant that could be advanced by ignorance and presumption, deceit and superstition. We are told, however, that the evil in this case was not altogether unmixed. The dread of approaching retribution was attended with such a salutary effect on the consciences of the Banians, that they are said to have sold their goods at just rates, and with fair weights for some time previous to the specified day of judgment ; and observes Captain Macmurdo, a circumstance so extraordinary as honesty in a Banian retailer, is one of the strongest proofs imaginable of the solemn impression which the prophecy must have created among saints and sinners.

We pass on amidst a variety of communications till we come to the " Account of the present state of the township of Lony ;" a paper which, by confining its details to a narrow space, gives an interesting and very useful view of the statistics of a small Indian establishment. We are assured, too, by the editor of this volume, that the habits, the mode of living, the system of agriculture and produce of lands, the castes, the institutions, civil and religious, the public and private taxes, and that species of village government which has always diminished, to a great extent in India, the evils of arbitrary power, as these are all exemplified in the township of Lony, district of Jambusis, will be found to prevail equally in the whole of the Deccan and of Guzerat.

The lands of this township extend to about 3,700 acres ; of which nearly two thousand are arable, the rest being appropriated to pasture, somewhat on the plan of our English commons. The boundary is marked merely by heaps of stones, or unploughed ridges, and is not such as to strike the eye of a stranger ; but it is said to be well known to the community, and watched, too, with the utmost jealousy. The soil appears to have greater variety than richness ; and the defects of

nature are but poorly supplied by the resources of art. The town itself is situated on a dry slope, overlooking its garden and arable lands, which extend to the eastward, and afford a pleasant prospect, when the crop is on the ground. Lony cannot boast either of strength or of beauty. Its walls and houses are of mud, partially baked in the sun; and its streets are irregular, narrow, and nasty. The same roof generally affords shelter to a miscellaneous family, and a number of cattle; and it is worthy of remark, that the smallest apartment in the house, without either light or air, and heated by means of a large fire, is usually selected for the sick members of the establishment. We need scarcely add, that, to have been once sick, is equivalent to never being well; and this unnatural and homicidal practice, co-operating with the diseases incident to the puerperal condition, acts as the most effectual of all checks to a redundant population among the citizens of Lony. The average number of children to each family was found not to exceed one and a half, or three children to two families, a rate of propagation which will soon lead to a reduced census within the mud walls of this Indian village. But we are satisfied that the mode of numbering the people in Guzerat, cannot be free from error; for Lony seems to have stronger marks of perpetuity in its institutions, than any European town, and to rely exclusively on its own means for maintaining an undiminished population.

“The township has its own officers, is governed by its own laws and usages, and is in a great measure independent of all without: its boundaries and institutions have undergone no alterations from time immemorial; while the great political changes that have been continually going on in the succession of the states it has been subject to, have neither given it much disturbance, nor excited interest. Its almost only intercourse with the government is the payment of taxes. It is commonly left to protect itself from external enemies, and held responsible for the police within its limits. The officers of the township are two Patuils, who are its civil magistrates; the Chowgulla, or deputy Patuil; the Koalcurnee, or secretary and accountant; and the Burra Balloota, are its twelve subordinate servants.”

The *Patuil* seems to be land factor for the government, which draws its main revenue from the cultivators, in the form of a land-tax. His office is hereditary; and yet he does not appear to possess any part of the territory as a fee, or actual property, nor to have any other interest in it than that which arises from the salary as a government agent. He is not a feoffee of the state, although the latter cannot be said to be the owner of the soil. In short, we have no species of tenure

in Europe that would serve to illustrate the principle on which the township of Lony, and all the other towns in that part of India, hold the land which is occupied by the community.

The *Koolcurnee* is at once registrar and accountant. He keeps the records of the township, preserves the measurement and description of all the village lands, the name of the tenant, the rent, or tax for which he is bound, the accounts between government and the occupiers of the soil, and the general state of their several payments and debts.

But the *Balloota*, or hereditary servants of the village, possess the greatest peculiarity of character and condition. Their number, as has been already mentioned, is twelve; and they are bound individually, to devote, in their respective capacities, their time and services to the public interest, on condition of being remunerated with a fixed proportion of the produce of the soil from each cultivator. In fact, the *Balloota* are the servants of the community; and are placed under an obligation, each in his particular calling, to answer all the demands that shall be made upon his skill or his industry, by every member of the township.

The first is the *carpenter*, whose office it is to make and keep in repair all the implements for agriculture that are made of wood; the material being furnished by the cultivator. For this service he receives two hundred sheaves of corn, and about twenty-four seers of grain for every thirty begas of land under cultivation, and his dinner, where he happens to be employed, at the dinner hour of the day.

The *ironsmith* stands next. He keeps the sickles, locks and chains in order: shoes the horses of the villagers; and performs all the other duties of his trade which the uses of agriculture render necessary. He also exhibits his skill and good nature in officiating at what is called the operation of *bugar*; that is, he sticks the hook through the backs of the devotees who go to swing before the idols of Pyroo and Hunman. He furnishes every year to government a set of horse-shoes, and twenty-four nails, in return for which he is regularly supplied with iron.

The third hereditary office-bearer at Lony is the *washer-man*. This functionary washes the clothes of all the male inhabitants: "the women commonly prefer washing their own." He likewise washes the clothes of travellers, but expects a present for his trouble.

The *barber* of the community claims the fourth place in the list of the *Balloota*. He shaves the villagers, and cuts their nails every fifteen days; always taking especial care

that this latter operation be performed on a lucky day. He is, moreover, the village surgeon, and plays on the pipe and tambour at weddings and other festivities. He farther trims the tails of the oxen at the sowing season, which entitles him to a present of grain.

The *Potter* not only makes jars, bricks and tiles, but repeats verses at marriages in honour of the Indian Hymenæus: and at harvest homes, he prepares the barbat, or stewed mutton.

The *Silversmith* at Lony ought rather to be called master of the mint. He examines and stamps the coins, for which he receives a certain allowance of grain and grass: and when he does put his hand to the hammer as a manufacturer of trinkets, he is remunerated by the payment of a fixed and rather liberal wages.

The *Dresser of Idols*, or *Goorow*, holds a distinguished place among the *Balloota* of an Indian town. He pours water every morning on the village gods; puts a pigment of sandal wood and oil on their foreheads, and dresses them with flowers. He sweeps the temples, smears them with cowdung every eight days, and lights a lamp in each every night. At the new moon he anoints the idol of Hunman with cinabar and oil, and Byroo every Sunday with oil only. Every family in the village gives him daily a small quantity of flour; which he makes into cakes, and offers at noon to the idols, and afterwards takes to his own family.

The *water-carrier*, *shoe-maker*, *rope-maker*, and *watchmen* complete the list of hereditary ministers in the township of Lony. The one last mentioned belongs to a class of persons which is at once greatly despised and universally trusted. They are not allowed to reside within the walls, or to enter the houses of any of the inhabitants; and yet, strange to tell, they have great weight, and are esteemed of the highest importance as members of the community. In boundary disputes their evidence is generally held conclusive; and this they are called on to give by walking round the litigated property in a solemn and formal manner, accompanied by the Patuil and villagers, who mark their track as they go along. They are the bearers of all letters on the business of the township; and convey the money taxes due by the cultivators, either to the government collector or to some person appointed by him to receive them. Notwithstanding these marks of confidence, the *Mbars* or watchmen tribe of *Balloota* labour under a very bad character: they are described as being drunkards, debauched, and as being not unfrequently both robbers and murderers.

We are not told in what way any particular failure which may happen in the line of succession among these several trades and occupations is supplied for the behoof of the good people of Lony. Who, for example, would be accounted worthy to succeed the hereditary washerman, in the event of his dying without male issue: or to whom would be committed the care of the three hundred chins and the ten thousand nails of the Longitis, were the state barber to become defunct without a lineal descendant of Balloota blood? These are points upon which no light is thrown, in this minute and very valuable paper contributed by Mr. Coats. In fact, a breach in the succession of any one of the twelve hereditary servants of the district is a case which seems never to have been contemplated; for which reason, as well as for several others, we are disposed to call in question the accuracy of the population abstract, and to cherish the belief that the propagation principle is much more active and successful at Lony than our author has stated.

The people of this township, and we understand they are to be regarded as a fair specimen of the native inhabitants of the western parts of India, are rather a diminutive race of men; not exceeding in height five feet four inches, and weighing between seven and eight stone. Their mental endowments appear to be respectable; the faculties of perception and reason unfolding themselves at a somewhat earlier period than in Europe, and sooner losing their strength and activity. A man at forty is viewed as having reached the confines of dotage. They have good schools for reading, writing, and arithmetic; and many of them, it is said, possess a tolerable acquaintance with the history of their own country. On the whole, says Mr. Coats, they are better informed than the lower classes of our own countrymen, and certainly far surpass them in propriety and orderliness of demeanour. They are mild and unobtrusive in their manners, and quickly shrink from every thing like an opposite behaviour in others.

Their ordinary food consists of grain, roots, and fruits cooked with hot spices and oil; but they are also fond of the flesh of sheep and of wild hogs when these fall in their way. Their religion does not prohibit the use of spirituous liquors, but drinking is held disreputable, and is rarely practised. When they take a dram, it is, we are told, as much as possible in private, and as if by stealth. No intoxicating beverage is sold in the town, and probably very few of the inhabitants, as Mr. Coats remarks, have ever been seen drunk. They indulge in copious draughts of water; and as they con-

ceive that good digestion and health depend much on the purity of this fluid, they take great pains to procure it of the best quality and in the requisite abundance.

The nature of their climate absolves the Kondees from much care about dress; and we are accordingly informed that a cultivator in his every-day attire is a most miserable looking creature. In the warm weather when at home or in the fields, he is quite naked, with the exception of a dirty rag between his legs secured before and behind to a cord tied round his loins. In the cold and rainy weather he adds a piece of coarse black woollen cloth which is worn on his shoulders or tucked in at the crown, and then thrown back on the head and allowed to hang like a cloak. On holy days, indeed, his appearance is somewhat improved: but, on the whole, the beaux of Lony are slovenly in their dress and careless of their persons.

"Their system of faith and worship is extremely absurd and lamentable, but many of its precepts are good and have a wholesome influence on their moral conduct. It inculcates the belief in future rewards and punishments, enjoins charity, benevolence, reverence to parents, and respects all other modes of worship, but does not admit of proselytism. The Kondees are sincere and devout in their worship, which is exempt from the idle and protracted ceremonies of the Brahmins, and does not restrain them from any of the duties of life.—The idols are bathed and anointed, have offerings of grain and frankincense burnt before them by one of the family, generally by the grandmother or person who has least to do, every morning; after which all the members of the family, before going to their labours, and even the children, bow themselves before them and repeat short prayers; as that they may have strength of body to undergo the fatigues of the day, that their families and cattle may be protected from harm, that they may get their bellies filled, &c. &c.

"Their religion strongly enjoins marriage which is by far the most important consideration on this side the grave, and considered so essential to respectability and happiness that it is universally adopted, except by persons labouring under some incurable disease or deformity, or by the most wretched. One who has not been married is not admitted to join in certain rites and festivals; and the calamity of being without a son to perform his obsequies and offer prayers in his name, extends beyond this world. Polygamy is allowed but seldom practised, except by the rich or those who have had no family by the first marriage. The marriage contract generally takes place at so early an age that the affections of the parties can have little share in it, and the whole is arranged by their parents. Although, contrary to the custom of the higher class of Hindoos, women are sometimes received in marriage after the age

of puberty. The men are under no restriction as to the time of marriage, and it is very common for old folks of forty or fifty and upwards, to marry children of eight or ten years of age."

At Lony, as in other parts of India, it is thought disreputable for widows to marry. When they do contract a second engagement, it must be only with a man who has had a wife before; and the children proceeding from this union are subjected to a certain restriction in the inheritance of property. Widows so seldom go to the funeral pile with their deceased husbands, that it is now between forty and fifty years since a *suttee* took place in a Kondee family.

The dead are usually burnt at Lony; but some families prefer committing their corpses to the ground. When a person is at the point of death, his son or next heir, as a mark of affection takes his head on his lap and drops water into his mouth. The dying man is enjoined to perform acts of charity; and if he at this time makes a present of a cow and five rupees to a Brahmin, it is considered very meritorious, and favours the flight of his soul to a happy abode. As soon as the breath is gone, the females of the family make loud lamentations and dishevel their hair; and at this crisis a small piece of gold is put into the mouth of the deceased, an observance for which they are not disposed to assign any reason. The ceremonies of the funeral-pile are known to all our readers; and the people of Lony follow on this solemn occasion the practice of the great body of their countrymen.

Like all ignorant races of men, the Kondee tribes believe in the existence of ghosts, evil genii, witches, and necromancers. They have fears, too, of an evil eye; which, in their estimation, destroys health, wealth, beauty, and strength, as mechanically and necessarily as a fire consumes fuel. Connected with the dread of this malign influence, they deprecate all admiration and every expression of praise. No person at Lony ever compliments a friend on his prosperity, the looks of his wife, or the fineness of his crops or cattle; and, we believe, there are few parts of the world where the horrors of an evil eye is not entertained, and where the blasting breath of a flattering tongue is not seriously disliked. In Egypt, if you praise a child, the mother insists on your immediately after spitting in its face, in order to counteract the effects of your laudatory slang; and there are districts in our own country where nothing could give more pain to a peasant's wife, or to the owner of a well-stocked mountain

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farm, than to hear an inflated eulogy pronounced on the cottage family or on the thriving appearance of the sheep and lambs. Nothing puts a sailor so soon out of temper when at sea, as to extol the fineness of the weather and to predict a continuance of fair winds. Jack is satisfied that the swelling words of hope and of triumph are overheard, and that there are beings aloft who delight to confound the presumption of man and expose his ignorance. This absurd jealousy of thoughts and looks is among the last remains of superstition in all nations; and man ceases to accuse the infernal spirits of malignant desires and of envious grudging, long before he is willing to believe that his neighbour can see his prosperity without feeling a wish to lessen or making an effort to blast it.

As the men of Lony are not emulous of one another in point of dress, so are they equally indifferent with regard to the charms of female beauty. A wife is a matter of property or of convenience, seldom an object of attachment or a subject of gallantry among the children of Kondee. But the women notwithstanding are far from being unhappy. The law gives much power to the husband over the life and liberty of his female companion; he may beat her, he may maim her; and even, in certain extreme cases, he may put her to death: but these severities are rarely resorted to, and very seldom any treatment that approaches to harshness or caprice. A man is despised who is seen much in the company of women; a wife therefore never looks for any fondling from her husband: it is thought unbecoming in him even to mention her name. She is never allowed to dine with him from the time of their wedding feast, but patiently waits on him during his meals, and makes her repast of what he happens to leave. If however we pass over these marks of contempt, it will be found that the wife of a Kondee is always treated with kindness and forbearance, and enjoys, in most cases, her entire liberty. The women, we are told, have generally the sole direction of household affairs; and if clever, notwithstanding all their disadvantages, not unfrequently gain as great an ascendancy over their lords as in other parts of the world.

But, it may be asked, what is the condition of the cultivator, generally speaking, compared with that of the farmer in Europe? In circumstances so extremely different, it is not possible to come to any determination on which we could repose the smallest reliance; for, except in the mere articles of food and clothing, the life of an English yeoman presents hardly a single feature which could be brought into compa-

rison with the inactive existence of an Indian villager. As the wants of the latter are few, he will seldom sustain disappointment, and be rarely heard to complain. His situation is, notwithstanding, susceptible of much improvement; and the first step to accomplish his amelioration will be the commutation of the tax now exigible directly upon land for some other portion of revenue derivable rather from consumption than from the gross produce. At present the cultivator is assessed to the full extent of his ability one year with another; and as this ability is the immediate result and measure of his industry in calling forth the powers of the soil, he cannot fail to discover that the more he labours the more he pays; and that after surpassing all his neighbours in skill and activity, he is finally stopped at the same point with them by means of an oppressive and unequitable scheme for adjusting rents. The township of Lony came under the dominion of the British Government in the beginning of 1818, an event which was hailed by all the cultivators as the commencement of an auspicious era; and the abolition of the system then in use of farming the taxes, as well as the liberal remission of revenue in consideration of losses sustained during the preceding war, confirmed the high expectations that had been formed of our justice and generosity. The inviolable respect which has since been shown for the prejudices and ancient customs of the people, and the arrangements in progress for the farther improvement of their condition, will, if followed up, not only secure a permanence to this feeling, but the enjoyment of substantial happiness and prosperity. It is indeed to be lamented, as Mr. Coats judiciously observes, that with the best intentions, our fiscal and judicial systems have not always had the effect of making the most of the fair resources of the country, nor of improving the morals of the people. We still have, says he, a great deal to learn regarding the institutions and peculiar ways of thinking of our Indian subjects; and in any attempt to improve their happiness and condition, innovation and theorizing cannot be too carefully avoided, and particularly European notions, which are totally incompatible with those of Asiatics in their present state of civilization.

There is a great deal more of very interesting matter in this Account of Lony which we can neither extract nor abridge. The agricultural processes of the natives, which are equally simple and unproductive, are described with great minuteness. The diseases of the country are likewise set forth with scientific accuracy, as well as the various methods of cure, and the more common articles of the phar-

macopoeia. But we can only refer the reader to the paper itself, as we have a few remarks to make on a learned communication by Mr. Erskine, on the "Remains of the Boudhists in India."

No enquiry has been attended with greater difficulty or continues enveloped in greater doubt, among eastern antiquaries, than that which respects the comparative ages of the Bouddhist and Brahminical religions. There is, as every one knows, a third denomination of religious faith called the *Jain*; but as the history of this last seems involved in the annals of Bouddhism, there will be no occasion for any separate discussion either in regard to its creed or antiquities.

The Brahminical is at the present day, and for several centuries past has been, the prevailing religion in the extensive and populous countries which stretch from Cashmer to Cape Comorin, and from the Indus to the Himalaya Mountains and Arakan. The religion of the Bouddhists is professed over a still more extensive range, over Ceylon, Siam, Ava, Pegu, the Birman Empire, over a great part of China and the Chinese Provinces, in Japan, among the Manchou and Maghull Tartars, from the Eastern Ocean as far as the Volga, and thence back by the Cashmerian Hills to Tibet; and it has been supposed with some appearance of truth that the religion of Boudh is held by a greater number of human beings than any other on the face of the earth. But, in order to enable him to form some opinion of these wide-spreading superstitions, the first point that an European divine would wish to ascertain is the difference of their *doctrines, beliefs, and modes of worship*. It is admitted, however, by all the writers who have published on this subject, that the tenets of neither sect are distinctly known; and that we must judge of their agreement or difference from the form of their temples, the appearance of their idols, and from the discipline and manner of life pursued by their respective priests. As to their comparative antiquity, again, we are left almost entirely to the weight of inferences drawn from remote historical facts, or from the character of their religious buildings which are to be found scattered over the greater part of India; and that the question is encumbered with much difficulty, and not likely to be soon satisfactorily resolved, is rendered obvious by the glaring discrepancy which continues to prevail among the conclusions of the ablest men who have entered upon the examination of it.

Those who favour the pretensions of the Bouddhists affirm that we find indubitable historical proofs of the existence of their religion and of their priests, the Samanœi, in very

early ages ; that from the remains of great works, evidently referable to their sect, existing in the whole extent of country at present enjoyed by the followers of the Brahminical religion, we are justified in concluding that the Bouddhists inhabited that extensive region long before the period of regular history, as these monuments are seen scattered over countries where Brahminism has long been most deeply rooted, and in many instances where, at the present day, no Bouddhist is found, and at no recorded era is known to have existed. These arguments are farther supported by the acknowledged fact that the Brahmins derive their origin from the North, and do not regard themselves as the aborigines of India ; whence it is probable that they expelled the older Bouddhist inhabitants, and destroyed the exercise of their religion as they found themselves gaining the ascendancy. It has been suggested, too, that the Bouddhist is probably the more ancient faith, as it is confessedly the more simple, and especially as it wants the artificial division of society into castes.

The Brahmins, on the other hand, maintain that the other two sects, the Bouddhist and the Jain, are only heretieal schismatics from their more ancient and primitive religion ; and the advocates of this opinion, says Mr. Erskine, urge the visible antiquity of the Hindoo institutions, which have continued unchanged from the most remote times : that the arts, the philosophy, the sacred volumes, especially the Veds of the Brahmins, bear traces of the same distant origin ; that the Indian languages are with few, if any exceptions, founded on the Sanscrit, the sacred language of the Brahmins, or at least have drawn deeply from it : that the Purâns, themselves ancient, describe the rise and progress of the Bouddhist heresy, which was a partial but successful schism of some heterodox Hindoos ; and finally that Bouddh, according to the most probable accounts, lived little more than five hundred years before the Christian era, a time, say they, to be regarded as modern, compared with the antiquity which we may justly ascribe to Brahminism. Mr. Colebrooke, in particular, who has paid much attention to this subject, argues that in the very first accounts which the writers of ancient Greece transmit to us, we find the existence of castes in India ; that the Brahmins appear to have been even then the priests of the country ; that we are here authorized to conclude that at least as far back as the time of Alexander, the Western parts of India were held by the Brahmins, and to infer that, as the Bouddhists are not mentioned in these

earliest times, they are probably of a later origin, or certainly were not the prevalent sect.

An obvious objection to this reasoning must occur to every reader, and, we see, it is urged by Captain Sykes in his valuable article on the Caves of Ellora. If the Brahminical form of religion be more ancient than that of the Bouddhists, on what principle shall we account for the numerous and magnificent temples which evidently belonged to the latter worship. Is it possible that they can have been erected since the Brahmins have been in power? From their number and magnitude on the Western side of India, it is plain, says Captain Sykes, that the wealth and authority of an established government in active operation for ages, could alone have produced them: And granting the superior antiquity of the Brahminical caves, this will imply a subversion of the Brahmin faith and power by the Bouddhists, who had thus leisure during ages to perfect their temples; and it will also imply a subsequent subversion of the Bouddh faith and power by the Brahmins, who, in their turn, repaired or built numerous stately places of worship. In a word, we must either admit this alternate ascendancy of the rival sects, or their simultaneous existence in a state of mutual toleration, and of reciprocal good offices: or, if we reject these suppositions, we must accede to the opinion of those who maintain that the sect of Boudh is more ancient in India than that of Brahma. Gantama, the present Bouddh, is not older than five hundred and forty years before the Christian era: but, it is at the same time to be recollected that he is the fourth Avalâs which has been vouchsafed to the existing world, and that three incarnations had had their reigns prior to his appearance in the flesh. We will, however, leave this part of the subject, and proceed to consider a branch of it which is at once more interesting, and more susceptible of reasoning and a clear determination: we mean the "tests by which the excavations of the Bouddhists and Brahmins may be distinguished from each other."

As these *tests* have a close connection with the belief and practices of the sacred order, Mr. Erskine very judiciously begins by giving a succinct view of the doctrines held respectively by the two sects.

"1st. Both agree in the notion that whenever mankind have become particularly depraved and degenerate, extraordinary beings have appeared amongst them for their reformation; but while the Brahmins teach that gods in this case have become men, the

Bouddhists affirm that men by piety and comtemplation were enabled to become gods.

" 2. The Bouddhists, while they profess belief in the existence of a Supreme Being, deny that he takes any concern in the affairs of this lower world. He exists in a state of a perfect quiescence; the operations of nature being directed by agents of a much lower class. The Brahmins, on the contrary, recognize the agency of Deity in every thing: he is the fountain of all life, and of all action.

" 3. The Bouddhists hold the eternity of matter: The Brahmins, with the exception of a few philosophers, regard matter as created.

" 4. The former deny the authority of the Veds and Puráns: the latter, without exception, venerate the Veds, and all but the philosophers respect the Puráns.

" 5. The division into casts does not exist among the Bouddhists; whilst among the Brahmins it influences every law and every duty.

" 6. The priests of the Bouddhists are taken from all classes of freemen, who, when tired of their office, may resign the sacerdotal character, and return to a secular employment. The religious instructors of the rival sect are all taken from the hereditary tribe of Brahmins; and these can never divest themselves of the holy order which belongs to their birthright.

" 7. The priests of the Bouddhist profess celibacy and abstinence from all carnal pleasure. The Brahmins regard the state of marriage as holy, and necessary for perpetuating the sacred tribe; and in addition to their wives they may keep concubines.

" 8. The Bouddhist priest does not eat after noon is past: The principal meal of the Brahmins is generally after sun set; and they are not restrained from eating and drinking at any hour.

" 9. The Bouddhists eat the flesh of almost all animals, though they do not kill to eat, except game or hurtful animals. The higher class of Brahminical Hindoos seldom eat animal food.

" 10. The Bouddhistical priests live in monasteries, adjoining to their temples: The Brahmins live in their own houses with their wives and families.

" 11. The Bouddhists do not respect fire, nor do they perform sacrifice. Fire is the great object of the Brahmin's veneration, and his law prescribes the shedding of blood and the sacrifice of animals.

" 12. The Bouddhists venerate the relics of their Budhs or saints: To the Brahminists the remains of the dead are impure, and all worship is confined to the gods and their retinue.

" 13. The sacred language of the Bouddhist is the Bali, Pali, or Maghadha: Sanscrit is the sacred language of the Brahmin."

From these peculiarities of belief and practice, a few characteristics may be drawn to distinguish the Bouddhistical

from the Brahminical temples. For instance, the images in the former are all mere human figures, either standing upright, or sitting on a bench sometimes with one foot resting on the knee: or they are seen squatted down with the feet crossed and resting upon the thighs. There are here no metamorphoses of gods into animals, or monstrous human shapes with many hands and sundry heads. And as all the Bouddhs rose to the possession of their extraordinary power by means of lengthened and profound meditation, they are uniformly represented in a contemplative posture, generally with the fore-finger of the right hand resting on one of the fingers of the left. In short, the idols of the Bouddhists exhibit the form of a man and not of a god.

Another circumstance peculiar to the Bouddhist temple is the Dagop or receptacle of relics; which is usually in the shape of a cupola, and is supposed to contain a bone, a tooth, a hair or a garment of their divine saint. In some parts of India and in Ceylon, this Dagop assumes the form of a pyramid of great height, and is not attached to the building of the temple, but stands in the immediate neighbourhood.

The monastic habits of the Bouddhist priests led naturally to a third ground of distinction; namely, the numerous cells which are found in the vicinity of their temples, fitted for the accommodation of the friars and nuns who appear to have co-operated in performing certain parts of the religious service.

There are several other peculiarities or tests which will assist greatly in discriminating the remains of the Bouddhism from the works of the Brahmins. The dress of the idols and the emblems of power with which they are surrounded, point out the faith to which they belong; and there are besides, a variety of inscriptions, which, being executed in the language sacred to the respective churches, prove an infallible guide to the creed whence they had their origin.

But after all, a difficulty remains which we know not how to remove. In some of the Brahminical temples there are found figures of Bouddh, who seems to be thereby recognized as one of the regular gods of the Hindoo pantheon. We are thus once more compelled to admit either that the Bouddhists and Brahmins must have lived together, during a certain period, in harmony and friendly intercourse, or to suppose, with Mr. Erskine, that the latter wished to supersede the former, in some parts of the country, by swallowing up their tenets and ceremonies in the mighty and shoreless sea of their own polytheism.

There is still an ample field remaining for future enquiry.

and it is gratifying to find that, notwithstanding the numerous disappointments which have been sustained, and the thousand false hypotheses which have misled the judgment in regard to the true object of research, there continues to exist among our countrymen in India an unquenchable love of knowledge, and a perseverance which no labour can exhaust,

ART. V. *Outlines of the Geology of England and Wales.* By the Rev. W. D. Conybeare. F.R.S., &c. and William Phillips. F.L.S., &c. Part I. Phillips. 1822.

GEOLOGY is peculiarly the science of the present age. It is more extensively studied than perhaps any other science; and has arrived at that extensive dissemination within a much shorter period than any other branch of knowledge. To build up the fabric of physical astronomy was the work of ages. From its first rudiments in the visions of Copernicus, and the gradual collection of materials by Kepler, to the firm establishment of its foundation, and the rearing of its superstructure by Newton and Laplace, centuries have elapsed; but geology, on the contrary, has had its first origin within the last half century; and during that brief period several different theories have been successively proposed, disseminated and exploded.

At present, the prevailing spirit seems to be the absolute rejection of all theory; a principle which, however just in itself, may be, and often is, carried to a blameable excess; whilst the opposite fault is characterized by at least one advantage, that though an erroneous principle in itself, it is nevertheless very commonly the parent of an ardour in the pursuit, and a success in the investigations, which would not have been attained without it. Valuable facts have often been elicited in the ardent pursuit of a most visionary theory, and discoveries of real importance, cast aside in the enthusiasm of following up some fanciful hypothesis, have been subsequently treasured up, and found to possess infinitely more value than the speculations which gave them birth; and perhaps the very general diffusion of a geological taste among a multitude of persons whose other attainments do not qualify them for striking out bold and original ideas; may, while it tends to give soberness and consistency to the researches of the science, be at the same time depriving it of the valuable aid which is often, if not generally, given in the

indirect manner just alluded to, by the bold, but extravagant flights of real genius.

Leaving, however, such topics, let us proceed to the consideration of the work before us. Mr. Philips is known to the public by a series of publications on mineralogy and geology, which have for some years past been issuing forth from his press in the shape of improved and enlarged editions of the first. The present work, in fact, owes its origin to a continuation of this plan. An early communication on the subject with Mr. Conybeare (a gentleman greatly distinguished by his contributions to the labours of the Geological Society) produced a connection in the editorship, from which we are convinced the work derives much of its value. The first part of the work only is as yet published, the remainder being promised as shortly to follow. The present volume consists of an introduction, giving a general view of the objects of the science, and an elementary guide to the knowledge of it. The subsequent part takes up the subject in detail, and gives the particular instances at full length, occurring in each district of this island, on the observation of which the general truths were deduced. The work is illustrated by a geological map, and several sections, and is interspersed with diagrams in wood, which from their simplicity and clearness, are well calculated for the purposes of elementary explanation. The style and manner of the whole is plain and simple;—the two main requisites in a work of this kind. We will now proceed to examine some parts of it more closely.

The general phenomena of the English strata are well described in the following passage:—

“ If we suppose an intelligent traveller taking his departure from our metropolis, to make from that point several successive journeys to various parts of the island; for instance, to South Wales, or to North Wales, or to Cumberland, or to Northumberland, he cannot fail to notice (if he pays any attention to the physical geography of the country through which he passes) that before he arrives at the districts in which coal is found, he will first pass a tract of clay and sand: then another of chalk: that he will next observe numerous quarries of calcareous freestone employed in architecture: that he will afterwards pass a broad zone of red marly sand; and beyond this will find himself in the midst of coal mines and iron furnaces. This order he will find to be invariably the same whichever of the routes above indicated he pursues; and if he proceeds further, he will perceive that near the limits of the coal-fields, he will generally observe hills of the same kind of compact limestone, affording grey and dark marbles, and abounding in

mines of lead and zinc: and at a yet greater distance, mountainous tracts, in which roofing slate abounds, and the mines are yet more valuable; and lastly, he will often find surrounded by these slaty tracts, central groups of granitic rocks." *Introduction*, p. 2.

From the observation of the regular succession of these different soils or rocks, forming as it were successive belts traversing the extent of our island, (and indeed of all parts of the world hitherto examined) connected with their relative elevations and general configuration, it is considered beyond all doubt that they are actually the emerging edges of a number of different layers or strata, of which the surface of the earth is composed; and which, being all more or less inclined from a strictly horizontal position, exhibit their emerging surfaces in regular succession. It is therefore to the study of the various phenomena presented by the different strata, that the researches of geology are directed. By examining the particulars of their structure and inclination in the first instance, and then of their constitution and mineral contents, native and adventitious, the geologist attempts to advance towards a probable history of the order of their formation, and if possible, an acquaintance with the causes which were employed in producing them. The first step in such enquiries must obviously be to reduce, if possible, the multifarious and apparently complicated appearances presented in a detailed examination of the various appearances of the earth's surface, to some more general classifications, or convenient principle of arrangement. Taking them upon a large scale, such a simplification, (as in the instance just considered) is by no means difficult.

Obvious however, as may be the *general* arrangement of the strata, the examination of all their appearances in *detail* would in the first instance be attended with much difficulty, and involved in considerable perplexity. The attention of observers has, however, enabled them to reduce these diversified appearances under some comprehensive divisions and subdivisions. Thus the distinction of the almost innumerable strata of which any of the grand divisions are composed, is rendered easy by taking notice of their regular alternations with each other in a certain series; which is succeeded perhaps by a similar set of alternations of several other strata; to such series of strata the name *formation* has been applied. In enumerating these formations great difference of opinion has existed among geologists: it is indeed on the question whether one particular stratum shall be referred to this or that formation, that a large proportion of

the controversies which agitate the geological world are founded: such questions often involve the grounds on which the more recondite enquiries of the science are built; but they also frequently arise merely from the want of due discrimination in the use of terms; from that most common source of dispute, the neglect of definition. In the work before us its authors have carefully avoided on the one hand the bias of hypothetical views as to the origin and construction of the strata of the earth, and on the other paying a close attention to perspicuity of terms, they make use of generalizations only in reference to their most proper and legitimate objects, the assistance of the comprehension and memory in becoming acquainted with an otherwise perplexing multitude of individuals. On such principles they proceed to a simple and clear enumeration of the principal formations, according to what they conceive the most advantageous arrangement.

To a beginner in the science of geology the difference of nomenclature which exists between different writers and different schools, is frequently a source of difficulty. The principal cause of perplexity of this kind arises perhaps from the different distribution of the various rocks into their more comprehensive classes rather than in the names of particular species. This diversity of arrangement has often arisen from the peculiar theoretical opinions of different schools; but in the present work we think the learner will find all difficulty of this kind removed by the very simple and perspicuous arrangement adopted, and the comparisons given of it with other systems. After describing some of these arrangements, our authors proceed to explain their own in the following terms:

“Of these more comprehensive classes five will perhaps be sufficient: the first or upper series will comprehend the beds of sand and clay which repose upon and partially cover the great and conspicuous formation of chalk. The second class is of a less uniform character, and comprehends many formations, in some respects dissimilar, which yet possess many common relations; and which the fear of constituting too large a number of general classes forbids us to separate; yet four subdivisions of it require enumeration; 1st. The chalk formation: 2d. A series of sands and clays beneath the chalk: 3d. A series of calcareous freestone (such as the Portland and Bath stones) and clays: 4th. Beds of red marble and sandstone, containing occasionally alabaster and rock-salt. The third general class comprizes the beds affording coal and the limestones and sandstones on which these repose.

The fifth class is characterized by the prevalence of common roofing and writing slates. The sixth and lowest by that of some finer varieties of slate and granite."

These classes have been differently modified by other writers; the arrangement here given, is that which our authors consider the most convenient to the student and most conformable with nature.

With respect to the names given to the different formations, a wide difference obtains between different geological schools. Different parties have given names borrowed from their peculiar theoretical views, and often conveying descriptive ideas, which are far from being universally applicable: in order to avoid these objections, the authors of the present work have adopted names implying nothing more than the unquestionable facts of the relative positions of the formations. Regarding the third, or carboniferous series as the *middle* group, they have assigned the term *supermedial* to the second series, as being next above it, and *submedial* to the fourth, as being next below it. To the highest and lowest series the terms *superior* and *inferior*, which require no commentary, have been applied.

The most general relation under which the various formations present themselves, is that whence they have been denominated primitive and secondary. The former class comprises those rocks, which from the consideration of superposition, are the lowest, and form a sort of base, if that term may be applied to the greatest elevations of the earth's surface, around which, or against which, the various superior strata repose. From the circumstance of these rocks never containing any organic remains, and being of a simple chemical composition, it was inferred that they constituted the sole materials of the earth's surface at the time of its first formation; and were therefore denominated primitive: in the work before us they are simply called rocks of the inferior order.

In all the rocks above these, more or less, we find the imbedded and mineralized remains of animal and vegetable bodies. We observe them also in many instances composed of fragments evidently torn by some great convulsions of nature from the former class, and cemented together again under a new form. Hence, therefore, a line of distinction was drawn, and the secondary and subsequent origin of all such rocks being clearly deducible from the appearances they presented, they thence received their designation. This designation is, however, insufficient without

further subdivisions, since a class of rocks was soon recognized, bearing a close resemblance to the structure and chemical composition of the primary, and containing very few organic remains: to these the title of *transition* rocks was given by Werner. To distinguish the rest of the secondary class, the term *flötz* was introduced by the same celebrated geologist, significative of their comparatively flat and horizontal arrangement. This name, however, is greatly misapplied in the case of many rocks of this class, which are nearly as much inclined as the former. Subsequent discoveries made it necessary to distinguish the older from the newer flötz formations. Other geologists seeing the objections to this nomenclature, called the transition rocks of Werner, the *intermediate* class; the flötz, the *secondary*; and the newest flötz, the *tertiary*. This last corresponds with the *first*, or *superior* order, according to the enumeration of our authors above given. The correspondence of the rest will be sufficiently obvious. A synoptical view of the different arrangements is given in p. 7.

After observing the order in which the different rocks are arranged, the next object to which the attention is directed is the disposition of the materials of which they are composed; and in this enquiry one of the most curious and interesting points consists in the different sorts of organic remains which are found invariably to accompany and characterize the different formations.

“ Thus,” as our authors justly observe, “ there is opened to the view of the student a far more extensive and interesting field of enquiry with regard to the relations of these rocks to the general revolutions of nature; for he will have found in many of these beds spoils of the vegetable and animal kingdom imbedded, particularly the remains of marine zoophytes and shells, and often in such abundance as to constitute nearly the entire mass of particular strata. If he is led by the interest thus excited to examine more closely the phenomena attending the distribution of these remains, he will find them as remarkable in the detail as they are striking in a general point of view. In some countries he will perceive that none of these remains occur (for instance in Cornwall and the Scotch highlands) in others (as in the south eastern counties of England) not a well can be sunk, or pit opened without presenting them in abundance: and pursuing the enquiry, he will arrive at the conclusion, that the lowest series of rocks which have therefore been considered as primitive, are entirely destitute of those remains; that the next contains them sparingly; while they abound in the three succeeding series, although not without the occasional interposition of beds in which they are still rare, if not altogether wanting.”

When these interesting remains are examined by the help of that knowledge which the researches of botany and zoology open to us, their genera and species may be determined ; but here the most curious circumstance is, that not only a great part of the species so distinguished, but even whole genera are entirely different from any now known to exist. An objection to this opinion very naturally arises from the consideration that with a large portion of the land, and all the recesses of the ocean, and their organized productions we are altogether unacquainted, and that it is therefore presumptuous to say that certain genera or species do not exist. This objection is fully examined in a note, p. 9. into the details of which we cannot now enter ; but it is satisfactorily shewn that we may very safely adopt the conclusion, that a large portion of the fossil animals and plants belonged to a system of beings in many respects widely different from those now inhabiting the earth. Hence it is that

“ Geology presents to the comparative anatomist and botanist, but particularly to the former a rich fund of new materials, and adds to the several departments of natural history, supplements, the knowledge of which is indispensable to complete our views of them : indeed, in many instances, important peculiarities of organization, and remarkable links in the chain of animated beings are presented in these fossil remains, and many chasms which must otherwise have existed, are filled up in a satisfactory manner.”

The chief concern, however, of the geologist in respect to these fossil remains consists in observing the laws by which their association with particular strata is regulated. Observation has detected the constant recurrence of the same species of remains in the same strata. Wherever they occur particular species and genera are confined to particular formations. This general truth is well exemplified by the authors of the work before us :—

“ It will serve to exemplify the laws which have been stated, if the observer's attention is directed to two of the most prominent formations of this island ; namely, the *chalk*, and the *limestone* which underlies the coal in Northumberland, Derbyshire, South Wales, and Somerset. Now if he examines a collection of fossils from the chalk of Flamborough Head, or from that of Dover Cliffs, or it may be added, from Poland or Paris, he will find eight or nine species out of ten the same : he will observe the same echinites associated with the same shells : nearly half these echinites he will perceive belong to divisions of that family, unknown in a recent state, and indeed in any other fossil bed except the *chalk*. If he next proceeds to inspect parcels of fossils from the *carbonife-*

rust limestone, from whichever of the above localities they may have been brought, he will find them to agree in the same manner with each other; that is, he will find the same corals, the same encrinurites, the same productæ, terebratulæ, spiriferæ, &c. but if he lastly compares the collection from the *chalk* with that from the *mountain-lime*, he will not find one single instance of specific agreement, and in very few instances any thing that would even deceive an unpractised eye by the superficial resemblance of such an agreement."

The subject of organic remains is certainly one of the most curious which is presented to the notice of the geological student in any part of his researches. It offers for examination some of the most important questions respecting the formation of the present surface of our planet. We have in the first instance a foundation composed of primitive rocks, granite, gneiss, &c. entirely destitute of such remains. In the next or submedial class, we find corals, encrinurites, and testaceæ, but of different sorts from any now known, and these but sparingly occur. The limestones belonging to the medial class, contain nearly the same species, but more plentifully. The coal measures, however, scarcely present a single shell or coral; but on the contrary, abound with vegetable remains, ferns, flags, reeds of unknown species, and large trunks of succulent plants, strangers to the present globe. Upon the coal, in the next or supermedial class, rest beds again containing marine remains (the magnesian limestone): after this the formation of new red sandstone presents a long interval, destitute almost entirely of organic remains, and seeming to prepare the way, as it were, for a new order of things. This commences in the lias, and is continued through the succeeding formations, up to the chalk. All these beds contain corals, encrinurites, echinites, testaceæ, crustacæ, vertebral fishes, and marine oviparous quadrupeds; all these, however, are widely distinguished from the families contained in the lower beds of the series. They are also particularly characterized and distinguished among themselves, according to the particular stratum in the general class, which they occupy. Thus far the remains are always found *petrified*, by which term is understood that they are impregnated with the mineral substance in which they are imbedded. In the strata above the chalk, on the contrary, we find the shells themselves preserved, so that when taken out of the substance in which they are imbedded, if it were not for a slight alteration of colour and brittle texture they might be taken for recent specimens. In some parts of these strata we find beds of marine shells, alternating with

others peculiar to fresh water: so that they seem to have been deposited by reciprocating inundations of fresh and salt water. In the highest or most recent beds of this formation we at length find an identity of the fossil species with those now existing. Over all these beds there is spread indiscriminately a covering of gravel, which we cannot but conjecture to have been formed by the rolling and attrition of fragments of different rocks, by the action of water. The length of time, as well as the local extent to which it operated, must have been very considerable to produce such well rounded forms as we observe in the common pebbles, and this over such large portions of the earth's surface; but in these deposits it is more to our immediate subject to notice the conclusion of the great series of organic remains, in the numerous relics of land quadrupeds. Many of them are of unknown genera or species; such for example as the mastodon, the fossil species of the elephant, called mammoth, and other animals. These, however, are mixed with many known species; some not now inhabiting the same regions; such as the hyæna, &c.; but many easily identified with those now found in the same parts of the earth.

Besides the remains of organized beings, we find in the secondary strata a different class of substances imbedded, and from an attentive consideration of which much light may be thrown on the convulsions of nature, by which those rocks in their present state must have been formed. These are the fragments of older rocks, rounded by the attrition produced by the action of water. Thus we find the lower strata of the supermedial order, containing in great abundance rolled fragments of the carboniferous limestone, belonging to the class next below, as well of many still older rocks. The beds particularly alluded to, are what are called the conglomerate rocks of the new red sandstone; they are in fact little more than a consolidated mass of the debris of those rocks which, in position, form the basis against which they rest, and by the very circumstance of the occurrence of these fragments, are proved (if further proof be wanting,) to be of much older date. These arguments are given at large in the work before us. Without entering further upon them, we will proceed to another circumstance, which is the occurrence of marine remains in formations occupying large portions of our continents, and even the summits of our loftiest mountains. Hence it seems an inevitable consequence, that the greater part of these continents have not only been covered by, but formed of materials collected from the bottom of the ocean. Hence

the great and fundamental problem of theoretical geology is to assign adequate causes for the change of level which must have taken place. To solve this difficulty numerous and very plausible hypotheses have been proposed by very eminent men. It is in relation to this enquiry, that it becomes peculiarly interesting to observe the phenomena of the inclinations and contortions of different strata, and to endeavour to examine how far that position which they have resulted from original formation, and how far from subsequent convulsions of the earth, producing a derangement in the order in which its materials were disposed.

In conducting such an inquiry, one circumstance cannot fail to strike the observer; that is, when beds like the conglomerate before mentioned, recomposed as it were, from the fragments and detritus of older rocks, and which must have existed previously to their consolidation in the state of loose gravel, occur among vertical or highly inclined strata, we may conclude with absolute certainty that this inclined position cannot have been original, but must have resulted from subsequent disturbance: for it is obviously physically impossible to support an aggregation of loose gravel in vertical, or nearly vertical, planes. An argument of nearly similar force will apply, where among inclined strata, we find (as is often the case) thin beds, distinguished from the others by thin peculiar organic remains, interposed: for we cannot imagine any combination of circumstances under which (previously to the consolidation of the matrix containing them) the detached joints of encrinites, or the loose shells of testacea, or the scattered pinnulae of ferns, should have disposed themselves in thin vertical layers.

Instances of this kind are however very frequent, and the action of some kind of disturbance or convulsion, is consequently clearly evinced. The same inference is also deducible from the consideration of what are called faults, a sort of dislocation, as it were, of a stratum: these are breaks or fissures cutting across a mass of strata accompanied by a sinking or depression of the portion of that mass on one side of the break, often amounting to many hundred feet. These faults are commonly met with in our coal mines.

The phenomena of what are generically designated trap rocks, and of which the basaltic columns are a familiar instance, seem to prove in a manner almost equally clear with the last mentioned instances, the action of some powerful convulsive force. Their origin has been the subject of much dispute, and our authors, without expressing any judgment on the merits of the various arguments which have been ad-

doed, content themselves by stating that the weight of geological authorities decidedly preponderates at present in favour of the igneous origin of these rocks. They seem to have been protruded, if not formed, by some powerful heaving up of the lower strata by volcanic agency.

Our authors examine the Wernerian hypothesis, of a gradual deposition of strata, from materials held in solution by the primitive ocean, but shew clearly that it is insufficient to account for the actual appearances which the obviously contorted and disturbed strata of different regions present.

The subject of the formation of vallies next occupies their attention. This process, they shew, must have been carried on by the agency of powerful aqueous currents: by these means, in the majority of instances, must vallies have been entirely excavated, and in all cases greatly modified in their form, depth, &c. It is not, as they have clearly proved, to the operation of single streams that these effects can be attributed, but that large sheets of water sweeping over the face of an extensive tract at once, can alone account for the phenomena. Almost all the vallies of the weald of Kent, Surrey, and Sussex, present this combination of circumstances, as do many others of those which traverse the chalk range in various parts of the island: and a circuit of a few miles round Bristol alone affords no less than ten instances of the same kind. The denudation of strata in many places, and the occurrence of detached groups of the superior strata so washed off, are facts to be attributed to the same agency. The surfaces of the strata appear to have been exposed partially, at least, more than once to the action of these denuding causes: and even at very early periods, while many of the more recent beds were as yet only in the process of being deposited. Over all the strata the effects of a more recent process of this kind may be clearly traced. To this general covering of water, the name of *Diluvium* has been given. By this name it is intended to distinguish the effects of this more general revolution from those produced by more partial causes now in action, such as torrents, inundations, &c.; to the relics of these the name Alluvium has been applied. To the operation of the former cause, is attributed the formation of extensive beds of rolled gravel, composed of fragments from almost all rocks, as also the transportation of large insulated masses, often found at considerable distances from their parent mountains, and with the intervention of wide and deep vallies. The most rational explanation which geologists give of these appearances is, that the masses in question were transported by diluvium

action before it excavated the intervening vallies. Instances of this kind occur in the blocks of granite transported from the summits of the Alps to a high level on the opposite side of the valley of the lake of Geneva; and in similar insulated masses scattered over the plains of Germany, which may be traced up to the Scandinavian hills on the other side of the Baltic.

Into the further details of the arguments, founded on observation of the position and confirmation of strata, our present limits forbid us to enter. We will only observe, in general, that the authors of the work before us are constantly distinguished by their candour as well as clearness, in stating the various opinions which have been held on these points, without being unduly biassed for or against any particular system. They give a very perspicuous as well as comprehensive view of all the general appearances which the surface of our globe presents, which can in any way tend to throw light on the probable causes which have operated in producing its present condition. And in the exposition of those causes, and their probable mode of operation, these excellent writers have all along displayed the same judicious spirit of philosophizing, accompanied by many instructive and interesting remarks. In the introduction they give only a general account of the phenomena, reserving the particular instances to be described in the subsequent details of local geology to which they belong.

The most fruitful source of geological controversy, has been the question of the igneous, or aqueous origin of rocks. And whilst two parties have each exclusively maintained the operation of one cause, and others the operation of both in different instances, few seem sufficiently to have attended to the *very close connexion* which the investigations of the late Dr. Clarke have shewn to subsist, between igneous and aqueous phenomena; and the consequent probability, if not certainty, of the *joint action of both*, in the production of the different formations. Volcanic action is not necessarily confined to an explosion of ignited matter: it often produces eruptions of mud and water, and is *always* preceded by an absorption of water from all neighbouring reservoirs: and we cannot help expressing our opinion that the curious speculations on the "gas blow-pipe," as they have already done much in advancing our knowledge of volcanic action, will ultimately tend to a much more complete explanation of geological phenomena than any of the theories hitherto proposed.

Our authors have with great propriety devoted the concluding part of their introduction to some remarks on the

connexion subsisting between the deductions of geology and the truths of natural and revealed religion. They introduce the subject with the following observations, which we consider excellent.

“ And here we cannot conclude this rapid sketch of the general bearings of geological science, without some allusion (imperfect as from our limits it must necessarily be) to those highest interests which the eager attacks of an half-informed scepticism, and sometimes also the injudicious defences of those whose sincerity of intention ill supplied the want of a precise acquaintance with the phenomena under consideration, have seemed to involve in the discussions of this branch of physics. With respect to the former class, the characteristic to which we have just alluded, their impatience, namely, to avail themselves of the immature results of an imperfect knowledge, opposed as it is, in every respect, to that persevering and reflective spirit of enquiry which marks genuine philosophy, and can alone lead to the ultimate discovery of truth, must create a reasonable suspicion of their opinions; for no sooner has any new discovery, whatever might have been its subject, occurred, (whether it was a fragment of Indian chronology, or an Egyptian zodiac, or the mechanism of the universe, or that of living bodies; or, lastly, some new fact relating to the structure of the earth) than the first aspect under which some minds have seemed anxious to view it has been, whether it would not furnish some new weapon against revelation. Whether such a mode of proceeding was more likely to arise from a genuine desire to remove prejudice and bigotry, or rather was itself the fruit of a prejudiced and bigoted eagerness to propagate peculiar opinions, we do not feel called upon to decide.”

Our authors then proceed to remark that the establishment of physical truths is not the proper province of revelation; whatever connection we may find between them can only be considered incidental, and is confined to the case of such single facts as happen to be mentioned in relation to the history of the divine dispensations to man, which it is the grand object of revelation to explain. However, then, such a connection may be discovered, in some few instances, it is to *natural* theology that the science of the earth's structure will contribute the most valuable arguments. In this department of religious enquiry, as our authors very justly observe,

“ The great problem is to trace the Author of Nature, in his works, and our interest in the evidences thus furnished, is materially (as we have seen) kept alive by their being made the matter of gradual and successive discovery; so that the mind is continually presented with fresh proofs, extending as its general knowledge extends.”

This judicious remark, we could wish were more generally made, as a conviction of its truth could not fail to repress that hasty spirit of unfounded generalization which is too commonly the parent of infidelity; which leads men to condemn the whole, because they misunderstand a part, and to think the proofs insufficient, because they have seen only a small portion of them. Our authors, after a few preliminary observations on this part of the subject, have given, as containing the best view of the argument with which they are acquainted, a long extract from Professor Buckland's valuable inaugural lecture. The proofs of design which the structure of the globe affords, though less obvious to ordinary notice than those exhibited by the animal and vegetable world, are, nevertheless, plainly discernible, and capable of demonstration. Among these we find adverted to, are in the first place the inclined position of the strata, by which a variety of soils and mineral treasures are afforded to different countries, as well as access to the latter facilitated. Next the mechanism of springs, and supply of water are considered. Another valuable contrivance is, that nearly all the materials of which the surface of the globe is composed, afford by their decomposition; a soil fit for the nourishment of vegetables.

In another point of view geology furnishes arguments to natural theology, in pointing out the existence of a period antecedent to the habitable state of the earth, and becoming familiarized with the idea of a beginning and first creation of the existences around us, the hypothesis of an eternal succession of causes is destroyed, the existence of a *Creator* established, and we receive from the previous proofs of design a more forcible conviction of the agency of an intelligent and all-powerful Being, the maker and upholder of all things.

After thus adverting to the connection between geology and natural religion, the progress of enquiry leads to similar remarks with respect to revelation. In relation to this part of the subject, only two points can be implicated in the discussions of Geology, the Noachian deluge, and the antiquity of the earth. With respect to the first of these topics the arguments afforded by Geology are most strong and decisive; though as in many kindred instances, arguments have been often brought forward by unskilful and injudicious defenders of the truth, grounded on facts which had not in reality any connection with the question. Those, however, which are afforded by a real and accurate acquaintance with the phenomena of the earth's surface, are here stated with considerable force and conciseness. The authors have again

preferred giving the reasoning in the words of Professor Buckland; we will only quote the following passage:—

“ The grand fact of an universal deluge at no very remote period, is proved on grounds so decisive and incontrovertible, that had we never heard of such an event from Scripture, or any other authority, Geology of itself must have called in the assistance of some such catastrophe to explain the phenomena of diluvian action which are universally presented to us, and which are unintelligible without recourse to a deluge exerting its ravages at a period not more ancient than that announced in the book of Genesis.”

We are happy to be able here to add an acknowledgment of the same tendency from one of the most distinguished philosophers of the French school, the celebrated Cuvier, who in his *Theory of the Earth*, Section 34, thus expresses himself:—

“ I am of opinion with Mr. Deluc and Mr. Dolomieu, that if there is any circumstance thoroughly established in geology, it is that the crust of our globe has been subjected to a great and sudden revolution, the epoch of which cannot be dated much farther back than five or six thousand years: and that this revolution had buried all the countries which were before inhabited by men, and by the other animals that are now best known.”

Supported by such authorities, and grounded, as it is, on the most unquestionable facts, we conceive the geological argument for the credibility of the Mosaic accounts of the deluge to be most abundantly substantiated: it would be departing from our immediate subject to enquire how Moses became acquainted with the particulars of that great catastrophe, but such an enquiry would, we think, tend to carry the argument still further, and place his claims to divine inspiration in a striking point of view. To proceed, however, in our review, we have next to notice, that the second point in which the sacred records have any connection with Geology, is, as was before remarked, the antiquity of the earth. This involves the question of the time necessary for the formation of the secondary strata. On this point our authors observe,

“ We have the choice of the following hypotheses. First, if we adhere to the common interpretation of the periods of creation as having been literally days of twenty-four hours, and refuse to admit the existence of another order of things previous to that recorded by the inspired writer, we might still perhaps find sufficient space of time for the purposes required in the interval between the creation as thus limited, and the deluge. Upon this hypothesis

we must suppose the present continents (in the greater part of their extent) to have been included in the channel of the primitive ocean, and to have gradually emerged thence during this period, becoming occupied, as they appeared, by the land animals, whose remains we find among the diluvian gravel: the primitive continents may upon this supposition, either have been limited portions of the present, (such as present no secondary rocks) for at first it seems evident, that a limited space only would be requisite; or if more extensive they may have been submerged in whole, or in part, during those great convulsions which accompanied the deluge.

“ Or Secondly, we may perhaps, without real violence to the inspired writor, regard the periods of the creation recorded by Moses, and expressed under the term of days not to have designated ordinary days of twenty-four hours, but periods of definite but considerable length; such a mode of extending the signification of this term being not unexampled in other parts of the sacred writings. Those who embrace this opinion, will of course assign the formation of the secondary strata in great part, at least to these ‘days of creation:’ and we have the authority of several divines in favour of such an interpretation.

“ Or Thirdly, it does not seem inconsistent with the authority of the sacred historian to suppose that, after recording in the first sentence of Genesis, the fundamental fact of the original formation of all things by the will of an intelligent Creator, he may pass *sub silentio*, some intermediate state, whose ruins formed the chaotic mass, he proceeds to describe, and out of which, according to his farther narrative, the present order of our portion of the universe was educed: upon this supposition the former world, whose remains we explore, may have belonged to this intermediate era.”

These interpretations are obviously conjectural; but it must be carefully observed, that all we want is, to shew the *possibility* simply, of reconciling the appearances presented by our globe, and which most decisively prove that there must have been a *succession* of terrestrial surfaces, and their inhabitants; with the accounts given of the origin of the present state of things in the sacred records; and any of the above hypotheses will be found sufficient to shew such a possibility. These remarks are concluded by some reflections on the limits which must ever be opposed to human curiosity, and on the general conviction which a fully informed mind must always feel as to the truth of revelation. Some interesting quotations are also given from Mr. Sumner’s valuable work on the Records of the Creation.

Our observations thus far have extended only to the introductory portion of the work; and with this we shall satisfy

ourselves: the details of the subsequent part being hardly of such a nature as to admit of extracts or analysis. Upon the whole, we must conclude, by strongly recommending it as a valuable elementary introduction for the younger student; and a convenient and portable volume of reference and direction for the travelling geologist.

ART. VI. *Parts IX. and X. of the Encyclopædia Metropolitana; or Universal Dictionary of Knowledge, on an Original Plan: comprising the two-fold Advantage of a Philosophical and an Alphabetical Arrangement: with appropriate and entirely new Engravings.* 4to. 11. 1s. each Part. Mawman. Rivington. Baldwin, Cradock, & Joy. Parker. Deighton, &c. 1823.

It is now five years since we first called the attention of our readers to this most important and interesting work (*Brit. Crit.* Oct. 1818,) and having then expressed ourselves freely respecting what appeared to us to be the advantages and difficulties of its plan, we strongly marked our approbation of the manner in which the execution of that plan had been commenced. In the period which has elapsed since our article was written, the fortunes of the *Encyclopædia Metropolitana* have endured a rude shock by the failure of its original proprietors: but the blow, which at first threatened it with shipwreck, has contributed, in the end, greatly to its good.

“ Ab ipso

Duxit opes animumque ferro.”

It has passed from somewhat ambiguous hands into the possession of owners of well-known responsibility among the chief capitalists of the book-trade; and after a temporary suspension, in order to complete such necessary arrangements as might assure its future progress without hazard of farther interruption, it re-appeared in January, 1822, and has since been regularly continued.

In some measure, therefore, it may be regarded as a new work, and as such we feel ourselves authorized once more to pass it under review. Its plan, with a few very slight modifications, remains the same as it was originally projected; and in the instances in which it has been thought advisable to admit small deviations, we are inclined to think that considerable improvements have been attained: Since its resumption, the fixed periodical time for publication, has, for the most

part, been very accurately observed; inasmuch that it bids fair to outrun some of its tardy and lingering predecessors, who have not derived the full benefit which ought to have accrued to them from their long previous start.

For ourselves, we speak feelingly as to this work. We were among the original subscribers on its first projection: we were sorely disappointed therefore, when it stopped short, for, highly as we had augured from its Prospectus, its workmanship, (we need not quote Ovid to our purpose,) far surpassed the materials which it had professed to elaborate; and we were much aggrieved to find ourselves only possessed of a mutilated *torso*, when we had bargained for an entire statue. At the first note of revival, we pricked up our ears; but still not with sufficient confidence to induce us to purchase afresh. It had failed before; why might it not do so again? for we carelessly glanced at the declaratory cover which enveloped it, and neglected to observe that publishers of high character and heavy weight of purse were pledged to its completion. We liked the original plan; but how did we know that under a new Executive, the original plan would be adhered to? for we forgot again to remark, that such adherence was distinctly stipulated for. Above all, how were we to feel certified about the capability of the anonymous writers engaged in it; and what wise man (*τὸ λεγόμενον*.) would buy a pig in a puke? Our last doubt was easily answered by a stroll to Ludgate-hill; and having seen two consecutive Parts appear on the days appointed for their delivery; having turned over the plates, with a wishful eye, (they are some of the choicest specimens of Lowry's art,) and counted the number of sheets to find that they agreed with promise; and finally having gone so far as to feel a strong desire to read an article or two, which we had begun to skim, we betook ourselves to the publisher's shop, and removed our most embarrassing obstacle, by becoming satisfied, as any one else may be in the same manner, that the list of contributors presents a mass of distinguished talent, which it would not be easy to rival.

Once more then we have embarked with light hearts and reasonable faith in this speculation; and as we are anxious that most of our readers should do the same, (not from the motive which induced that sagacious animal which had lost his tail to propose to his assembled brethren, similar amputation for fashion-sake,) we shall again recapitulate the claims which we think strongly entitle the *Encyclopædia Metropolitana* to the general patronage—of all who require an *Encyclopædia*.

On the plan itself we need be but brief: for we have

already once before amply examined and explained it. The work is distributed into four general grand divisions. The two first of these contain detached Treatises, on what are severally termed Pure Sciences, and Mixed and Applied Sciences; not disposed in alphabetical order, but occurring in an arrangement which, even if it be arbitrary, has in it, at least, a good deal of convenience. Among the Pure Sciences *Grammar* and *Logic* have already been discussed. The first with much diligence and curiosity of research: the second, (which occupies those portions of the IXth and Xth Parts assigned to its general head,) in a Treatise which is at once profound and popular; which has the singular merit of rendering a study hitherto purposely involved in unnecessary abstruseness, both pleasing and familiar; and which rescues the doctrines of the Stagyrice from the vituperative charges which the wise men of the North have of late been in the habit of advancing against them and their cultivation. Our readers will not think this praise too high when we add the name which we have heard attributed to this article. It is whispered that it proceeds from the pen of Mr. Whately. We subjoin a short portion of the preliminary defence.

“ Logic has usually been considered by these objectors as professing to furnish a peculiar method of Reasoning, instead of a method of analyzing that mental process which must *invariably* take place in all correct Reasoning; and accordingly they have contrasted the ordinary mode of reasoning with the syllogistic; and have brought forward with an air of triumph the argumentative skill of many who never learned the system: a mistake no less gross than if any one should regard Grammar as a peculiar language, and contend against its utility on the ground that many speak correctly who never studied the principles of Grammar; whereas Logic, which is, as it were, the Grammar of Reasoning, does not bring forward the regular syllogism as a distinct mode of argumentation, designed to be substituted for any other mode; but as the form to which all correct Reasoning may be ultimately reduced, and which consequently serves the purpose (when we are employing Logic as an Art) of a test to try the validity of any argument, in the same manner as by chemical analysis we develop and submit to a distinct examination the elements of which any compound body is composed, and are thus enabled to detect any latent sophistication and impurity.

“ Complaints have also been made that Logic leaves untouched the greatest difficulties, and those which are the sources of the chief errors in Reasoning; viz. the ambiguity or indistinctness of terms, and the doubts respecting the degrees of evidence in various propositions: an objection which is not to be removed by any such attempt as that of Watts to lay down ‘ rules for forming clear

ideas, and for guiding the judgment;’ but by replying that no Art is to be censured for not teaching more than falls within its province, and indeed more than can be taught by any conceivable art. Such a system of universal knowledge as should instruct us in the full meaning of every term, and the truth or falsity, certainty or uncertainty, of every proposition, thus superseding all other studies, it is most unphilosophical to expect or even to imagine. And to find fault with Logic for not performing this is as if one should object to the Science of Optics for not giving sight to the blind; or as if (like the man of whom Warburton tells a story in his *Div. Leg.*) one should complain of a reading glass for being of no service to a person who had never learned to read.

“In fact, the difficulties and errors above alluded to are *not* in the process of Reasoning itself, (which alone is the appropriate province of Logic,) but in the subject matter about which it is employed. This process will have been correctly conducted if it have conformed to the Logical rules which preclude the possibility of any error creeping in between the principles from which we are arguing, and the conclusions we deduce from them. But still that conclusion may be false, if the principles we start from are so. In like manner, no Arithmetical skill will secure a correct result to a calculation, unless the data are correct from which we calculate; nor does any one on that account undervalue Arithmetic; and yet the objection against Logic rests on no better foundation.”
P. 195.

The following distinctions are sketched with a very masterly hand.

“To *infer*, then, is the business of the *Philosopher*; to *prove*, of the *Advocate*; the former, from the great mass of known and admitted truths, wishes to elicit *any* valuable additional truth whatever, that has been hitherto unperceived; and, perhaps, without knowing, with certainty, what will be the terms of his Conclusion. Thus the Mathematician, e. g. seeks to ascertain *what* is the ratio of circles to each other, or *what* is the line whose square will be equal to a given circle: the Advocate, on the other hand, has a proposition put before him, which he is to maintain as well as he can; his business, therefore, is to *find middle terms*, (which is the *inventio* of Cicero;) the Philosopher’s, to combine and select known facts, or principles, suitably for gaining from them conclusions which, though implied in the Premises, were before unperceived; in other words, for making ‘Logical Discoveries.’ Such are the respective preparatory processes in these two branches of study. They are widely different;—they arise from, and generate, very different habits of mind; and require a very different kind of training and precept. The Lawyer, or Controversialist, or, in short, the Rhetorician in general, who is, in his own province, the most skilful, may be but ill-fitted for Philosophical investigation, even where there is no *observation* wanted;—when the facts

are all ready ascertained for him. And again, the ablest Philosopher may make an indifferent disputant; especially, since the arguments which have led him to the conclusion, and have, with him, the most weight, may not, perhaps, be the most powerful in controversy. The commonest fault, however, by far, is to forget the Philosopher or Theologian, and to assume the Advocate, improperly. It is therefore of great use to dwell on the distinction between these two branches: as for the bare process of Reasoning, *that* is the same in both cases; but the preparatory processes which are requisite *in order to employ Reasoning profitably*, these we see branch off into two distinct channels. In each of these undoubtedly, useful rules may be laid down; but they should not be confounded together. Bacon has chosen the department of Philosophy, giving rules in his *Organon*, (not only for the conduct of experiments to ascertain new facts, but also for the selection and combination of known facts and principles,) with a view of obtaining valuable *Inferences*; and it is probable that a system of such rules is what some writers mean (if they have any distinct meaning) by their proposed 'Logic.' In the other department, precepts have been given by Aristotle and other Rhetorical writers, as a part of their plan. How far these precepts are to be considered as belonging to the present system,—whether 'method' is to be regarded as a *part of Logic*,—whether the matter of Logic is to be included in the system,—whether Bacon's is properly to be reckoned a kind of Logic; all these are merely verbal questions relating to the extension, not of the *Science*, but of the *name*. The bare process of Reasoning, i. e. deducing a Conclusion from Premises, must ever remain a distinct operation from the *assumption* of Premises, however useful the rules may be that have been given, or may be given, for conducting this latter process, and others connected with it; and however properly such rules may be subjoined to the precepts of that system to which the name of Logic is applied in the narrowest sense. Such rules as we now allude to may be of eminent service; but they must always be, as we have before observed, comparatively vague and general, and incapable of being built up into a regular demonstrative theory like that of the Syllogism; to which theory they bear much the same relation as the principles and rules of Poetical and Rhetorical criticism, to those of Grammar; or those of practical Mechanics, to strict Geometry. We find no fault with the extension of a term; but we would suggest a caution against confounding together, by means of a common name, things essentially different: and above all we deprecate the sophistry of striving to depreciate what is called 'the school Logic,' by perpetually *contrasting* it with systems with which it has nothing in common but the *name*; and whose object is essentially different." P. 237.

We sincerely rejoice to find a sound and intelligible system of Logic at length embodied in a permanent form, and we

doubt not that it will soon be called for in a separate and more accessible shape.

The subjects remaining to be treated under this first division are *Pure Mathematics, Metaphysics, Morals, and Theology*.

Under the second head, what are usually known as the *Branches* of Mathematics have been extensively investigated. The Astronomy, Plane, Nautical, and Physical, may be particularly noticed for its neatness of demonstration; and the Magnetism, which in Part X. is still in progress, very lucidly exhibits the recent discoveries of Professor Barlow, and promises those of the Danish Philosopher (Oersted,) who may claim the honor of first establishing the great connection subsisting between this Science and that of Electricity. The nature of this division, in itself, forbids any attempt at extract, and we must content ourselves by simply adding, that the future volumes belonging to it, will contain *Treatises on Experimental Philosophy: the Fine Arts; the Useful Arts; Natural History; and the Application of Natural History*.

In the Historical and Biographical division, we cannot pass by the Life of Plato in Part IX, in which the Philosophy of the Old Academy is clearly and summarily exhibited under the personal history of its founder. The following abstract of the opinions held by him on Natural Religion, in which we have omitted the original Greek passages upon which it rests, must suffice as a specimen of the manner of the whole.

“ The Supreme Being was considered by him as a being of perfect benevolence, who willed the good of the system which he had organized, and whose providence was constantly engaged in its superintendence. Negligence, or love of ease, or some other weakness is generally the cause of human indifference or neglect; but such imperfections are inconsistent with the first notions of God. He thought that to suppose God intent only on affairs of great moment, and indifferent about minor concerns and petty details, is a mere error, originating in like manner from our imputing to a higher intellect the short-sightedness and distractions incident to ourselves, and from the difficulty of our apprehending the nature of a perfect being. Plato urges too, that, it is a mark of a narrow and contracted mind to infer from any disasters or misadventures which seem to befall individuals, that the world is out of order, and that there is no wise superintending providence. The system of the universe is regulated by general principles, and as far as the nature of the materials would allow, every thing is adjusted so as to produce the highest good both of the whole, and of the parts. But particular must give way to general interests,

and each individual should consider that the world was not framed for him alone, but that his good is in a sense merely relative and to be viewed in subordination to the good of the whole system. Nevertheless, the virtuous man has no ground for doubt as to the conduct he should pursue, or for despair in whatever difficulties he may be circumstanced. For the human mind is so constituted, that virtue brings with it its own satisfactions and consolations; and indeed, the course of human affairs, irregular as it may seem, is so tempered, that virtue will sooner or later prevail, whilst vice brings with it not only its own stings, but also inherent seeds of decay and downfall. To despair under any circumstances is a mark of self-willedness and of disloyalty to Providence. The good being will never eventually desert that spirit which has aspired as far as its faculties would permit, to assimilate itself in goodness to its great original, or suffer it when thus purified and advanced to a congenial nature, to undergo any real calamity. The virtuous therefore may rely in confidence, that, whatever the appearances of things may be, real worth will never prejudice its possessor; for that it is a general law of nature, that the destinies of men are in some respect or other accommodated to their deficiencies or to their qualifications. The virtuous must ultimately attain conditions where their virtues will have suitable scope and energy; and the vicious may congratulate themselves if visited with speedy punishment, that they are provided with early means and opportunities of being reclaimed from their errors, and disciplined to better habits; but those, on the other hand, are deserving of commiseration who have the misfortune to succeed in purposes of mischief, and who become rooted in the delusion of vice. For it is an eternal and immutable law, the operation of which pervades the entire universe, and from which no created being can soar so high as to escape by his elevation, or shrink so low as to screen himself by his obscurity. That virtue will eventually be rewarded and vice punished." P. 84.

The Civil History of Rome is written with marked ability. Instead of being a dry compilation of facts, it is a series of ingenious deductions from them; by pursuing which, we find ourselves as much at home in the politics of the Senate as of St. Stephen's Chapel. We have been particularly struck by the forcible remarks with which the narrative of Marius is concluded. They contribute to place, in a just and proper light, an event which, though often considered unaccountable and inconsistent, and regarded with stupid wonderment, was, as we conceive, in perfect accordance with the common principles of human nature, and the general conduct of the great actor in it.

"Sylla's government was now fully established, and the ascendancy of his party, and the validity of his measures, seemed no

longer to depend on his continuing to hold the office of Dictator. He himself had no fondness for the mere ostentation of power, so long as he possessed the reality; and his favourite enjoyments, the gratification of his sensual and intellectual appetites, might be pursued more readily if he relieved himself from the ordinary business of the administration of the Commonwealth. Accordingly, having assembled the people in the forum*, he made a formal resignation of the Dictatorship, dismissed his lictors, and professing that he was ready to answer any charges against his late conduct, continued to walk up and down for some time, accompanied only by his friends, and then withdrew quietly to his own house. This is that famous abdication which has been ever viewed as so remarkable a point in Sylla's character; and which has been sometimes adduced to prove, that he was actuated chiefly by a regard to the public welfare in all that he had done to gain and to secure the sovereign power.

"But if the preceding pages have faithfully represented the state of parties at Rome, and have truly related the origin and events of the civil war, we shall form a different estimate both of the act itself, and of the motives which led to it. Sylla was the leader of the Aristocratical interest, and it was his object to raise that interest from the low condition to which Marius and Cinna had reduced it, and to invest it with a complete ascendancy in the Commonwealth. This he had entirely effected. He had extirpated the chiefs of the popular party; he had plundered and almost destroyed several States of Italy, who were used to support the popular cause at Rome; he had crippled the Tribunitian power; had given to the Nobility the exclusive possession of the judicial authority; had enriched the most eminent families by the sale of the confiscated estates, which his principal partisans had purchased at a low price; and he had provided for the security of his triumph by immense grants of lands to the soldiers by whose swords he had won it. He had raised to wealth and honours a great number of his own personal dependents†, and he was himself in possession of a property amply sufficient to maintain him in a style of magnificence, and to give him the free enjoyment of his favourite pleasures. His pride had been gratified by the fullest revenge upon his own private enemies, and by the absolute control which he had exercised in the settlement of the Republic, securing the interests of his party as he thought proper, without allowing them to direct or interfere with his measures. If his object, indeed, had been to convert the Government into a Monarchy, the resignation of the Dictatorship might justly have surprised us; but viewing him as the chief of a party, whose ascendancy he endeavoured to establish, whilst he himself enjoyed a preeminent share of the glory, and power, and advantages of their success, his ab-

* Appian, c. 103, 104.

† Sallust, *Catilina*, c. 51. *Oratio Lepidi*, in Sallam.

dication appears to have been a sacrifice of—nothing. It is clear that he was still considered as the head of his party, and that he resigned no more than a mere title, with the fatigue of the ordinary business of the State, while he continued to act as Sovereign whenever he thought proper to exert his power. This appears from a speech which Sallust ascribes to M. Æmilius Lepidus, who was Consul the year after Sylla's abdication. It is supposed to be spoken during his Consulship; and in it he continually inveighs against Sylla as the actual tyrant of the Republic, without the least allusion to any resignation which he had made of his authority. And another speech, preserved among the *Fragments* of Sallust, and ascribed to Macer Licinius, Tribune of the people, a few years afterwards, speaks of Sylla's tyranny as only ending with his life. 'When Sylla was dead, who had laid this bondage upon us, you thought,' says Macer to the people, 'that the evil was at an end. But a worse tyrant arose in Catullus.' It appears, then, that Sylla, while relieving himself from the labours of Government, retained at least a large portion of his former power, and that, having completed his work, he devolved the care of maintaining it upon the other members of his party, while he himself retired to enjoy the pursuits to which he was most strongly addicted.

"Then it was, when the glare of the conqueror and the legislator were no longer thrown around him, that he sank into the mere selfish voluptuary, pampering his senses and his mind with the excitements of licentiousness and of elegant literature. His principal companions, according to Plutarch, were actors and performers of various kinds, some of whom indeed, such as the famous Q. Roscius, were of unblemished reputation, but others were of the vilest class of those wretches who ministered to every appetite of their patrons, of those men of prostituted talents, who above all others are most deserving of contempt and abhorrence. The intervals which were not passed in such society, Sylla employed in the composition of his own *Memoirs*; a work in which he took great interest, and in which he brought down his history to within a few days of his death. It was about a year after he resigned the Dictatorship, that he was attacked by the disorder which proved fatal to him; and which is said to have been one of the most loathsome that afflict humanity. We have in truth no very authentic accounts of his sickness; but it was the belief of the Romans in the time of Pliny*, that he who had shed such torrents of blood was visited by an awful retribution of suffering; that vermin bred incessantly in his body, and that thus he was in time destroyed. The Senate ordered that his funeral should be celebrated in the Campus Martius†; and by his own desire his body was burnt, contrary to the general practice of his family‡, who

* Pliny, *Histor. Natural.* lib. xi. c. 33. lib. xxvi. c. 13. lib. vii. c. 43.

† Livy, *Epitome*, lib. xc.

‡ Cicero, *de Legibus*, lib. ii. c. 22.



were accustomed to commit their dead to the ground. But as he had ordered the grave of Marius to be opened, and his remains to be scattered abroad, he possibly departed from the custom of his ancestors to prevent any similar insults from being hereafter offered to himself. The members of his party, who owed their present greatness to him, testified their gratitude to their departed leader by lavishing every kind of magnificence on his funeral. The soldiers who had served under him crowded to Puteoli*, where he had died, and escorted the body in arms to Rome. All the ministers of the Gods, all the magistrates of the Commonwealth, in their ensigns of office, all the Senate, the Equestrian order, and an immense multitude of the people, walked in the procession; and the ladies of the Nobility vied with each other in offering perfumes to throw upon the funeral pile†. Such was the end of Sylla, in the sixtieth year of his age, six hundred and seventy-six years after the building of Rome, and seventy-eight before the Christian æra." P. 153.

The fourth and last division of this Encyclopædia contains in alphabetical order, all such subjects as cannot with convenience be classified under any of the preceding general heads. Its distinguishing feature is the new English Dictionary, a Herculean labor, which appears to be continued with the same exercise of sound judgment and indefatigable research which marked its commencement. Admirable as was the work of Johnson, and almost surpassing the powers of a single individual in its construction, his Etymological deficiency has always been a subject of regret. The compiler of the present Lexicon has amply remedied this want. Every source, in every language, is ransacked for derivations; and the illustrations with which each separate meaning is afterwards supported, are not taken at random, but in Chronological order, commencing with the earliest writings which our language afforded, while in its very cradle. This Dictionary far excels all others in any tongue, which have hitherto been put together; and, we should think the work in which it appears well worth obtaining even for the possession of this alone.

Our readers will give us credit for the absence of any mawkish and overstrained delicacy. We are fully aware of the impossibility of vesting every matter connected with Science in nursery terms and young-lady-like language, and now and then, perhaps, there must always remain on these subjects some *dicta* which should be peculiarly addressed to the initiated only. Nevertheless it would be difficult to deny that scien-

* Appian, c. 105, 106.

† Plutarch, in *Sylla*, c. 38,

tific works, in general, (and the observation unfortunately applies in particular to most Encyclopædias,) appear to delight in an unnecessary blazoning of technical impurities, and in soliciting attention to subjects which, if conveyed at all, should at least be conveyed obscurely. It is with infinite pleasure, therefore, that we have observed the extreme caution observed on this point in the pages before us. Without omitting any grand and leading truth of Science, no single offensive detail, nay, not a word which should be prevented from meeting such eyes as the Roman Satirist has taught us chiefly to reverence, is allowed to creep in under the guise of Philosophical investigation. Still more is it a subject of gratulation, that a work designed as a medium by which information may be conveyed to *all* readers of *all* classes in the most popular form, is fenced and guarded on every side by the principles of its conductors and contributors from the admission of crude and sceptical speculation. Here there is no hazard of drinking poison; while we imagine ourselves applying to the springs of knowledge; nor of finding bitterness and ashes at the bottom of the cup, whose edges have been purposely sweetened, that they may entice our lips. A work of this nature, has a claim to *national* patronage, and we have little doubt, although great bodies are proverbially slow in their progress, that the proprietors eventually will be amply rewarded for the *national* benefit which they have conferred.

ART. VII. *Lillian: a Fairy Tale.* By Winthrop Mackworth Praed. 8vo. pp. 30. Knight. 1823.

THE young Author of this agreeable *jeu d'esprit* has already distinguished himself at Eton and at Cambridge, by his classical compositions. In the little publication now before us, he has shewn that he can direct his poetical talents with equal success to lighter subjects; and that he is just as well skilled in the *manège* of the Muses, whether the steed upon which they are pleased to mount him be Pegasus, or the Hippogryff. The occasion which gave birth to this tale before us, brings back to our memory some of the pleasant recollections of youth, and the glowing season of the gallantry of undergraduateship, in which, perhaps *et nos aliquod*—but we must not indulge in such retrospective dreams. The course is no longer open to us; and those who are treading it, for their day also, will best tell their own tale of its delights in their own language. The Poet himself, *προλογίζεαι*.

"At a small party at Cambridge, some malicious belles endeavoured to confound their sonnetteering friends, by setting unintelligible and inexplicable objects for the exercise of their poetical talents. Among many others the Thesis was given out which is the motto of Lillian—

‘ A Dragon’s tail is flayed to warm
A Headless Maiden’s heart,’

and the following Poem was an attempt to explain the riddle.”
Advertisement.

“Οὐθὲν δὲ Δράκων—these three words must be enough for any imagination which had ever been kindled by the legends of romance; and Mr. Praed, we willingly grant, has accordingly made the most of them.

“There was a Dragon in Arthur’s time,” who was as fierce as most animals of the same kind have shewn themselves to be, from those days to our own.

“ It was a pretty monster too,
With a crimson head, and a body blue,
And wings of a warm and delicate hue,
Like the glow of a deep carnation :
And the terrible tail that lay behind,
Reached out so far as it twisted and twined,
That a couple of dwarfs, of wondrous strength,
Bore, when he travelled, its horrible length,
Like a duke’s at the coronation.
His mouth had lost one ivory tooth,
Or the Dragon had been, in very sooth;
No insignificant charmer;
And that, — alas ! he had ruined it,
When on New-Year’s-day, in a hungry fit,
He swallowed a tough and a terrible bit,—
Sir Lob in his brazen armour.
Swift and light were his steps on the ground,
Strong and smooth was his hide around,
For the weapons which the peasants flung
Ever unfelt or unheeded rung,
Arrow, and stone, and spear,
As snow o’er Cynthia’s window flits,
Or raillery of twenty wits
On a fool’s unshrinking ear.”

P. 2.

And this Dragon it was who encountered the Headless Lady; a personification with which, till the appearance of this Poem, we had never met, save in the facetious emblem of the *sum-mum bonum* of the fair sex, which is occasionally sketched by the pencil of a satirical sign painter.

The father of this lady was a stout yeoman, who in a merry

humour, one evening, wounded a Fairy, who was lying fast asleep under the disguise of a Dragon, and who, in consequence of this hurt, imprecated the following curse upon her assaulter.

“ ‘Thou hast an infant in thine home!—
Never to her shall reason come
For weeping or for wail,
Till she shall ride with a fearless face
On a living Dragon's scale,
And fondly clasp to her heart's embrace
A living Dragon's tail.’ ”

P. 6.

His child accordingly grew up a lovely idiot, and the unhappy father died heart-broken.

As Lillian approached to womanhood, she increased in beauty, but not in sense, and thus obtained the name of the Headless Lady. One day, when the Dragon (the original Dragon, not the masquerading Fairy,) had dined, he met this young damsel, who sang him a song sufficiently silly to prove she was without her wits. The burden of it tickled him woundily, and he crouched at her feet, and twined his tail meekly, while she, after the manner of Europa, mounted on his back, and sailed away through the sky.

Sir Eglamour was a brave knight, as the following spirited sketch informs us.

“ Sir Eglamour was one o' the best
Of Arthur's Table Round;
He never set his spear in rest,
But a dozen went to the ground.
Clear and warm as the lightning flame,
His valour from his father came,
His cheek was like his mother's;
And his hazel eye more clearly shone
Than any I ever have look'd upon,
Save Fanny's—and two others!
With his spur so bright, and his rein so tight,
And his steed so swift and ready,
And his skilful sword, to wound or ward,
And his spear so sure and steady;
He bore him like a British knight,
From London to Penzance,
Avenged all weeping women's slight,
And made all giants dance.
And he had travelled far from home,
Had worn a masque at Venice,
Had kissed the Bishop's toe at Rome,
And beat the French at tennis:

Hence he had many a courtly play,
And jeerings and gibes in plenty,
And he wrote more rhymes in a single day
Than Byron or Bowles in twenty.

"He clasped to his side his sword of pride,
His sword, whose native polish vied
With many a gory stain;
Keen and bright as a meteor-light,
But not so keen, and not so bright,
As Moultrie's jesting vein.

And his shield he bound his arm around,
His shield, whose dark and dingy round
Nought human could get through;
Heavy and thick as a wall of brick,
But not so heavy and not so thick.

As Roberts's Review,

With a smile and a jest he set out on the quest,
Clad in his stoutest mail,
With his helm of the best, and his spear in the rest,
To slay the Dragon's tail."

P. 17.

Sir Eglamour blinded his winged adversary with a pepper-box, and lopped his tail, and wore it as a baldric. The Headless Lady was struck by its beauty, and bound it round her breast—by its touch the charm which oppressed her was dissolved, and her awakening to Reason is thus vividly described.

"Gone is the spell that bound her!
The talisman hath touched her heart,
And she leaps with a fearful and fawn-like start
As the shades of glamoury depart,—

Strange thoughts are glimmering round her;
Deeper and deeper her cheek is glowing,
Quicker and quicker her breath is flowing,
And her eye gleams out from its long dark lashes,
Fast and full, unnatural flashes;

For hurriedly and wild
Doth Reason pour her hidden treasures,
Of human griefs and human pleasures,
Upon her new-found child.

And 'Oh!' she saith, 'my spirit doth seem
To have risen to-day from a pleasant dream;
A long, long dream,—but I feel it breaking!
Painfully sweet is the throb of waking?
And then she laughed, and wept again:
While, gazing on her heart's first rain,
Bound in his turn by a magic chain,

The silent youth stood there :
 Never had either been so blest ;—
 You that are young may picture the rest,
 You that are young and fair.
 Never before, on this warm land,
 Came love and reason hand in hand."

P. 25.

If there is no very extraordinary ingenuity in the development of the plot of this little tale, and in its adaptation to the thesis on which it is founded, there is at least a good deal of spirit and playfulness in its execution. The young author has already given proofs of a well-tuned ear, an extensive command of metrical expression, and a quick imagination ; besides these, there is a delicacy of tone running throughout his poem, which is not often kept up in light compositions, and which reflects great credit on the soundness of his taste. It is upon the last of these merits that we chiefly augur his future success whenever he enters upon a field more adapted to call his powers into fuller action.

ART. VIII. *A View of the Past and Present State of the Island of Jamaica ; with Remarks on the Moral and Physical Condition of the Slaves, and on the Abolition of Slavery in the Colonies.* By J. Stewart, late of Jamaica. 8vo. pp. 380. 10s. 6d. Whittakers. 1823.

ART. IX. *A Letter on the Means and Importance of converting the Slaves in the West Indies to Christianity.* By the Right Hon. Sir G. H. Rose, M.P. 8vo. pp. 92. Murray. 1823.

ART. X. *Seventeenth Report of the Directors of the African Institution, read at the Annual General Meeting, held on the 16th Day of May, 1823. With an Account of the Proceedings of the Annual Meeting, and an Appendix.* 8vo. pp. 168. Hatchard & Co. 1823.

FROM each of these publications valuable information may be derived. Mr. Stewart furnishes an ample collection of facts, and reasons upon them with impartiality and discretion. Sir George Rose gives an erroneous, but a very candid opinion respecting the best method of converting Negro Slaves. The African Institution Report, with its Prefaces and Appendices, with the orations of Mr. Buxton and Mr. Stephen, and with the vignette of a French Slave Ship, and its accompanying horrors, affords a specimen of the manner in which such a Society ought not to act, and points out the

quarter from which the cause of colonial improvement is menaced with the greatest danger.

The general result of Mr. Stewart's statements corresponds closely with an opinion which we urged and defended some months ago, and which is confirmed by every thing that we have since heard upon the subject, namely, that the State of the Negroes in the West Indies is improved and improving, but is capable of much farther amendment. Sir George Rose assures us, that such amendment may be secured by an increased supply of Methodist teachers; and the Institution re-asserts the thrice told tale of its conductors, that no assistance must be expected from the planters in the West Indies.

This assertion, and some others to which we shall advert, are contained in the account of the proceedings at the last Annual Meeting, and they are the only part of the publication which has the slightest claim to attention. The Report is a piece of pure humbug. It details the contents of certain parliamentary papers, which have been long before the public, tells us what Mr. Canning wrote to the Duke of Wellington, and what the Duke of Wellington said to the Congress of Verona; and what the Congress of Verona replied to the Duke of Wellington. And it is impossible to read this solemn mockery, without wishing, that when ministers treat with the allies of Great Britain, they would drop the character of agents to the African Institution. The farce is as well understood at Verona, as at Downing-street. Nobody supposes that the British government, or the British nation, are identified with Mr. Stephen. Nobody denies that this bustling diplomacy has done more harm than good. Every body can see that it threatens greater mischief.

The principal object of the Report is to censure the government of France. When Mr. Canning tells the Duke of Wellington, partly on his own authority, and partly on that of the French government, that there is no public feeling on this subject in France (Report, p. 3.) the reporters subjoin a note, in which the fact is flatly denied, and the blame is transferred by these infallible judges from the people to the minister of France; and because the minister refuses to adopt Mr. Stephen's propositions, the reporter exclaims, "What expectation after this of any good from that quarter can be indulged!" The Spaniards who are, at least, as great slave traders as the French, are in much better odour with the African Institution; and although they have done nothing towards the suppression of the traffic, our wise Directors graciously let them off, by "*deeming it probable*, that the ex-

extraordinary circumstances in which that kingdom has been for some time placed, may have prevented such attention from being given to the subject as it would otherwise have received." It is impossible to justify such partiality and such nonsense as this. It is equally impossible to say where it will end. And the smoothness and civility with which the Emperor of Russia assures us that his subjects shall not deal in slaves, nor his flag protect their tormentors, leads us to suppose, that his Majesty is currying favour at Freemason's Hall, against the time at which he will be required to enfranchise his miserable serfs, and relieve them from the punishment of the knout.

But we return to the more important part of the publication. Mr. Buxton and Mr. Stephen were the principal orators at the last General Meeting. Departing from the temperate and practical line of argument which had been chalked out with his usual judgment by the Marquis of Lansdowne, these gentlemen entertained the company with the following assertions. First, for Mr. Buxton—He assures us that

"For many years past we have, as it were by mutual consent, agreed, that we are the most honest, virtuous, moral, conscientious people on the face of the earth; and if any sceptic demands a reason to justify the eulogium, our answer is ready—only look at our conduct relative to the Slave Trade; our magnanimous conduct relative to the Slave Trade being this: we ceased to steal men—but we retained the men we had stolen. We detained the unhappy victims over whom we had not the least vestige of honest title, whose liberty we had stolen from them. I never could join in this eulogy upon our humanity: I never could think of the Slave Trade, without recollecting the existence of the Slavery which survived it, and remembering that though we had abandoned one part of the crime, we retained the other, and by violence and cruelty, usurped the natural rights of millions of human beings.—*Seventeenth Report*, p. xiv.

He adds that,

"There was no wish more dear to his heart, than that all who had been engaged in the traffic should receive Ben Johnson's reward for their services; that every white man in Europe, who had for the last ten years contributed to the maintenance of that traffic should be kidnapped and sent to the coast of Africa in return. True, this might thin the cabinet of France: it might even inconvenience some of the patriots of Spain and Portugal; but we can spare them. Europe could spare them well; and he heartily wished that the slave captains had a ship load of them." *Ibid.* p. xviii.

Mr. Stephen refers with parental partiality to his favourite bill for the registry of slaves—informs us that he put a period to his parliamentary life, because the Ministers with whom he acted, refused to press this great measure—and proceeds in his usual strain of unmeasured invective against the Colonial Legislatures.

“He certainly felt that there was much ground for joy and thankfulness, in those fruits of his honourable friend Mr. Buxton’s labours; for it was a great point gained, to have the duty of mitigating and gradually terminating slavery, acknowledged by his Majesty’s Ministers; and a pledge given, in which he doubted not they were perfectly sincere, that those just and necessary reformatory measures should be made. It was still more satisfactory that specific measures of an excellent kind had been the express subjects of these engagements. He must frankly declare, however, that his own satisfaction was greatly diminished, nay nearly destroyed, when he heard the Right Honourable Secretary of State add, that the plan of Government was to recommend those measures in the first instance, to the Colonial Assemblies; and not to interpose the authority of Parliament, unless in the event of the contumacious refusal of those bodies to introduce the proposed reformatory laws of their own.” *Ibid.* p. xlv.

“The Government, he doubted not, was sincere in its professions; but he must say, that after all our experience, not only in the case of the Register Bill, during seven years past, but for thirty years during which the effectual mitigation of slavery had been in vain recommended to the Colonial Legislatures, by Parliament and by the Throne, and even by their own leading partisans in this country, the claims of justice and humanity, and national honour, ought not again to have been referred to those Assemblies, by which the very oppression to be corrected, the opprobrious slavery of the West Indies, had been built up, and who, from their prejudices, passions, and supposed self-interest as slave owners, are inexorably bent to maintain it.” *Ibid.* p. xlviii.

“He might naturally be suspected of some partiality to the plan of Slave Registration; but he hesitated not to say, that if the British Government and Parliament should think fit longer to persevere in their unbounded complaisance to the Assemblies, by still leaving this important work in their hands, the sooner the whole plan was expressly laid aside the better. The Slave Registry in England, established by Mr. Goulburn’s bill, had also better in that case be abolished at once, as a useless incumbrance; and it would be well for the character of the country, if its laws and state papers on this subject could be not only cancelled but forgot.” *Ibid.* p. xlv.

We shall not attempt to expose this most objectionable method of proceeding by any observations of our own, but

shall simply request our readers to observe and remember that every West-Indian who has written or spoken upon the question attributes the most mischievous effects to Mr. Stephen's method of dealing with the Planters. Sir George Rose his new ally in the cause of Methodistical Preaching, gives the following hint to his honourable and learned friend.

"Before I close this letter, I beg leave to offer to those who have lately set the public mind in motion, and have led on the question of emancipation, the expression of a very sincere opinion, that the weal of the negroe will be best promoted by a more discriminating vigour of effort in his behalf, than that recently displayed. I have had repeated opportunities of observing with what undistinguishing vehemence the West Indians have been marked out as objects of suspicion and aversion; and this circumstance has been painfully felt by impartial men, as anxious for the happiness of the slave, as they are competent to judge how it can best be promoted. It is singular enough, that when the abuses in the West Indies were at their height, little was said or thought about them; but an overwhelming torrent of invective is now poured down upon the West Indians in the mass, at the time when a very happy alteration has taken place in the manner, in which many of them consider various points which are under a course of, and certainly require, amendment, the effects of which change are in visible operation. I have observed this conduct towards them to act here already to a certain extent to the disadvantage of the cause of the slave; and there are other modes, in which it is likely so to act elsewhere. It is much to be desired, that the excitement of indignant and resentful feelings, especially in the bosoms of humane and liberal men, should be avoided as much as possible." *Rose's Letter*, P. 38.

The mildness which prevails throughout Sir George Rose's letter is adorned in the foregoing passage with a sound and discriminating judgement. Mr. Stewart bears a still more conclusive testimony to the same effect.

"The slave-registry act, when first introduced in parliament, excited a great ferment in the colonies. This measure was indeed brought forward in a way little calculated to conciliate the minds of the people in the West Indies. Ushered in by a publication, in which the colonists were characterized as persons utterly averse to legislate for themselves whenever humanity to their slaves was the object, it is no wonder that the proposed measure should have met with the most prompt, warm, and determined opposition in all the islands. It was viewed as a theoretical and dangerous project of the African Institution, to the carrying of which into effect government had been persuaded to pledge its assistance. Mr. Stephen, and the other active members of the African Institution, were, in retaliation, denounced as bitter and determined enemies to the colonies—hypocrites, calumniators, mere pretenders to phi-

lanthropy, who made use of the term only to cover their own selfish views and deceive the government. That both parties carried their virulence and abuse too far, all moderate, and impartial men will allow. Be this as it may, the mere proposal of a slave-registry would have created much less antipathy and alarm, had it not been thus preceded by Mr. Stephen's attack, and had proceeded simply from the government. It would then have been opposed merely on the ground of its being an unwarrantable interference in the internal affairs of the island. But emanating, as it avowedly did, from the African Institution, it came forth in a more than questionable shape. Strongly prepossessed as the minds of the planters are against the leading members of that body, it could not but excite in them fear, distrust, and suspicion. They viewed it—not as a necessary measure of precaution against the illicit traffic in slaves, which did not exist, nor as a preventive of free persons being held in a state of slavery—these they conceived to be only its ostensible objects,—but as a preliminary step to a fearful and dangerous proceeding—the prompt emancipation of the slaves—an object which, they were persuaded, the leading members of the African Institution had even then in view. It was not therefore surprising that the whole of the West Indies was thrown into a state of ferment and alarm when it was made known that the slave-registry bill was to be brought into parliament, under the sanction and countenance of ministers. The merchants who had capital embarked in the islands, and all others who had an interest at stake in them, partook of this alarm; to calm and allay which, the British government adopted the wisest and safest mode it could of making the measure palatable to the colonial legislatures—namely, by *recommending* to them the keeping, by their own acts, registers of their slaves. This commendatory measure, with a slight show of opposition in some of the islands, has been carried into effect, and has since been followed by the establishment of a general register of slaves in England. Thus has the object originally contemplated been brought about in a round-about way—that is, by avoiding any direct interference with the authority of the colonial legislatures, and by steering clear of any appearance of falling in with the views of the African Institution.” *Stewart's Remarks*, P. 145.

On the other great question which Mr. Buxton conceives himself capable of settling by a reference to natural rights, the opinions of Mr. Stewart are equally deserving of attention. He is a friend to the ultimate enfranchisement of the negroes, but objects to the favourite remedies of the present day, and to any immediate or authoritative interference of the British Legislature. His arguments against the plan which proposes to enfranchise all slaves born after a certain date, are in our opinion unanswerable, and he suggests a measure at once more equitable and more practicable, viz. to extend the boon of freedom to all slaves after a certain period of service:—

the value of such slaves being paid by the government to their respective owners, and the newly enfranchised negroes being compelled to serve at a stipulated rate of wages under pain of being dealt with as vagrants. This suggestion is thrown out with great diffidence and hesitation, which is not the least of its claims to preference above other highly vaunted schemes. The danger of stirring the subject is keenly felt, and forcibly explained.

“With respect to the general effects of the slave-registry law, it is now found to be not merely harmless, but in some respects beneficial—not only to those whose advantage the proposers of it had mainly in view, but to the interests of the whites, individually and collectively. It is doubtless calculated to obviate much fraud, and it has already been productive, in Jamaica, of an increase of the public revenue, which had before been defrauded by false returns.

“If this law be merely meant as a measure of regulation and precaution, as its original proposers professed, or if it be intended as a preliminary step towards introducing other gradual improvements in the condition of the slaves, that are safe, salutary, and practicable, all is well. But if emancipation be the object in view, let the government and legislature beware how they listen to schemes on that subject. The extinction of slavery in the West Indies can only be contemplated as a work of time, to be brought about by a series of progressive changes and improvements in the minds, habits, and condition of the slaves. Those who have been in the West Indies for a sufficient length of time to be enabled to judge of the character of the negro slaves, in all its bearings, and who will also take into account the vast and complicated interests depending on the state of our dominion in that quarter, can alone form some idea of the difficulties and dangers which would attend such a measure in the present state of the colonies. It would not be advisable on grounds either of humanity or policy. Were freedom to be given to the slaves, in their present moral and intellectual condition, they would neither be made happier, nor even *more free*—paradoxical as this may seem—by the change; for they would only thereby be exchanging white masters for others, of their own colour,* more unprincipled in their tyranny than the worst description of the whites. The slaves themselves are fully aware of this; they are sensible of the existence of laws for their protection, and of a disposition to address their wrongs in the public authorities and in the more humane class of masters—an order of things they are not quite sure of were they under the dominion of black masters: when oppressed and ill treated by the

* M. de la Croix, in his ‘Account of the Past and Present State of Hayti, says, that the agricultural labourers there are in a worse state than they were under the dominion of their former masters, the French. This is saying much, for the French planters of St. Domingo had the character of being tyrannical to their slaves.”

black drivers or other head men, they usually draw a comparison between blacks and whites, on the score of humanity and justice, favourable to the former.

"The great bulk of this emancipated people would in fact become the victims of the tyranny of a few; discord and anarchy would soon procure their usual effects among them—injustice, violence, and mutual slaughter; the country, in short, would be desolated, and the people become more savage and wretched. The whites would not long be suffered to hold quiet possession of their properties; they would soon have no safety but in flight. This is no imaginary presage of the result of such a change hastily brought about; St. Domingo, at the period of its revolution, exhibited a memorable example of the atrocities of which a negro population, suddenly released from the control by which they were held in obedience, are capable. *Stewart's Remarks*, P. 241.

"The liberal-minded West Indian himself must look forward, with pleasure, to a period when the boon of rational freedom shall be extended over the American Archipelago—in other words, a just and secure reciprocity of interests and services between the landholder and the labourer, in which the wholesome control of just and impartial laws only shall have force. By what progressive measures such a state of things may be brought about, without danger or substantial injury to the possessors of the soil, and, of consequence, to the parent state, is a question full of difficulty, and involving many considerations of deep interest. Time and a gradual improvement of system can only develop the safest and wisest means of bringing about that effectual change in the moral and political condition of the slaves, which the liberal and enlightened of all parties seem to view as so desirable.

"Such are the author's unprejudiced opinions on the question of the abolition of slavery in our West-India colonies—a question surpassed by none in magnitude and importance, whether as it regards the rights, property, and safety of a numerous, opulent, and respectable body of British subjects, or the vital interests of the empire at large. A precipitate emancipation of the slaves is allowed by all parties to be a wild, impolitic, and ruinous scheme. Such a change must be the work of time, and of a preparatory moral and intellectual improvement of the slaves. In the meantime, such improvements in the slave laws, as can with perfect safety be made at the present moment, should be carried into effect—not by the imperial parliament, as has been strangely recommended; but by the colonial legislatures, to whom belongs the right of regulating all matters connected with their internal policy. The former, and the government, may indeed recommend to the latter such enactments as they conceive would be productive of good; but any attempt to force such enactments on the colonies would most assuredly be resisted at all hazards. Those who would persuade the British parliament to legislate for the colonies may be very well-meaning people, but, unquestionably, they are not aware of the consequences of what they recommend. The colonial assem-

blies have uniformly and strenuously resisted all interference of the British parliament in their internal affairs, even in matters of inferior moment—on the ground that it was a direct violation of their right to legislate.—What, then, would they think of such interference in a matter of vital importance, involving not merely their rights, but their lives and property?—that if they submitted to it their authority would be but a shadow and a mockery. Jamaica, in particular—an island almost equal in value and importance to all the other colonies—has always been most inflexible on this point. A contention between the imperial parliament and the colonial assemblies, on such a subject, would be pregnant with the most dangerous consequences. The slaves, made acquainted with what was going on, would be incited to disaffection and rebellion, and thus an event would be brought about which would too probably terminate in scenes of havoc and bloodshed, and, finally, in the loss of the colonies to Great Britain.” *Ibid.* P. 246.

An author who writes with so much moderation in defence of theory, is a most valuable witness in matters of fact, and the following is Mr. Stewart’s account of the improvements which have already taken place in Jamaica.

“ The man, who wishes to preserve his property unimpaired, or who would improve its value, must now devote his attention to the means of keeping up, if not increasing, the number and efficiency of his slaves; for these constitute his wealth; without them his lands would be but an unproductive waste. And how is this to be done? By improving their condition to the fullest extent of which it is capable—softening their labours, increasing their comforts, and improving their minds by moral and religious instruction. Though this last-mentioned duty has been attended to but by a very few, much has been done towards effecting of the other objects, especially on the plantations belonging to opulent proprietors, who anxiously watch over the prosperity and comfort of their slaves. Many, or most of the old abuses, are removed; punishments are more rare, and far less severe; the slaves are not worked at unseasonable hours (excepting the night-work during crop, which will probably continue until methods are devised for expediting the work by day at that period); labour is more mild; the slaves are better fed, clothed, and lodged, and, when sick, experience kinder attention, and are more amply supplied with necessary comforts; and, above all, the breeding women are carefully attended to, and receive every necessary indulgence and assistance. In consequence of these reformatations, there are now few plantations who have not an increase of slaves (formerly the decrease was so great that the planters conceived it impossible to carry on their plantations without a regular importation); atrocious cases of cruelty are rarely heard of; a greater degree of confidence, comfort, and contentment is observable in the looks and appearance of the slaves, and those ill-treated, heart-broken, emaciated beings

which the highways once exhibited, are now seldom to be seen." *Ibid.* P. 230.

This is a consoling and encouraging statement, and while Mr. Stephen and Mr. Buxton talk of transporting Cabinet-Ministers and blushing for West India Planters, some indignation may be excited, and some shame felt at hearing after such as facts these:—

"That during the sixteen years which have elapsed since the abolition of the slave trade, no effectual measures have been taken by the Colonial Legislatures in the West Indies, directed either to the gradual termination of slavery, and the preparing of the unfortunate subjects of it for freedom, or even to the mitigating of their wretched condition." *Seventh Report, Appendix*, p. 75.

This passage occurs in a petition from the University of Cambridge for the mitigation and abolition of slavery. It is highly lauded by the African Institution, and honoured with a niche in their Appendix. We know the University too well to suspect that it would intentionally state what is not true, in a grave Address to Parliament. Nor do we believe that the actual framer of this slanderous paragraph could have been aware of the injustice which he committed. But we trust that for the future a little more caution will be used in the choice of those who are permitted to draw up Petitions from Cambridge. It is beneath the dignity of such a body to sanction the unfounded accusations of a cabal, or to adopt and circulate the improbable falsehoods which are swallowed with so much eagerness by vulgar fanaticism.

We are unable to follow Mr. Stewart through the mass of entertaining and instructive matter which he has brought before the English public. Those who wish to be acquainted with Jamaica, must not venture to neglect his work, *The History, Statistics, Climate, Produce, Agriculture, Commerce and Government of the Island* are briefly but distinctly treated. The inhabitants in their various subdivisions, are more minutely described, and throughout the whole statement there is a spirit of caution and fairness which leave no doubt about the good intentions, and good sense of the writer. This is especially remarkable on a subject with which Mr. Stewart is imperfectly acquainted, viz. the proper means of instructing the negroes in religion. He says that little has been hitherto done among the slaves, that the clergy with a few exceptions have confined their care to the white and coloured population, and are blameable for their supineness. But he adds in their exculpation that they are not permitted to instruct the slaves without the consent of their

owners, and that this consent is said have been granted in very few instances

He does not appear to be aware of the vast disproportion between the shepherds and the sheep. Jamaica is divided into twenty-one parishes, each of which has its rector and curate. The latter having been recently added by the House of Assembly, with a design of promoting instruction among the slaves. The white inhabitants of the Island amount to 35,000, and the free people of colour are somewhat more numerous.

Seventy thousand people in such a climate as that of the West Indies, and scattered over such a territory as Jamaica, must afford ample employment to twenty-one rectors. And the curates who are intended to perform the difficult task of commencing the general conversion of the slaves, have no fewer than 350,000 souls committed to their superintendence. Allowing for occasional vacancies and illness, each curate may be said to have a flock of 20,000, looking up to him not merely for such instruction as European peasants derive from their Clergy, but for the elements of civilization, as well as knowledge—for the first rudiments of learning as well as of religion. The young and the old are equally in want of teaching. There is no supply of school-masters, no school-room, no church-room. To argue, therefore, as Mr. Stewart inclines to do, and as Sir George Rose actually does, that the conversion of the negroes by the Clergy is an experiment which has been tried, and has failed, is a vain and unreasonable attempt.

The answer is obvious and insuperable, and has not escaped the observation of either of these gentlemen. Sir George Rose rests the principal weight of his reasoning upon letters written by several of the Clergy in 1817, in which they state that little had been done toward the conversion of the slaves, and that without additional assistance, little could be done for the future. From these data he infers that the work should be entrusted to Methodist Missionaries, whom he regards as cheaper and more effectual instruments, and more capable of letting themselves down to the negro level, than a body of well educated English Clergy. If we understand Sir George Rose aright, he approves of the proposed establishment of West Indian Bishops, and entertains sanguine hopes of the success of such a scheme. Why then should he select *this particular time* for recommending Planters to apply to the Wesleyan Society for Missionaries—such Missionaries to be supported at the expence of the applicants—

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but managed exclusively by the Society? He contends that *at present* the Methodists possess the most powerful means of introducing Christianity among the negroes. He rejoices that the Church is about to increase her exertions. But he hopes, *pendente lite*, that the funds of the colonies will be copiously poured into the Wesleyan treasury. He boldly declares that the West Indian proprietor is bound to seek spiritual teachers for his negroes, *first and diligently* from the church to which he belongs. And yet the very moment that diligence is about to be exerted, and while a plan which he highly approves is in agitation for giving it effect, he thinks that rather than lose three months time, the Church, which he so highly prizes, should be silently passed by!! We do not impute any unfairness, (there is in reality no appearance of it) to the person who has recourse to this mode of reasoning, but there is a spirit of hostility between his premises and his conclusions, which we are totally unable to allay.

Nor is this the only occasion on which Sir George thinks inconsistently, and expresses himself unhappily. He solicits the State Legislatures to *enforce* the conversion of slaves. He threatens the West Indies, in case effect is not speedily given to the recent resolutions of the House of Commons, *with a war against the landholders in our sugar colonies*, "as to the nature of the issue," of which no doubt can be entertained. And in his excessive anxiety for legalising marriages, performed by teachers of any sect; he exclaims, "What is it to the state who celebrates the marriage of their slaves?" These are serious blemishes in Sir George's pamphlet. They make formidable inroads upon his character for discretion, and lead us to conclude that he is better prepared to do good in such a direction as may be suggested to him, than to point out the best means of doing good effectually.

In taking leave of this interesting subject, we can assure our readers that the perusal of the works under review, more especially of Mr. Stewart's volume, serves to convince us more and more of the possibility and prospect of the conversion of West Indian Slaves. A want of instruction is the principal remaining impediment. Let instructors be sent out in sufficient numbers, from the proper quarter, with the proper qualifications, and under adequate superintendence, and the work is done. The Society for the Conversion of Negro Slaves is the best private channel for the conveyance of Christianity to the West Indies—those parts of the task which private charity cannot effect, devolve upon the Imperial and Colonial Legislatures.

ART. XI. *On the Importance of Educating the Infant Children of the Poor; shewing how Three Hundred Children, from Eighteen Months to Seven Years of Age, may be managed by One Master and Mistress: containing also an Account of the Spitalfields Infant School. By Samuel Wilderspin, Master of the said School. 12mo. 196 pp. 4s. T. Goyder. 1823.*

ART. XII. *Observations relative to Infant Schools, designed to point out their Usefulness to the Children of the Poor, to their Parents, and to Society at large: calculated to assist those who may benevolently incline to establish such Schools. By Thomas Pole, M. D. Author of the History of the Origin and Progress of Adult Schools, &c. 8vo. 82 pp. 2s. 6d. D. G. Goyder. 1823.*

WE entertain serious doubts respecting the benefit of Infant Schools. In a perfect state of Society, they would not be called for; in an imperfect one they may do some good and much harm. They are quite in character at New Lanark, where men and women are about to become what men and women never were before. They are calculated to please those rigid economists, who would entail hard labour upon both sexes, and upon all ages. They have been discovered, as will appear hereafter, to be an effectual recipe for schism, and may serve to make heretics in the cradle and go-cart. But these considerations do not suffice to eradicate certain antiquated opinions, which have made a secure lodgment in our understandings. To us man appears to be a domestic animal, who can neglect no domestic relation with impunity. It is as much the business of a mother to rear her children, as it is the business of a father to support them. And a Foundling Hospital which relieves parents from all care and all charge, is the completion of that unnatural system in which Infant Seminaries form the first link.

It must be admitted, however, that the artificial regulations of society render the question less evident, than it would be if we consulted nothing but the common instincts of mankind. Improvident, and even vicious habits, require so little encouragement, and obtain so much, that it seems cruel to talk of leaving things to themselves. In some cases the joint labour of husband and wife is insufficient to maintain a family. In some cases the man idles, and the woman toils; in others, the good and evil is still more unbecomingly arranged. In all of these instances humanity loudly calls upon us to do what we can for the infant poor. When poverty, or a bad husband, requires that the mother of a

young family should seek her daily bread abroad: or when the lady prefers the gin-shop to the nursery, the children must evidently be in want of superintendence and care, and it is an act of real charity to furnish them. In large and populous towns many such parents may be found, and the books now before us contain accounts of several experiments which have been made upon the subject. Their origin is detailed by Dr. Pole in the following terms:—

“ Some difficulty has arisen in endeavouring to ascertain with certainty, with whom the plan of beginning the education of children at the early age of two years, or two and a half, originated. Emmanuel de Fellenberg * it appears, had long entertained this idea, and Robert Owen, of New Lanark, in Scotland, had it in mind a considerable time before he reduced it to practice. Henry Brougham says, he hardly recollects the time at which he himself did not feel persuaded, that what is commonly called education, begins too late, and is too much confined to mere learning; he is convinced that Robert Owen was the first person who made the experiment, and to this day Fellenberg’s plan, though in principle the same, does not extend to infants of so early an age.

“ It is about seven years since Robert Owen’s Infant School was completely established; since Fellenberg’s was formed, may be about sixteen years. The former is connected with Robert Owen’s cotton manufactory, where about 2,500 persons of all ages, capable of assisting, are employed, all of whom live on the spot; excepting about 300, who live in the town of Old Lanark, about two miles distant. The children at his school belong almost entirely to the spinners at the mill, though some few may come from the town, and they all live with their parents. Fellenberg’s establishment for poor children, is, in like manner, connected with his agricultural concerns, but still more closely; for they live entirely on the farm, and have no intercourse with their parents; who are, for the most part, persons in the worst classes of society, and have deserted their children.

“ The origin of the Westminster Infant School was this: Henry Brougham had long been of the opinion, that the same principles which Robert Owen applied to his mill, and Fellenberg to his farm, might be extended advantageously to the poor population of a crowded city. He had not an opportunity of visiting Robert Owen’s school at New Lanark, until the 9th month, (September) 1822; respecting which, he says his expectations were much exceeded, and in no respect disappointed. He was fully acquainted with its principles and details, from Robert Owen’s own statements, and from the testimony of many friends, upon whose judgment he

* Emmanuel de Fellenberg is the founder and sole manager of that extraordinary institution at Hoffwyl, near Berne, in Switzerland; of which Henry Brougham gave a very interesting account before the Select Committee of the House of Commons, appointed to enquire into the education of the lower orders. —See *Third Report*, p. 194.”

could fully rely *, amongst these were Benjamin Smith, the late Samuel Romilly, and William Allen, who had all been at New Lanark. Henry Brougham had seen Fellenberg's establishment in 1816, and given an account of it in 1818, in his evidence before the education committee, appointed by parliament; in the following winter, his friend, James Mill, of the India House, and himself, had much discussion with Robert Owen, respecting the plan, and they were immediately joined by John Smith, M.P. the Marquis of Lansdown, Zechariah Macaulay, and Thomas Babington, in the attempt to establish an Infant School in Westminster; in a few weeks they were joined by Lord Dacre, Thomas Baring, Bart. William Leake, M.P. Jos. Wilson, of Spital Fields; Henry Hase, of the Bank; John Walker, of Southgate, and one or two other friends. Robert Owen kindly furnished them with a master, J. Buchanan, who had been superintendent of his Infant School at New Lanark; and the necessary preparations being completed, the children were received early in the year 1819; at first gratis, and after about two years trial, for weekly payments, which they have since been obliged greatly to reduce.

"During the last year and upwards, Benjamin Smith, (son of the member for Norwich) has been constant in his care and exertions to watch over and encourage the institution; and they have been occupied in placing it on a permanent foundation. Joseph Wilson has formed one upon a similar plan, but to a greater extent in Spitalfields; and they certainly had reason to hope that a greater number of schools would have been established upon the same plan. But the distresses of the times have most probably interfered with the benevolent views of persons in superior classes; and the poor have not readily come into the plan, of paying a moderate sum for the care and tuition of their children; or rather, they seem more willing to pay, where the tuition is, in every respect, less advantageous." *Pole's Observations*, p. 6.

Such is the history of these Institutions for the Education of the Infant Poor. They were established upon principles manifestly erroneous. They confound the *education* of children with their *schooling*, and talk as if babies can learn nothing at home. They originated either with Fellenberg, the greatest quack in Switzerland, or with Robert Owen, the greatest quack in Britain; or with Henry Brougham, equally distinguished for his talents and his whims. And the success or the failure of such establishments will furnish no grounds for deciding the general question. Dr. Pole and Mr. Wilderspin assure us, that the success has been complete, that the children are better and happier than could be

* The author wishes it to be understood, that in recommending Robert Owen's plan for protecting children at a very early age, and instructing them in the use of letters, he would confine his recommendation to the mechanical part of such plan, as he is unacquainted with the details of the instructions given at the school in New Lanark."

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imagined, and that a sufficient number of similar Institutions will restore society to its most perfect state. We can readily believe that children kindly and judiciously treated, will behave themselves accordingly; but we must confess we have some doubts respecting the qualification of these writers for reforming the condition of the world. The doctor, whose quakerly plainness leads him to call men by their Christian name, apologizes for Mr. Wilderspin's want of practice as an author, and proceeds to furnish us with the following specimen of the manner in which *Observations on Infant Schools* ought to be composed.

"Man is now emerging from the deep shades of ignorance, and the light of a celestial morning is breaking forth with unprecedented splendour since the commencement of the 19th century; an ever memorable æra, when benevolence of celestial birth, the offspring of Christianity, hath raised her head with indescribable majesty in the British isles, which she has chosen for her favourite abode, and the centre of all her exertions: there has she swayed her golden sceptre, and thence sent forth her ambassadors to every empire. They have listened to her counsels with joy, and cheerfully obeyed her precepts; her chariot wheels have traversed the circumference of the earth with a rapid career, and her footsteps are indelibly impressed upon the mountains, and the rocks, and in the vallies of every land; nor will she return to her resting place, until the great deceiver of nations shall utterly fall. *Pole's Observations*, p. 11.

"Many persons think that the moment a child is brought into the school, he should be taken to his seat, and there kept until the time of going home; but this, he observes, is a most injurious practice, instead of which, they are permitted, in these schools, to join in play with their schoolmates, as they may be inclined, until they are all, or nearly all collected. These amusements are calculated to give the children habits of industry, and to prevent their having any time, (if they had the inclination) for repining; it also greatly tends to the promotion of health and bodily vigour. Herein we follow the dictates of reason and nature, for young growing children, and animals of every species, are prone to activity, in proportion to that kind of life, which, in the order of an all-wise Providence they were intended to live. We may observe this in all animals of prey, (quadrupeds) formed to live by feats of agility, effected by the elasticity and spring of their muscles; such animals, in a young and growing state, are remarkably active and playful; an instance of which, familiar to us all, is seen in the cat, and cats are animals of prey; they pursue their prey by celerity in the movement of their feet, or springing like a tyger at once upon it; and young cats (kittens) are remarkably active and playful. On the other hand, swine, in a state of nature, are formed to walk gravely over the ground, to feed upon growing vegetables, the fruits which fall from trees, and to root with their noses under

the earth for such productions as are to be found there: their young shew very little inclination to sportive agility." *Pole's Observations*, p. 46.

On the subject of corporal, or as he learnedly says, *corporeal* punishments, the doctor differs from Mr. Wilderspin, and confutes him in the following passage:—

" I think the author in question endeavours, upon erroneous principles, to support his opinion in favour of corporeal punishments; he says, (p. 56) it appears to him, that ' while men continue to be imperfect beings, it is not possible, that either they, or their offspring, can be governed without punishment.' In p. 57, he says, ' I admit it is possible to manage some children without corporeal punishment,' implying, that the far greater part will require it.

" He informs us that the only corporeal punishment he inflicts, ' is a *pat upon the hand*, which is given with a *small twig*, and is of very great service.' He pleads for such punishments, justifies the practice by appealing to the sacred Scriptures, and quotes the wise man, ' He that spareth the *rod* spoileth the child,' which I think is not quoted quite correctly, he might have used the stronger language of Solomon, as, ' He that spareth his rod, hateth his son, but he that loveth him chasteneth him betimes,' Prov. xiii. 24. ' The rod and reproof give wisdom,' Prov. xxix. 15. The word *rod* is variously used in the sacred Scriptures, sometimes for a *tribe* or *people*, ' remember the rod of thine inheritance, which thou hast redeemed,' Psa. lxxiv. 2. ' The Lord shall send the rod of thy strength out of Zion.' The words *rod* and *staff* were also used to imply government or authority, ' Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood,' Mich. vi. 14. He also refers to the evangelist Luke, in whose history of the Gospel it is said, ' and that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes,' Luke xii. 47.

" Our author's vindication of corporeal punishments has by no means convinced me of the necessity, or the propriety of such punishments; when he speaks of ' a pat on the hand,' with a *small twig*, we know not how moderately, or how severely that *pat* may be given by other masters, in other schools, who may not be quite so calm and compassionate as himself. And the *twig* used for the purpose may not be so small as that used in the Spitalfield's school. Under these considerations, I am persuaded that no such instrument of correction should ever be admitted into these schools. Our own tempers, under much provocation, are not always to be trusted." *Pole's Observations*, p. 49.

On two points, however, we fully coincide with this profound interpreter of the Book of Proverbs; the impropriety of children " repeating the Lord's Prayer upon their knees,

with hands placed together, in a suppliant manner" as a mere school exercise; and the propriety of taking care that in the formation of a school "no individual person or persons should be at liberty to make it a means of promulgating their own peculiar and distinguishing religious tenets." The former is a nuisance to be abated wherever it exists; the latter is a good hint to the *Edinburgh Review*; in the last Number of which an ignorant and bigoted Unitarian, writing upon this very subject, anathematizes those "*who deem the Church Catechism, with all the doctrines of Calvinism, quite essential to every kind and stage of education.*" In other words, this wise personage, who makes such a bad figure as a Socinian translator of Dante, that Mr. Jeffrey is obliged to give a *closer* version in the notes, has the modesty to censure Churchmen for bringing up children in their own faith! We shall content ourselves with handing over such a promulgator of peculiar tenets to friend Pole, and hoping also that his friendship will be so good as to correct in the second edition of his present work, that part of the *Children's Dialogues* which has a tendency to influence their minds in the future choice of a religion.

" Q. What is that ?

" A. A house.

" Q. What kind of a house ?

" A. A chapel.

" Q. What is a chapel for ?

" A. *A chapel* is for us to meet in to worship our Maker."

Pole's Observations, p. 60.

Mr. Wilderspin is the best of all infantine school-masters, but some of his directions, distresses and delights, are rather of an entertaining nature. His fourth Rule for the master and mistress is—

" Never to overlook a fault, but in all things study to set before the children an example worthy of imitation, that they may see your good works, and glorify your Father which is in heaven." *Importance of Educating Children*, p. 16.

His Pence Table is conceived in the following terms ;

" If it is the pence table, they say—

Twenty pence are one and eightpence,

That we can't afford to lose ;

Thirty pence are two and sixpence,

That will buy a pair of shoes.

Forty pence are three and fourpence,

That sum's paid for certain fees ;

Fifty pence are four and twopence,

That will buy five pounds of cheese.

Sixty pence will make five shillings,
Which, we are told, is just a crown ;
Seventy pence are five and tenpence,
This is known throughout the town.
Eighty pence are six and eightpence,
That sum once my father spent ;
Ninety pence are seven and sixpence,
That for a quarter's schooling went.
A hundred pence are eight and fourpence,
Which is taught in every school ;
Eight pence more make just nine shillings,
So we end this pretty rule."

Importance of Educating Children, p. 38.

His method of subduing a refractory pupil is detailed in very striking terms.

" I was unwilling that it should be said, that a child of only five years of age should master us all, and knowing that the older he was, the more difficult he would be to cure. I however at last hit upon an expedient, which I have reason to thank the Almighty, has had the desired effect, namely, we have a kind of guard in the school, for the purpose of keeping the children from getting too near the stove, and it forms a kind of cage. In the summer this guard is put on an elevated situation, at one end of the school, and it struck me, that if I put him in there, it might do him some good. I accordingly procured a ladder, and placed him in it, taking care to prevent the possibility of an accident ; he had scarcely been in five minutes, when the whole of the children, as if by common consent, called out, ' Pretty Dicky, sweet Dicky,' he immediately burst into tears, a thing very unusual with him, and I must say, I was extremely glad to see it, and have to observe, that I have never known him absent without leave since, and what is more, he appears to be very fond of his school, and is now a very good child. Is not this, then, a brand plucked from the fire?"
Importance of Educating Children, p. 74.

Having assured us that common writing ink is a sovereign remedy for burns, he proceeds to adduce various arguments for infant schools ; some of them are perfect in their *kind*.

" I have mentioned before, that the poor are unable to take that care of their children which their tender age requires, on account of their occupations, and have shown that it is almost certain, that the children of such persons will learn every species of vice. But there are other kinds of danger which more immediately affect the body, and are the cause of more accidents than people in general are aware of.

" It is well known that poor people are frequently obliged to live in garrets, three or four pair of stairs high, with a family of six or seven children ; and it frequently happens that when the children are left by themselves, two or three of them will come

tumbling down stairs, some break their backs, others their legs, or some other limbs, and to this cause alone, perhaps, may be traced a vast number of cripples that daily appear in our streets. When the poor parents return from their daily labour, they sometimes have the mortification of finding that one, or *probably two*, of their children, are gone to an hospital—this of course makes them unhappy, and unfits them to go through their daily labour. This dead weight which is continually on the minds of the parents, is frequently the cause of their being unable to please their employers, and in consequence they are frequently thrown out of work altogether; whereas, if the parents were certain that their children were taken care of, it is most likely that they would proceed to their daily labour cheerfully, and be enabled to give more satisfaction to their employers than they otherwise would be enabled to do." *Importance of Educating Children*, p. 100.

"I have mentioned in a former part of this work, that many children are burnt to death, or run over for want of proper care. *It is likewise astonishing, what numbers are lost by strolling into the fields, and falling into some pond, are drowned.* In short, they are surrounded by so many dangers, that it becomes a public concern, and speaks to the hearts of all the pious and humane, and calls loudly upon them to unite their efforts to rescue this hitherto neglected part of the rising generation from the imminent dangers by which they are surrounded." *Importance of Educating Children*, p. 108.

"A foreign gentleman was walking up Old-street-road, and when he came to the corner of one of the streets, he was surrounded by three or four boys, saying, 'Please, Sir, remember the grotto.'—'Go away, I will give you none.'—'Do pray Sir, remember the grotto.'—'No, I tell you I will give you nothing.'—'Do Sir, only once a year.'—At length I believe he put something into one of their hats, and thus got rid of them, but he had scarcely gone two hundred yards, before he came to another grotto, and out sallied three more boys, with the same importunate request; he replied, 'I will give you nothing, the devil have you and your grotto!' The boys still persevered, till the gentleman, having lost all patience, gave one of them a gentle tap, to get out of the way, but the boy being on the side of the foot-path, fell into the mud, which had been scraped off the road, and in this pickle followed the gentleman, bellowing out, 'That man knocked me down in the mud, and I had done nothing to him.' In consequence a number of people soon collected, who insulted the gentleman very much, and he would certainly have been roughly handled, had he not given the boy something as a recompence; he increased his enemies, by calling all the English a set of beggars, and after bestowing various other epithets upon our country, which I cannot name, called a coach, declaring he could not walk the streets in safety.

"Those who know what mischief has arisen from very trifling causes, in times past, will perceive the necessity of checking this

growing evil in time ; for this man went away with very unfavourable impressions concerning our country, and would no doubt prejudice his countrymen against us, and make them suppose we are worse than we are." *Importance of Educating Children*, p. 118.

After such specimens of philanthropy, patriotism, and good sense, the reader will not be astonished at the ingenuousness of Mr. Wilderspin.

" Many of the children were in the habit of bringing marbles, tops, whistles, and other toys to the school, which often caused much disturbance; for they would play with them instead of attending to their lessons, and I found it necessary to forbid the children from bringing any thing of the kind. And after giving notice two or three times in the school, I told them that if any of them brought such things they would be taken away; in consequence of this, several things fell into my hands, which I did not always think of returning, and among other things a whistle from a little boy. The child asked me for it as he was going home, but having several visitors at the time, I put the child off, telling him not to plague me, and he went home. I had forgot the circumstance altogether, but it appears the child did not, for some time after this, while I was lecturing the children upon the necessity of telling truth, and on the wickedness of stealing, the little fellow approached me, and said, '*Please, Sir, you stole my whistle!*'—'*Stole your whistle!*' said I; '*did I not give it you again?*'—'*No, teacher; I asked you for it, and you would not give it to me.*' *I stood self-convicted*, being accused in the middle of my lecture, before all the children, and really at a loss to know what excuse to make, for I had mislaid the whistle, and could not return it to the child: I immediately gave the child a halfpenny, and said all I could to persuade the children that it was not my intention to keep it. However I am satisfied that it has done more harm than I shall be able to repair for some time." *Importance of Educating Children*, p. 148.

So lasting was the impression which this circumstance made, that in his concluding account of the qualifications of a master, Mr. Wilderspin emphatically exclaims; "*I shall not easily forget, 'please, sir, you stole my whistle.'*"

It is unnecessary to assure our readers that these extracts are not made with a desire of giving pain to Mr. Wilderspin. We are convinced that he is a sincere and charitable man, and we wish him all success in his well-meant labours. But what is to be said of our critical brethren who have puffed off these works to the public without giving any intimation of the Quaker's pomposity, or the School-master's simplicity? Can this conduct be attributed to better motives than a determination to patronize every establishment which disowns connection with the Church? Such is the case at Brewer's Green; such is the case at Spitalfields; such is the case at Bristol. There are infant schools conducted upon

336 *Holderness's Journey from Riga to the Crimea.*

other and better principles, and attended with as great or greater success, which have failed to call down the praises of Unitarian Senators or Northern Reviewers.

But we would ask the excellent Managers of the Institutions to which we allude, whether the time and trouble, and expence which are devoted to Infant Schools, might not be better employed? Such schools are only wanted in populous places; and of what populous place can it be said that its National and Sunday Schools might not be advantageously increased? Mr. Brougham asserts that a fifth part of our population is still unprovided with the means of educating children between the ages of seven and fourteen; and proceeds immediately to waste his strength upon babies who can hardly speak. Such inconsistency is the privilege of genius and must not be imitated by sober folks. The practical philanthropist is bound to abstain from play-thing Seminaries, until he is satisfied that the great cause of NATIONAL EDUCATION is completely and permanently triumphant. When that grand point is gained, there will be another serious question to solve, Is it better to take care of the infant children of the poor, or to enable their parents to do it for us?

ART. XIII. *Journey from Riga to the Crimea, by Way of Kiev; with some Account of the Colonization, and the Manners and Customs of the Colonists of New Russia. To which are added, Notes relating to the Crim Tatars. By Mary Holderness. pp. 324. 10s. 6d. Sherwood & Co. 1823.*

THIS fair authoress reminds us, in a puff preliminary, of the praises which we bestowed two years ago upon her "Notes relative to the Crim Tartars." The eulogy has produced a most unfortunate effect: for whereas the *Notes* were deservedly lauded for brevity and cheapness, it is now our painful duty to censure the "*Journey*" for the absence of these desirable qualities. The *Notes* which Mrs. Holderness has thought it necessary to republish form a third, and by far the best third of the book. Another third is devoted to a most uninteresting journey from Riga to Karagoss; and the remainder contains a meagre unsatisfactory account of the colonization and present state of New Russia. We have had some difficulty in selecting a passage that is worth transcribing, and we can assure our readers that the following is the best account in the volume.

"The sameness of life in the Crimea, more especially to the proprietor resident in the country, is like the profound stillness of a lake, which is seldom interrupted, except by some passing bird,

which may delight the solitary observer on its shores, but little affects its peaceful inhabitants. The rejoicing of a festival among the villagers, or the accidental visit of some officer of the government, (who, finding it convenient to have a night's lodging on a couch, rather than in his calesk on the Stepp, therefore pays an occasional visit to the proprietor), are events of the greatest magnitude, and produce as much bustle in the family where they occur, as for the time may lessen the enjoyment of those members of it, who by long habitude are disposed to the continuance of inanity.

The Tatar, for reanimation, has recourse to his pipe; his wife to her holiday clothes, and a visit; the Russian to a drinking frolic, which once begun, may last for a week or two; there is no telling how long, or guessing how soon the fascination of the cup may cease, or reason be restored to her throne; but when she has regained her seat, he returns submissive, and with increased alacrity, to his duty, and will kiss the feet of his offended master. The German takes the same course, but not with equal success, for the electrical power has much less influence over him; he is naturally too stupid to be elicited, even by such means. The Greek, too, takes the cordial cup with almost as much zest as though it were the one which the fair Helen prepared for Telemachus; he drinks till he is merry, and then dances till he thirsts again. The Russian drinks brandy; the Greek, wine: the Russian drinks till he is senseless—he sleeps, recovers, and returns to drink again. The Greek drinks till his spirits are elated, and all around him seems gay; he takes his balalaika, the dancers assemble around him, quick as his spirits, pass his fingers over the strings, and the dancers' feet keep time to its simple tones.

The Russian proprietor will sometimes condescend to join the carousal of his vassals and tenantry; and his wife, with her female attendants, may be seen playing at blindman's-buff, or moving about in masquerade, either in Greek or Tatar attire. The Greek merchant makes it holiday around him whenever he visits his estate, taking with him friends, to divest the country of its loneliness, and solitude of its terrors. His tenantry celebrate his arrival by bringing him presents of eggs, fruit, pastry, &c. The Tatar proprietor, accustomed to reside in the country, shuns with equal care a sojourn in the town, where his expences so much exceed his customary frugality, and his intermixture with society is so much, and unavoidably greater, than his peaceful habits are disposed to accord with. The English proprietor, in the midst of neighbours and dependants, yet feels a lonely sojourner there: his habits, totally different to all by which he is surrounded, he joins the festive group but as an observer; his heart partakes not in the church festival, nor in that outward pomp, which ill accords with the pure and simple worship of that Spirit who requires to be worshipped in spirit and in truth: he sees with pain how much time is wasted without any laudable pursuit, or any object that can invigorate either mind or body; and he cannot fail to feel regret at observing the strictness which marks the refraining from work on the birthday of some inconsiderable saint, while that which God so merci-

fully has appointed as a day of universal rest, is in every sense abused." P. 201.

"The moral character of the peasantry of the Crimea is exceedingly depraved and vicious; and, excepting the Tatars, I never found it possible, by any good offices or kindness, to excite any attachment in them, that the sight of a glass of brandy would not instantly surmount; and amongst the servants we have had, from nearly every nation, there, a gross immorality and inveterate love of drunkenness, were almost invariably the leading traits.

The different modes by which they manifested their regret at the time of my leaving Karagoss, were thus evinced: my Tatar neighbours were with me throughout the day previous to my departure, either sitting silent in my room, or assisting in the arrangement for the journey: but on the day of my departure few could see me; and when the children went to bid good bye to the women, they found them shut up, and really grieving. My two servants, one a Pole, the other a German, busily and attentively assisted me throughout the preceding day; but when their duty was done, they took care to drown their sorrow in large libations of wine and brandy, which they had previously promised me they would not do. On the morning of my departure, they felt still more strongly the necessity of repeating that, which the preceding night had produced exhilaration; and I fear, if not the ostensible, I was at least the nominal cause of a repetition of the same offence the following evening: and well was it if the evil stopped here." P. 205.

The Crimea, according to Mrs. Holderness, is a thriving colony—the land fertile—the peasantry happy—the government not unpopular—and its emperor, "who has honoured her little work with his condescending approbation," sincerely anxious to promote civilization and extend genuine Christianity. As a singular proof of this fact, she informs us that his majesty graciously connives at a most iniquitous system of bribery and corruption—that all his magistrates sell justice, and that the inadequacy of their salaries makes it impossible to do otherwise. We doubt not that the extensive and fertile Steppes of the Crimea will be inhabited in the course of another generation by a numerous and wealthy nation. Whether that nation will continue subject to the Emperor of all the Russias, is a problem upon which Mrs. Holderness should have enabled us to speculate. By omitting to do so she has added an additional item to the long list of faults which may be fairly charged against this stupid piece of book-making.

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THE
BRITISH CRITIC,

FOR OCTOBER, 1823.

ART. I. *On Scripture Difficulties. Twenty Discourses preached before the University of Cambridge, in the Year 1822, at the Lecture founded by the Rev. John Hulse, M.A. By C. Benson, M.A. Fellow of Magdalen College, and Vicar of Ledsham, Yorkshire. 8vo. Pp. 420. Baldwin and Co. 1822.*

THE author of this volume is advantageously known to the public by a former course of Hulsean Lectures, as well as by other publications. These have met with a favourable reception, and have procured for their author a patron in Granville Hastings Wheeler, Esq. who presented him to the vicarage of Ledsham, in Yorkshire, though unconnected and a stranger. Such an act of disinterested patronage it was but grateful justice publicly to acknowledge; and accordingly Mr. Benson dedicates to him the present performance, of which we propose to give some account to our readers.

That considerable difficulties exist in the Holy Scriptures is felt and owned by every sober-minded scholar; and it could not be otherwise without the operation of a continued miracle. The Sacred Records were composed by various persons in remote periods, and in different countries, the necessary result of which is a great diversity of style, imagery, and manner, and a consequent difficulty of interpretation. They are written in three languages, Hebrew, Chaldee, and Greek; not Greek in its purity, but idiomatical, sometimes not improperly called Hellenistical; and as they have long ceased to be spoken, except in a corrupt dialect, they cannot be exempt from those doubts and obscurities which attend all dead languages. There are numerous allusions to manners, customs, and opinions, very different from our own, with many of which we are imperfectly acquainted, so that it is no easy matter to place ourselves in the situation of the several writers, to enter into their views, to appreciate their feelings, to see their drift, and to comprehend their

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reasonings. Difficulties also arise from the nature of the subjects treated of in the Sacred Writings; historical, prophetic, poetical, religious; commencing with the creation and fall of man, and developing a scheme of redemption of such stupendous magnitude and awful mysteriousness, as, in all its parts and bearings, to be above the comprehension of the human intellect. From these causes it must often happen, that some things will, upon a cursory view, appear contradictory to our notions; some, irreconcilable to each other, and some inexplicably dark and obscure. Hence there must, in the nature of things, be obscurities in the Bible, and many difficulties must, of necessity, be encountered in its exposition; but this forms no ground of rational objection; for as Mr. Benson well observes,

“ These difficulties spring not from any want of character or capacity in the authors, but from the subjects upon which they treat, the languages in which they wrote, and the circumstances under which they composed. Whether the obscurities be of a philosophical, philological, or historical kind; whether they belong to the doctrines, the precepts, or the prophecies of the Scriptures, it is the reader's, not the writer's, ignorance which creates and continues them. The sacred penmen wrote, as all ordinary men in the same situation, would, and must have written, and it is only by reason of a change in the state and aspect of the world which no human power or foresight could prevent, and from the operation of causes whose influence no human composition could escape, that darkness and ambiguity have, in so many instances, supervened. To the authors of the Bible, therefore, in their situation as men, and to the Bible itself, if it be regarded only as the composition of men, the frequent occurrence of such a variety of ‘ things hard to be understood,’ cannot be considered as any serious or solid objection. Every other similar work would inevitably have been affected in a similar manner; and if Revelation appears to have been operated upon in a greater degree, it is because its antiquity is higher, its language more intricate, its matter more abstruse, and the ages and countries in which it was produced, more dissimilar from those to which we ourselves belong; but principally because it has been so minutely, so jealously, and often so captiously searched.” P. 18.

These difficulties, unavoidable as they are, afford a handle for the wit and ridicule of the infidel, who eagerly lays hold of them for extenuating his unbelief. He maintains that many parts in the Bible are unintelligible, and more are abstruse, that some are immoral or absurd, and others irreconcilable with facts and philosophy. These are grave charges; but fortunately may be easily rebutted. If obscurities could not possibly be avoided in a revelation from God

to man, with what consistency is it on that account condemned? Divine truths can only be communicated through the instrumentality of language and of human means, except upon the supposition of the constant exercise of a miraculous power. Such means, however employed, are *necessarily* productive of difficulties; and difficulties which are unavoidable, are therefore unobjectionable circumstances. The Scriptures, it is true, are something more than a mere human composition, in that they are "given by inspiration of God." But as the inspired truths are transmitted from age to age, through the medium of human means, difficulties are inevitable; and hence their existence must be consistent with the character of the Bible as an inspired work. In affirming that difficulties are inevitable, we do not mean to bound the power of the Almighty, with whom all things are possible; but to assert that difficulties are inseparable from the mode which Divine Wisdom has adopted for the conveyance of religious truth. The real question then is, whether this mode, though encumbered with some difficulties, be fit and expedient; or in other words, whether it be wise and proper to permit the existence of difficulties in Revelation?

Now to this question, an answer must be given in the affirmative, if it can be shewn that the difficulties of Scripture are attended with several advantages. On this subject Mr. Benson reasons with great acuteness and irresistible force, proving that the removal of these difficulties would be detrimental both to the stability of the Christian faith, and the progressive improvement of man's rational nature. We shall give a short abstract of his arguments.

In the first place, the philological and historical difficulties of the Scriptures afford the best internal arguments in favour of Revelation. In proof of the genuineness and authenticity of the Scriptures, we appeal to the peculiarities of the Scripture style, and the multiplicity of Scripture allusions to the manners and customs of the ages and countries in which we affirm them to have been written, and the sentiments and actions of those of whom they treat. Such difficulties are the best internal arguments, for, had the Bible been so framed that it might have been alike understood by men of every capacity and in every age, it could have had none of the characteristic features which would have fixed its composition to any particular person or period. Strip the Bible of all those peculiarities which so evidently originate in the circumstances under which it was produced, and you will rob it for ever of one of the best internal marks of its having been produced under those circumstances. Hence by the

removal of all difficulties from the Scriptures, we should have lost a direct and very powerful internal evidence in favour of their genuineness and authenticity.

To this, however, it may be objected that the genuineness and authenticity of the Sacred Writings might have been sufficiently supported by external evidence, without encumbering them with difficulties. No doubt this might have been done; but it would have diminished the force of the arguments in support of the Jewish and Christian Revelations. Be the *external* evidences what they might, they could not, in that case, have been considered the same in weight and influence over the human mind, because they would then have wanted the confirmation of *internal* proof. The sincere believer, feeling his own weakness, and liability to doubts, will be grateful for the additional evidence supplied by the Scripture Difficulties; because the proofs of Christianity are, after all, not more than enough to keep him steadfast to his Redeemer and his God. The sceptic would have been encouraged in his unbelief. Had there been no philological and historical difficulties to indicate the age and authors of the Bible, he would have strongly urged the deficiency of those internal marks of genuineness and authenticity which we demand and find in every other work.

The second advantage of Scripture Difficulties is the renewed confirmation of our sinking and wavering faith afforded by the elucidation of these difficulties. As the positive evidences of Revelation are apt to be forgotten, and to lose their influence by losing the charm of novelty, it is expedient that we should have a constant opportunity of fortifying the weakness of our belief by the aid of some indirect and incidental arguments, which, arising up from time to time with all the freshness of unexpected discoveries, may strengthen our dependence upon the general proofs of the divine origin of the Bible, and renew, at intervals, our fading remembrance of their force. Now the Scripture difficulties are constantly receiving a complete elucidation; and every great obscurity elucidated is an objection removed; and every objection removed, affords one of the best, because most unsuspecting, testimonies to the truth and authority of any writing. The beneficial influence of the elucidation, and consequently of the existence of Scripture difficulties, is therefore manifest, not only in the production of belief at first, but also in nourishing and maintaining it when produced.

If it be objected, that this benefit is compensated, and perhaps even overbalanced by the disadvantages of those

doubts which difficulties must always create before their elucidation can acquire any great degree of evidential weight, the answer is, that difficulties of some kind or other are inseparable from a state of trial and discipline. In natural religion and in moral philosophy, in what we are to believe, and what we are to do in every social, civil, and religious relation, we have obstacles to overcome. Had Revelation; therefore, been so cleared of difficulties, that men could not possibly doubt, it would have violated all the notions we have derived from experience and meditation upon the usual course of God's dealings with his creatures. And if the trial of our faith, in some way or other, be necessary and right, what better method can be imagined, than by the permitted existence of "those things hard to be understood," which, whilst they minister occasion for doubts, call forth at the same time our talents and diligence to solve them; and when solved, become subservient to the more decided establishment of our belief?

If it be also alleged, that the difficulties of Scripture would have been attended with the same advantages, had they been neither so great nor so numerous as they are, it may be replied, that, had they been slight in their nature, they would have had no effect upon the learned and inquisitive; that a gradual solution of difficulties is what the stability of the Christian faith demands; and that, if they had been extremely limited in their number, they would have excited but little attention, and so would have been comparatively inefficient in either renewing or confirming us in our belief.

All those difficulties, then, which depend upon the laws of criticism, and the knowledge of antiquities for their solution, are attended with very beneficial results; but, besides these, there are others of a different character, which have been not unaptly styled the mysteries of revelation. These, however, are analogous to the difficulties which we meet with in the course and constitution of nature; and if they were blotted out of the Book of Life, one very plausible confirmation of its having proceeded from that Omniscient Being, who, when he speaks at all, may naturally be expected to speak of matters beyond the grasp of our limited comprehension.

The next benefit which the difficulties of Scripture produce, is that of contributing to the improvement of man's rational nature, by that exercise of the understanding which their solution requires. They link religion and learning in an inseparable bond of union, and thus give a dignity and use to every description of knowledge, which without that connexion, would never have accrued. Christianity demands

extensive knowledge and learning for the elucidation and defence of its claims, and thus not only renders every form of human wisdom useful and important, but also contributes to the improvement of the intellectual faculties.

The Bible may be contemplated, not only as "given by inspiration of God," but as also given for the instruction of man. Its difficulties, therefore, must be shewn to be not only consistent with its nature as an inspired, but also compatible with its object as an instructive work. This is no arduous task; for, whatever difficulties exist in the Scriptures, they must be pronounced fit for edification, when it is shewn first, that they are sufficiently clear upon all the fundamentals of religion to every willing and ordinary capacity; and secondly, that amongst the various difficulties with which Revelation is acknowledged to abound, there are none which, when correctly explained, can lead to any immorality, or any dangerous error. Now the first of these propositions will scarcely be denied by candid inquirers, certainly not by sincere protestants, and the second, it is the object of Mr. Benson's researches to establish, which he does most successfully, as far as he has yet proceeded.

The difficulties of Scripture, therefore, are both consistent with the inspiration and utility of revelation, and are likewise attended with beneficial consequences. But it must not be inferred from this, that no attempt should be made to explain them. The benefits to which they give rise, are not attributable so much to the mere fact of their existence, as to the elucidation of them. When that which at first appears difficult and obscure is shewn by a proper interpretation to agree with the age, character, and circumstances of the writer, it strengthens the evidence for the genuineness and credibility of the work. Hence it is important that obscurities should be elucidated, but the question remains *how* is this to be accomplished? How are the difficulties to be explained? To this question Mr. Benson returns an answer in the fifth and sixth lectures, in which he points out the proper mode of removing the obscurities which are discoverable in the Sacred Writings. To this end, he first investigates and corrects the errors into which many have fallen in expounding the Bible, and afterwards deduces and defends the necessary rules to be observed in the interpretation of "things hard to be understood." To accomplish this was no easy matter, and we are inclined to think that he has not treated this subject with his usual felicity. We are aware that to notice all the errors of expositors, and to give all the rules of interpretation would be to write a complete treatise on hermeneutic theology, and

that it requires the nicest judgment to hit the medium between a too scanty enumeration and too much detail; yet there are some omissions which we could wish to have seen supplied, and there are some rules laid down which are in themselves too self-evident to need a particular illustration. However we will not quarrel with our author for these faults, when he has supplied us with so much to commend.

We cannot omit to notice a degree of confusion which he appears to us to have fallen into, in laying down his fifth general rule, (p. 122. *et seq.*) Some theologians maintain, that no other laws are to be applied to the interpretation of the Bible, than such as are applied to any human composition. Mr. Benson, in common with many others, is of a different opinion, and adopts it as a general rule in the explanation of Scripture difficulties, "that we should always make that difference between the interpretation of the language of the Bible and any other book, which the inspiration and different object of the Bible require." Now both opinions will be found correct if we advert to the distinction between *the sense* of the Scriptures and *the subject matter* of that sense. In extracting the sense or meaning of the sacred Writers the same rules must be applied as in extracting the meaning of any ancient author; but in explaining the difficulties which may attach to that meaning when found out, it must never be forgotten that it is a revelation from God, and consequently is entitled to a submissive deference, which it would be folly to yield to a merely human composition.

In the eighth lecture, the author proceeds to investigate first, what degree of success may be reasonably expected in our endeavours to elucidate the difficulties of Scripture; and secondly, whether this probable degree of success be sufficient for all the necessary purposes of a Christian's faith and practice. These points are discussed with a precision, an acuteness, and an elegance highly creditable to his abilities. His comparison of the success to be expected in illustrating Scripture difficulties, and of the success of the traveller Belzoni, in discovering the recesses of an Egyptian pyramid, is peculiarly happy. In the ninth lecture, we are presented with a classification of Scripture difficulties, which are arranged in three leading divisions; the first comprehending those difficulties which are of a philological nature; the second, those arising from chronology, geography, &c.; and the third, such as take their origin in the subjects about which revelation is conversant. This last, it is obvious, admits of many subdivisions. The two former classes are evidently relating to such matters as cannot well be discussed from the

pulpit, and the last opens into so wide a field of discussion, that few individuals have either the ability or the industry to embrace the whole. Accordingly, Mr. Benson confines himself to the consideration of the historical difficulties alone. It is these which, he believes, the circumstances of the times have rendered most essential to be vindicated and explained; and when we consider how much these have of late years been made the ground of ridicule and calumny by infidel writers, we rejoice that he has made this selection, and still more that he has executed it so well.

“To collect, therefore, and to arrange the scattered information of preceding divines, to correct what they may have misrepresented, to add what they have forgotten, and to fulfil what they have left incomplete in the elucidation of those moral difficulties which arise out of the historical incidents and representations of Scripture, and to frame the defence as far as it may be possible in conformity with those principles which have been already laid down for the general interpretation of ‘things hard to be understood;’—this is the object which I propose to pursue in the remaining portion of the present course of lectures. To some this plan may appear to afford but little scope for the introduction of original views. But utility, rather than originality, should, in every religious undertaking, be our principal aim; and I cannot but think that by considering the historical difficulties of Scripture in the order in which they follow each other in the Bible itself, we shall not only contribute something to the right understanding of many of the obscurer parts of the word of God, but form also a very convenient book of reference for those who may feel distressed by difficulties of this kind.” P. 173.

In this extract, Mr. Benson states with great clearness the nature and object of the work, which must be allowed to be fruitful of instruction, and particularly useful in these times, when infidelity is making every attempt to assail the Bible History. What the author has advanced in the first nine lectures may be considered as only preliminary, though it forms a valuable and proper introduction to the main object of his performance. In the remaining lectures he enters upon a particular consideration of those historical passages which have been most frequently made use of against revelation by modern Deists, commencing with those in the book of Genesis. Of the selection of this class of difficulties we have already expressed our strong approbation, because the writings and circumstances of the times render the early consideration of them a matter of immediate importance; and, at any rate, we fully accord with the author, that ‘whether the choice which has been made, be censured or ap-

proved, at least let no Christian, who holds the honour of his Redeemer, and the welfare of souls in estimation, withhold his prayers for the success of the undertaking.' P. 175.

Of the moral and historical difficulties in the book of Genesis, Mr. Benson selects and illustrates the following:—The Offerings of Cain and Abel—Noah's Curse upon Canaan—God's Temptation of Abraham—Abraham's Obedience and Faith in offering Isaac—Jacob's supplanting Esau—Joseph's Conduct to his Brethren—and some Minor Difficulties. These are ably discussed in their order; and while the author reviews and satisfactorily obviates the chief objections which Deists have advanced, he demonstrates in a powerful manner the fitness of these histories in the inspired records, and their consistency with the divine attributes. As it would far exceed our limits to follow Mr. Benson through his examination of all these points, we shall only present to our readers a specimen of the manner in which he vindicates the Sacred Writings. In treating of the history of Jacob's supplanting Esau he allows all the actors in the transaction to be culpable, and, after shewing in what each was peculiarly to blame, he observes,

“ Thus it appears that every one of the individuals engaged in the transaction under our review had something to blame in themselves. Isaac, in the partiality of a fond and foolish affection, founded on weak or unworthy grounds, would have counteracted, had it been in his power, the designs of an unerring Providence. Esau, after having in levity thrown away his rights, would yet have retained the benefits attached to those rights, and evaded the consequences of his own regardlessness of his holy birth. Rebecca framed a fraud, where she should have exercised her Faith; and Jacob consented to be a partaker in her subtilty. Thus all were sinners; but who is there that is otherwise? The best of human beings have many frailties to weep for, and to confess; and in the best of our deeds we may generally find more of imperfection and frailty than in this, and that too, without having, in general, the same good and religious end in view; without one thought either of God or his promises, ever entering our minds. To such then as would pass a sentence of unmitigated severity upon all, and censure the Holy One and the Just, for having permitted his favours to rest upon such imperfect creatures as Isaac, and Rebecca, and Jacob,—to such I would say, Who art thou that judgest another, and expectest mercy for thyself? Look to thine own heart and repent; and remember, that if God were extreme to mark what is done amiss, there never was, nor is, nor will be, either Patriarch, or Prophet, or man, the holy and blessed Jesus alone excepted, who could escape the wrath of God if tried upon the question of

his own intrinsic merit. With that exception alone, then, it is evident that if favour be shewn to any upon earth, it must be to a sinner, forasmuch as all have sinned. They are not, therefore, to be held 'unworthy of God's mercy, merely because sinners, since their sin, after all, was not of so deep a dye, and since God mingled a full and sufficient measure of judgment with the mercy he shewed. In fact, as Jesus stands forth pre-eminent and solitary in his spotlessness amid surrounding guilt, so will the workings of Providence, also, in the history we are contemplating, be found single and superior in untainted rectitude amidst the crooked and perverse doings of each of the inferior instruments. For there was not one of these erring agents who did not reap the bitter fruits of his deviation from righteousness; not one who was not punished in proportion to his guilt, and in a mode exactly analogous to the nature of his guilt. God visited each in his turn with just the manner and measure of suffering which his sin would seem to have required; and has thus vindicated before angels and men his hatred to the evil, and his respect unto the good, impressing upon all the warning which their proneness to corruption demands, and the hope which may yet save them from despair." P. 329.

The author then goes on to shew how each individual was subjected to punishment for his share in this culpable transaction.

The selected class of Scripture difficulties is illustrated in a manner generally so judicious as to command the reader's assent, with the exception perhaps of his remarks upon the offerings of Cain and Abel. This, after the Fall, is one of the earliest events recorded in the history of the human race, and at the same time has been a stumbling block to many sincerely religious minds. Each of the brothers made an offering unto the Lord out of their possessions; each by so doing expressed his sense of dependence upon the Creator; each performed an act of worship, and reverence, and gratitude; and each in a manner appropriate to his occupation; whence, then, was it that Abel's offering was accepted, and Cain's rejected? And how is this partiality to be reconciled with the equity of Jehovah? The solution given by the most eminent divines is, that the Almighty, immediately after the promise of a great Deliverer in the Seed of the Woman, instituted the ordinance of animal sacrifices to prefigure the atonement and sacrifice of Christ; that Abel by offering the firstling of his flock complied with the divine ordinance, and testified his belief in the appointed propitiation for sin, but Cain, by presenting a different offering, shewed his unbelief; and that consequently the former was accepted, and the latter rejected. This appears to us to rest

upon as firm grounds as the nature of the case admits; but Mr. Benson rejects the divine institution of sacrifices, and attempts (we think unsuccessfully) to refute the arguments alleged in its favour. How then does he account for the preference of Abel's offering? He attributes it to Abel's Faith in the promised Redeemer.

"Since it is certain that the promise of a redemption and a Redeemer had been already communicated to man, and that even before the sacrifice of Abel he had received a revelation of a future deliverance, we are directly and undeniably authorized to assert that it was for his Faith in that peculiar and benevolent declaration of God's will, a Faith as clear as the obscurity of the terms of the promise allowed, and as full and firm as the nature of the case required, that 'the Lord had respect unto him and his offering.' And from the same principles we as clearly infer, on the other hand, that 'unto Cain and to his offering the Lord had not respect,' because he was deficient or devoid of that excellent gift." P. 221.

Allowing this, it may be asked, how could Abel's offering attest his Faith in the future atonement otherwise than by prefiguring that event? The preference was not alone for any internal disposition, for then it would have been the same whether there had been any offering or not, but it must have been in some way or other in consequence of the nature of the offering; but how could Abel's sacrifice shew forth his Faith in 'the promise of a redemption and a Redeemer,' except as it adumbrated that atonement and that Redeemer? In no other way could it be evidence of his Faith in the future expiation for sin; and whether this sacrifice of Abel's was in obedience to a divine ordinance concerning sacrifice, or merely suggested by 'the promise of a redemption and a Redeemer,' the ordinance of sacrificial rites must be referred to a divine source. Thus, according to Mr. Benson's explanation of Abel's offering, sacrifice must be ascribed to a divine origin. In short his account of the preference shown by the Almighty to Abel's offering coincides, when closely examined, with that which is above stated, and now almost universally adopted. It is somewhat differently explained, but it comes to the same thing; for it attributes this preference to Faith. But Abel's offering could not testify his Faith unless it prefigured the Atonement, and it could be no evidence of his Faith except it was offered either by express appointment or in consequence of the promise made in the Seed of the Woman, and in either case the origin of sacrifice is divine.

As Mr. Benson's view of this transaction agrees, in principle at least, with that which is adopted by our most celebrated divines, it is to be hoped that he will see the futility of his objections to the divine appointment of sacrifices. There is no other rational mode of accounting for the acceptance of Abel's offering than that which ascribes it to his Faith in a future Redeemer, and it cannot be conceived how it could shew forth this Faith except as it typified the Redeemer's sacrifice. If, then, it was through this Faith that Abel offered his sacrifice, it must have been through 'a revelation of a future deliverance,' and consequently the origin of sacrifices is to be ascribed to a divine communication. This appears to be the fair inference from our author's view of the history in question.

The Mosaic account of the Fall of Man, from its great importance, might well have claimed a distinguished place in these lectures. In the author's opinion, however, 'the Fall of Man, though intimately connected with the attributes of the Deity, yet seems more naturally to be united with the redemption and sacrifice of Christ, and, consequently, to belong more properly to the department of *doctrinal* difficulties.' (P. 248.) We are of a different opinion. All the histories, illustrated by the Hulsean Lecturer, more or less involve points of doctrine, and it was his design to elucidate 'those moral difficulties which arise out of the historical incidents and representations of Scripture.' (P. 173.) To this class the Fall of Man certainly belongs; and when the real difficulties which attach to it are considered, together with the cavils and ridicule of infidel writers, as well as its connexion with the doctrine of Atonement, no portion of the Bible History will appear more to deserve both elucidation, and a prominent place in the Hulsean Lectures.

Though the author can write, as many parts of this volume evince, in a strong and nervous style, it is too often marked by carelessness, and it is generally too diffusive. There are also many repetitions, which, however natural in discourses from the pulpit, are blemishes in a published composition. The first part especially is defective in this respect; and indeed the whole might be considerably compressed with much advantage both to the perspicuity of the style, and the force of the reasoning.

These imperfections, which our duty compels us to notice, are trifling compared with the preponderating excellence of the work. It is in truth a valuable performance, and ought to find a place in the Libraries not only of professed theologians, but of those who have the misfortune to feel per-

plexed by the difficulties of Scripture. Those in the book of Genesis, as far as they are of an historical nature, are elucidated in a manner both perspicuous and satisfactory, while the reader's heart will be warmed with the piety which mingles in the discussion. We cannot better express our general approbation of the work, and our sense of its utility, than by expressing a hope that Mr. Benson will, in due time, favour the public with an illustration of similar difficulties in the succeeding books of the Old and New Testaments, which he has announced in the preface to be his intention.

ART. II. *Sketches in Bedlam; or Characteristic Traits of Insanity, as Displayed in the Cases of One Hundred and Forty Patients of both Sexes, now or recently confined in New Bethlem.* 8vo. 352 pp. 10s. 6d. Sherwood & Co. 1823.

It is difficult to conceive what motive could have induced the publication of this volume. Its details are not likely to afford any useful information to those who devote their thoughts to the subject of which it treats; and it is only a distorted and depraved imagination which could derive pleasure from contemplating the ruins of the human mind. There are few, we trust, who would seek amusement or mirth from the view of our nature in its most afflicted and degraded state. If there be one condition that should, above others, excite the deepest feelings of sympathy and commiseration, it is that which succeeds the loss of the heavenly endowment by which man is distinguished from all animated beings.

Although we disapprove of the style of the present work, we are far from thinking that an attentive observation of the symptoms of insanity, and the different features which it assumes would be wanting in utility. It has sometimes been a matter of dispute whether derangement is to be classed among disorders which are partly bodily, or those which are purely mental; but there are many reasons for supposing that it belongs almost exclusively to the latter. It is perfectly consistent with an unimpaired state of health; and except in cases of external injury, the closest examination has never succeeded in discovering any alteration in the organs of the brain to which it might have been attributed. It constantly happens, on the other hand, that aberrations of mind may be traced to circumstances which have produced too

great an oppression of the thoughts, and thus interrupted their ordinary operations. Although insanity is not confined to persons in any rank of intellect, it will be found that those are chiefly exposed to it, whose sensibility is most acute, and whose feelings are most susceptible of impression. It would therefore appear that this afflicting malady is to be assigned rather to moral than physical causes; and that its alleviation or removal is most to be expected from the influence which may be obtained over the mental faculties. Viewing the subject in this light, it is of great importance to observe what objects and what train of thought are most apt to excite the paroxysms of the disorder, since it may thus become possible to lead the patient to such as are likely to soothe, and divert him from what has had a destructive effect upon his mind.

Among the improvements in the treatment of insane persons which have been introduced, the most important is the relinquishment of terror and coercion, which it has been clearly proved had no small tendency to irritate the disease. It is by no means improbable that farther observation may discover means to alleviate its violence, and sometimes to prevent its paroxysms.

In the narratives of the work before us we find a confirmation of the fact that insanity, in almost every instance, has the effect of developing the master passion, and rousing to violence the feeling which had been concealed or checked by reason. A striking case is given of the fatal consequence of sudden terror.

"Thomas Dowle, aged twenty-eight, admitted 28th October, 1822. This unfortunate young man is the son of a farmer near Chepstow, in Monmouthshire. No taint of insanity ever before appeared in any of his family. Sudden fright was the immediate cause of his derangement, and he now presents a deplorable example of the mischievous consequences of those practical jokes, so frequently played off for the momentary diversion of inconsiderate young people, upon their unsuspecting companions, and but too often productive of lamentable, and even fatal, consequences. Numerous are the instances wherein dementation, and even death, have followed the too sudden excitement of the stronger passions. The momentary impulse of excessive fear, grief, and even of joy, have produced those effects. The superstitious tales of ghosts and goblins, so frequently impressed on infant minds, have often proved indelible through life, in spite of education, philosophy, and all the powers of reason; and we have heard numerous instances of brave men, who have intrepidly mounted a breach, or stormed a battery pregnant with death, who yet could hardly summon firmness enough to go alone in the dark, or cross a church-yard after

nightfall, merely from the early impressions of nursery-tales told them in their childhood. A frightful mask, a strange noise, a pretended ghost, or even the sudden bouncing on a person, wholly unaware of the trick, have often caused the most deplorable consequences, not only in children but in adults, to the loss of reason, and even of life.

"Poor Dowle, the unhappy subject of this article, was a simple peasant; and as he was one morning crossing his father's fields, on his way to his usual labours, cheerful, guardless, and, like another Cymon,

'Whistling as he went, for want of thought,'

an intimate rustic acquaintance saw him coming, knew his simplicity, and in mere frolic, stepped aside, and concealed himself behind a bush until Dowle came up, when he suddenly rushed out upon him with a loud shout. He was so astounded by the shock that he was struck almost senseless: he staggered, fell, and fainted away. The current of his blood seemed for some time arrested, and his pulsation ceased. He was taken up and conveyed home; delirium ensued; and confirmed madness followed, which has ever since continued without abatement, to a degree not only pitiable, but dangerous to all who approach him. His propensities are fierce and vicious; he tries to kick at all who come near him, and even to bite at them, with all the rabid fury of an enraged dog. In this manner he continually snaps at all who pass him. He seizes and tears rugs, blankets, his own clothes, and any thing within his reach. In this state of course, he is not suffered to have intercourse amongst the other patients, but is fastened to the coal-chest in the basement gallery. His malady has shewn no signs of abatement since he came in, and probably he may never recover his reason. He appears quite unconscious of his situation, or of the place where he is, nor does he seem to feel his confinement irksome; his only object seems to be, watching for the approach of any one whom he may attack.

"Such, in his case, are the miserable effects of a practical joke, which cannot fail to embitter for life the feelings of the unthinking author, as well as those of the unfortunate young man's family." P. 182.

The following account is given of the maniac who became so notorious from her attempt to assassinate the late King:

"Margaret herself, when much more communicative than of recent years, has given a very different account of the transaction which led to her confinement, from that which appeared in the public prints of the time. She has declared, that she had not the remotest intention to injure his Majesty; on the contrary, 'that she had a great notion of him.' She had lived with a great family where his Majesty used to visit occasionally, and the King frequently looked at her in a manner which she thought bespoke

kindness and regard. That being afterwards out of situation for some time, she imagined the King a likely person to recommend her to a good one, and considering that he had always regarded her with a look of more than common attention, she had, therefore, determined to petition his Majesty as her last resource. She inquired, and learned the time and place most likely to meet with his Majesty, and that he would be at St. James's on a particular day; she attended with her petition, and took her post at the garden-gate leading to the palace. That, unfortunately, having a knife in her pocket along with the petition, and being rather anxious and confused, and afraid of missing her presentation, as the King passed from his carriage, in the hurry of the moment she drew out the knife instead of the paper, and rushed forward to deliver it into his royal hand; when she was instantly seized, and accused of attempting to stab his Majesty, than which nothing could be farther from her intention.

"But it appears that her story, if she told it at the time, was not believed; and she has now been a sojourner in confinement above thirty-six years, and has never evinced any prominent symptoms of insanity beyond the occasional irritation, perhaps naturally enough resulting from her situation. She was transferred from Old Bethlem hither when this building was finished; has long since made up her mind to her confinement, and appears perfectly tranquil and contented; she very seldom speaks, has totally lost her sense of hearing, nor would the discharge of a cannon at her ear in the least disturb her. Snuff seems to be her favourite luxury, of which she takes a great quantity, and seems to enjoy it with peculiar satisfaction. She has contracted a singular aversion to bread, and never can be induced to eat any. The cause of this antipathy is unknown, but she is allowed ginger-bread and biscuits, which she eats with good appetite, in moderate quantities. Tea is also allowed her, and she has, besides, the exclusive privilege of living apart from all the other criminal patients, in a ward appropriated as a nursery for the aged and infirm, and such as are quiet and harmless. She enjoys a good state of health, is regular, cleanly, and attentive to her little concerns, and is desirous to render herself useful, so far as her great age will permit.

"Reports of her death have been circulated from time to time: but Margaret is still living, and healthy evidence in refutation of such premature rumours." P. 255.

In the course of the volume, numerous expressions and details occur which could not but offend a mind of any delicacy. There is throughout an air of levity that is totally incompatible with a topic of such deep and awful interest; which must excite compassion in the hardest heart, and force upon the most unthinking the reflection that we are fearfully and wonderfully made.

We are far from desiring to impose the slightest check upon the persevering investigation of so important a subject, but we have yet to learn how the purposes of scientific observation can be advanced by recording the indecent and blasphemous expressions of a maniac. There are but slight indications of talent displayed in the course of the work, but we sincerely wish that the author had directed whatever he may possess to a more profitable purpose than the present. By dedicating his labours to the President of Bethlem Hospital, and prefacing them with an account of its foundation and management, an endeavour is made to give these lucubrations an authoritative air. But we feel confident that there is no ground for such an imputation upon the Governors, and we hope that their disavowal of all connection with the Sketches will be publicly expressed.

ART. III. *The Three Perils of Woman; or Love, Leasing, and Jealousy. A Series of Domestic Scottish Tales. By James Hogg, Author of "The Three Perils of Man," "Queen's Wake," &c. &c. 3 vols. 12mo. Longman & Co. 1823.*

We do not at this moment recollect which of the innumerable fry of minor Scottish authorlings first scratched Mr Hogg into public notice, but we are heartily rejoiced to find that he is making all haste to scribble himself once again out of it. The penance which we have endured in wading through the three volumes now before us might justify the expression of a bitterer wish than that which we are preparing to offer; and it is no small exertion of charity, on rising from his pages, to content ourselves with a hope that they may soon be forgotten.

Love, of course, is the first and greatest peril to which woman is exposed, and Gatty Bell is the heroine of Mr. Hogg's Tale, which is to exemplify these hazards. She is the daughter of a rich and respectable Scotch Farmer, and has unconsciously bestowed her heart upon M'Ion, the College friend of her brother. M'Ion has had no fair opportunity of declaration during the summer visit in which this mutual, though unavowed attachment has taken place; and his capricious mistress, in consequence of his silence, persuades herself into a belief that female delicacy requires her to distinguish him with marks of the most decided aversion. Du-

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ring a residence in Edinburgh which her father has projected for the completion of her education, she succeeds in convincing her unhappy swain that his suit is utterly hopeless; and at the very moment in which she is dying to throw herself into his arms, she contrives to entangle both parties in the most distressing perplexities. Her good nurse Mrs. Johnson is astonished at the young Lady's coquetry, and remonstrates with her in vain. M'Ion in a passion makes love to Gatty's cousin Cherry, and promises her marriage just at the time in which by an unseasonable *περιπέτεια* he is discovered to be possessed of a large property, to be Chief of his Clan, and son of Mrs. Johnson: for this good lady is no other than a she Laird in disguise, who by a series of mishaps which every novel reader may easily imagine has been long deprived of her rights, and left ignorant of the fate of her son the fruit of a clandestine marriage. Mrs. Johnson who knows Gatty's secret attachment is most anxious to break off the match with Cherry, and eventually succeeds. Gatty is married to M'Ion, and the deserted Cherry who nobly surrenders her betrothed, is the victim of her generosity, and dies of a broken heart.

Here, as might be imagined, the story should naturally end: but here in fact, for aught we see, it only begins.

M'Ion after all is but a gay deceiver. He loved Gatty first and Cherry afterwards, just as he promised Cherry marriage but married Gatty; Cherry clearly loved him, and, if we are to believe his own words when Cherry is dying, he loved her also: yet besides this he loves Mrs. M'Ion and Mrs. M'Ion loves him. In these variations we suppose consist the perils of loving. After Cherry's death Gatty dies also, at least for nearly a dozen pages, we supposed her to be dead. But this is not really the case. While the mourners were gathered round her death bed

"Behold the corpse sat up in the bed in one moment! The body sprung (sprang) up with a power resembling that produced by electricity. It did not rise up like one wakening out of a sleep, but with a jerk so violent that it struck the old man on the cheek, almost stupefying him; and there sat the corpse, dressed as it was in its dead-clothes a most appalling sight as man ever beheld. The whole frame appeared to be convulsed, and as it were struggling to get free of its bandages. It continued, moreover, a sort of hobbling motion as if it moved on springs. The women shrieked and hid their faces, and both the men retreated a few steps, and stood like fixed statues, gazing in terror at seeing the accomplishment of their frantic petitions. At length M'Ion had the presence of mind to unbind the napkin from the face. But what a face was there exhi-

bited ! It was a face of death still ; but that was not all. The most extraordinary circumstance was, that there was not, in one feature, the slightest resemblance to the same face only a few hours before, when the apparent change took place from life into death. It was now like the dead countenance of an idiot,—the eyes were large and rolled in their sockets, but it was apparent that they saw nothing, nor threw any reflection inward on an existing mind. There was also a voice, and a tongue, but between them they uttered no intelligible word, only a few indistinct sounds like the babble of a running brook." Vol. II. P. 176.

" It is impossible to give any thing like a fair description of the hopes, the terrors, and the transitions from one to another of these, that agitated the individuals of that family during this period of hideous suspense. These were no doubt proportioned to their various capacities and feelings ; but there is as little doubt that they were felt to a degree seldom experienced in human nature. There lay the body of their darling—of that there could be no doubt, for they had never been from its side one moment but the judgement of God seemed to be upon them ; for they all felt an inward impression admonishing them that the soul had departed to the bosom of its Creator at the very moment foretold by its sweet and heavenly-minded possessor, and that the Almighty had, in derision of their unhallowed earnestness for the prolongation of a natural life, so little worthy of being put in competition with a heavenly one, either suffered the body to retain a mere animal existence, or given the possession of it to some spirit altogether unqualified to exercise the organs so lately occupied by the heaven-born mind. Yet, when they saw the bed-clothes move, and heard the regular breathings, they experienced many a thrilling ray of hope that all they had witnessed might have been the effect of some strong convulsion, and that she might yet be restored to mental light, to life, and to all their loves. Every time, however, that they stole a look of the features, their hopes were blasted anew.

" For three days and three nights did this incomprehensible being lie in that drowsy and abstracted state, without tasting meat or or drink, nor did she seem affected by any external object, save by M'lon's entrance into the room. Oh such occasions, she always started, and uttered a loud and unintelligible noise, like something between laughing and anger ; but the sound soon subsided, and generally died away with a feeble laugh, or sometimes with an articulation that sounded like " No-no-no !"

At this time no servant or stranger had been suffered to enter that chamber ; and, on the third day, they agreed to raise up this helpless creature, and endeavour to supply nature with some nourishment. They did so ; and now inured to an intensity of feeling that almost rendered them desperate, they were enabled to inspect the features, and all the bodily organs, with the most minute ex-

actness. The countenance had settled into something like the appearance of human life,—that is, it was not so thoroughly the face of a dead person as when it was at first reanimated; the lips had resumed a faint dye of red, and there were some slight veins on the cheeks, where the roses had before blossomed in such beauty and such perfection. Still it was a face without the least gleam of mind—a face of mere idiotism, in the very lowest state of debasement; and not in one lineament could they find out the smallest resemblance between that face, and her's that had so lately been the intelligent and the lovely Agatha Bell. M'Ion studied both the contour and profile with the most particular care, thinking that these must have remained the same; but in neither could the slightest likeness be found out. They combed her beautiful exuberance of hair, changed her grave-clothes for others more seemly, and asked her many kind questions, all of which were either unheard or disregarded. She swallowed the meat and drink with which they fed her with great eagerness, but yet she made no motion for any more than was proffered to her. The entrance of M'Ion into the room continued to affect her violently, and nothing else besides; and the longer his absence had been, the more powerful was the impression on her frame, as well as on her voice and tongue,—for that incident alone moved her to utterance." Vol. II. P. 181.

Gatty is placed in a lunatic asylum; and here, to increase our disgust, she is delivered of a son, after three years she recovers her senses, and is restored to her husband and family.

In this brief outline of the main story we have diligently avoided all the episodes which are annexed to it: the pastoral conversations of the father, the elder Bell, and the academical frolics of his son, the younger. Neither have we touched upon the adventures of a doughty Northumbrian cousin who fights three duels within three quarters of an hour, and marries a wife who brings him an heir within three months. We shall stop only upon part of the paragraph with which the second volume concludes, and which may be accepted as *l'envoi* of the tale. Considering the circumstance upon which the story is founded this is not the least singular portion of Mr Hogg's work.

"In the foregoing tale, or rather in the three foregoing tales connected into one, I have, in conformity with my uniform practice, related nothing but facts, as they happened in common life. Every one of the three leading incidents, on which this narrative is founded, is copied literally from nature, the circumstances being well known to me, and to all those dwelling in the districts in which they happened. To such as may trace any of the tales to

the original incidents, it is necessary for me to say, that, as they will perceive, I have thought proper to *change some of the names*, in order that I might not lead the public to gaze too intensely into the bosoms of families, or pry into the secret recesses in which their holiest feelings are treasured up from all but the eye of Heaven. But in none of the groups have I altered *all* the names, and some of these but very slightly. I have also been obliged to make a few fanciful connexions and relations that did not exist,—such as cousins, sons, &c.—in order to combine the simple portraits of life and manners in one group. If any of these slight, but voluntary deviations from truth, are discovered, I have to request that due allowances may be made." Vol. II. P. 330.

The two last tales *Leasing*, and *Jealousy*, are clumsy attempts to interweave a tissue of imaginary adventures on an historical groundwork. The scene is laid in 1745, with little regard to manners, language, facts or character. The incidents are equally divided between coarseness and dullness; and poverty of invention is in vain disguised by a thick coating of the most vulgar buffoonery. We are not fond of speaking strongly against *any* works in which evil principles are not barefacedly obtruded; and of this offence we must wholly acquit Mr. Hogg. Some apology therefore may be necessary both for having reviewed these Tales at all, and also for the severity of tone which we have adopted in regard to them; and this apology is to be found in the perpetual puffings which the Northern trumpeters adopt respecting each other. Among the numerous canonizations of the modern Athens, Mr Hogg's name has frequently met our eyes; and we have seen him classed with writers on whose merited claim to lasting distinction, we of all others are least inclined to hesitate. If such pretensions are boldly advanced, it is our duty as boldly to examine them; and whenever, as in the present instance, they are found wanting, we must not permit a false and unbecoming delicacy to smother our opinion.

ART. IV. *English Synonymes explained, in Alphabetical order; with Copious Illustrations and Examples drawn from the best Writers. By George Crabb, M.A. Second Edition.* pp. 902. Baldwin.

THERE is perhaps no circumstance by which the progress of civilization is more distinctly marked, than the variation which it has produced in language. During the early and uncultivated periods of society, while men were content to

sustain life by their personal labour, without seeking any of the embellishments and luxuries which after times have deemed so necessary, their wants were few, and these were easily expressed.

In proportion, however, as refinement, and the pursuits of polished life obtained among them, having their ideas extended to a larger number of objects, they found it necessary to increase the vocabulary which they possessed by the addition of numerous words. Many of these were very similar in signification to each other; and some were absolutely the same. The latter were perhaps at first adopted from caprice, or belonged originally to different dialects: the former became necessary to accuracy of expression, and to preserve a distinction between ideas, which without being the same, are nearly allied to each other. Such was the origin of what are now called *synonymes*, which have become so important in language; and upon which elegance of style so greatly depends. They have seldom been better defined than by D'Alembert, who in his *Eloge de Girard* thus mentions them:—

“ On peut donner dans une langue le nom de *synonymes*, ou a des mots qui ont absolument et rigoureusement le même sens, et qui peuvent en toute occasion, être substitués indifféremment l'un à l'autre; ou a des mots qui présentent la même idée avec de légères variétés qui la modifient, de manière qu'il soit permis d'employer l'un de ces mots à la place de l'autre, dans les occasions où l'on n'aura pas besoin de faire sentir ces légères variétés.”

To possess many *synonymes* of the first of these classes is a superfluity and incumbrance, and contributes little or nothing to the richness of a language: but those of the latter kind are among the principal causes of its accuracy and elegance, since they afford the power of correctly expressing every idea; and of preserving the slight and delicate distinctions which conduce so much to perfection of style. To the poet and the orator, the use of synonymous words is so important, that they may be considered to have been the principal inventors of them: and indeed it has been observed that they chiefly abound where poetry and eloquence have been most successfully cultivated. In the inferior species of composition also, and even in the ordinary intercourse of life, the accurate employment of words similar in signification is of great advantage, for by the discriminating use of such terms confusion of ideas is best avoided, and the style of the educated man distinguished from that of the vulgar.

The acknowledged importance of synonymes therefore being so considerable, it can hardly be supposed that the ancients would altogether fail to direct their thoughts to this subject: and in fact we continually find in their writings careful and minute distinctions between words which might at first sight appear to convey no difference of meaning. Cicero would perhaps of all others have been the most capable of composing a work upon this topic, and indeed the observations on such points which are interspersed in his writings render it not improbable that he might have entertained the thought of executing it.

Among the moderns, many persons of the highest genius and learning have employed themselves in pointing out the exact signification of words, and the shades of difference which distinguish them from others to which they seem to be most nearly allied. These observations, however, being of a desultory kind, were interspersed among other subjects, and afforded little more than the scattered and rude materials which were afterwards to be collected and moulded into an useful form. The idea of composing a distinct treatise upon the subject of synonymous expressions, is to be attributed to the Abbé Girard, who in the beginning of the last century, published a book entitled "*Justesse de la langue Française.*" This he afterwards enlarged, and it was subsequently improved by his successor Roubaud. The example thus given was followed by most of the nations of Europe, and without enquiry into the nature of the works produced in each, it may suffice to observe, that in England, the plan has been copied in the publications of Trussler, Mrs. Piozzi, and Mr. Taylor of Norwich. The former of these is certainly the least excellent or complete. The treatise of Mrs. Piozzi, although it proved that elegance and grace are not the only accomplishments of the female mind, was yet deficient in many points which could only be completely attained, by the severer studies, and the more extended research of the other sex. It afforded a considerable fund of instruction and amusement, but failed in several circumstances of information. Mr. Taylor was in some respects more successful, but the circumscribed limits within which he confined himself, left much to be desired.

The author of the work before us is already favourably known to the public by several Elementary German books, and an English grammar, of which we took occasion to speak in terms of commendation in a former number of our review*. The present volume is upon a more extended scale

* See Vol. xxx. page 339.

than those of his predecessors, and forms a valuable addition to the philological treatises which we possess. Mr. Crabb brought to the task which he undertook, a sound judgment, and an extent, and accuracy of investigation which have gone far to supply the chasm which remained in this branch of our literature.

He appears to have examined carefully, and with much skill the position, and relative force of words, and to have strengthened his opinions by a minute reference to our best authors. Johnson is among those whose authority he has most frequently quoted; and this preference is certainly not without reason, since there is not in the catalogue of English writers, one who has used so much discrimination, and care in the choice of terms, and whose information on such points was so diversified and extensive. It has indeed frequently afforded room for regret that he did not himself compose a work on the subject which he confesses to be of great importance*, and for the discussion of which he possessed talents so well calculated.

To the writer on synonymes many difficulties must of necessity present themselves; and the strictest care is requisite to catch the slight, and almost imperceptible differences which exist between many words. Even with the most watchful scrutiny, it will often happen that distinctions of meaning elude observation; while the loose and uncertain sense in which some terms are used, even by the most esteemed writers, will occasionally give rise to an explanation which may be held unsatisfactory. It happens also not unfrequently that words occur of so abstract a nature, that they cannot be easily defined; and some are so universally understood that it would be hard to find others which would be better known.

"To explain," says Johnson in his admirable preface to the Dictionary, "requires the use of terms less abstruse than that which is to be explained, and such terms cannot always be found; for as nothing can be proved but by supposing something intuitively known, and evident without proof, so nothing can be defined but by the use of words too plain to admit a definition."

Mr. Crabb has, we think, combated most of these difficulties with success, and by enquiring into the derivation of words, has generally arrived at their true meaning. His plan has been to class together words which have a simi-

* Vide Plan of the English Dictionary addressed to Lord Chesterfield.

larity of signification; and after giving for the most part, the sense common to them all, to distinguish the cases in which each is more particularly applicable. He has also noticed the difference between the literal and metaphorical usage of such as admit of both; and the style to which each is appropriated when such a distinction occurs. We proceed to make such extracts from the work as our limits permit. The following distinction between terms which are frequently confounded, is accurate and well expressed.

" *Pride, Vanity, Conceit.* The valuing one's self on the possession of any property is the idea common to these terms, but they differ either in regard to the object or the manner of the action.

" *Pride* is the term of most extensive import and application, and comprehends in its signification not only that of the other two terms, but likewise ideas peculiar to itself.

" *Pride* is applicable to every object, good or bad, high or low, small or great; *vanity* is applicable only to small objects: *pride* is therefore good or bad; *vanity* is always bad; it is always emptiness or nothingness. A man is *proud* who values himself on the possession of his literary or scientific talent, on his wealth, on his rank, on his power, on his acquirements, on his superiority over his competitors; he is *vain* of his person, his dress, his walk, or any thing that is frivolous. *Pride* is the inherent quality in man, and while it rests on noble objects, it is his noblest characteristic; *vanity* is the distortion of one's nature, flowing from a vicious constitution or education; *pride* shows itself variously, according to the nature of the object on which it is fixed; a noble *pride* seeks to display itself in all that can command the respect or admiration of mankind; the *pride* of wealth, of power, or of other adventitious properties, commonly displays itself in an unseemly deportment towards others; *vanity* shews itself only by its eagerness to catch the notice of others. *Conceit* is that species of self-valuation which respects only one's talents; it is so far therefore closely allied to *pride*; but a man is said to be *proud* of that which he really has, but to be *conceited* of that which he really has not; a man may be *proud* to an excess of merits which he actually possesses; but when he is *conceited* his merits are all in his own *conceit*; the latter is therefore founded on falsehood altogether."

" *To Conceive, Understand, Comprehend.* These terms indicate the intellectual operation of forming ideas, that is ideas of the complex kind in distinction from the simple ideas formed by the act of perception.

" *Conception* is the simplest operation of the three, when we *conceive* we may have but one idea, when we *understand* or *comprehend*, we have all the ideas which the subject is capable of presenting. We cannot *understand* or *comprehend* without *con-*

ceiving ; but we may often *conceive* that which we neither *understand* nor *comprehend*.

" That which we cannot *conceive* is to us nothing ; but the *conception* of it gives it an existence, at least in our minds ; but *understanding* and *comprehending* are not essential to the belief of a thing's existence. So long as we have reasons sufficient to *conceive* a thing as possible or probable, it is not necessary either to *understand* or *comprehend* it, in order to authorize our belief. The mysteries of our holy religion are objects of *conception*, but not of *comprehension*. We *conceive* that a thing may be done, without *understanding* how it is done ; we *conceive* that a thing may exist, without *comprehending* the nature of its existence. We *conceive* clearly, *understand* fully, *comprehend* minutely.

" *Conception* is a species of invention ; it is the fruit of the mind's operation within itself. *Understanding* and *comprehension* are employed solely on external objects ; we *understand* and *comprehend* that which actually exists before us, and presents itself to our observation. *Conceiving* is the office of the imagination, as well as of the judgment ; *understanding* and *comprehension* are the offices of the reasoning faculties exclusively.

" *Conceiving* is employed with regard to matters of taste, to arrangements, designs, and projects ; *understanding* is employed on familiar objects which present themselves in the ordinary discourse and business of men ; *comprehending* respects principles, lessons, and speculative knowledge in general. The artist *conceives* a design, and he who will execute it must *understand* it ; the poet *conceives* that which is grand and sublime, and he who would enjoy the perusal of his *conceptions* must have refinement of mind, and capacity to *comprehend* the grand and sublime. The builder *conceives* plans, the scholar *understands* languages, the metaphysician *comprehends* subtle questions.

" A ready *conception* supplies us with a stock of ideas on all subjects ; a quick *understanding* catches the intentions of others with half a word ; a penetrating mind *comprehends* the abstrusest points. There are human beings involved in such profound ignorance, that they cannot *conceive* the most ordinary things that exist in civilized life. There are those who, though slow at *understanding* words, will be quick at *understanding* looks and signs ; and there are others, who though dull at *conceiving* or *understanding* common matters, will have a power for *comprehending* the abstruser parts of the mathematics."

" This is certainly clear and ingenious : the utility of such an explanation will be evident to every person who considers the indistinctness and confusion which have sometimes arisen from the want of it. *Love* and *Friendship* are compared with each other, and the properties of each skilfully analysed. They have, however, too many points of dissimilarity to require that they should be brought into comparison, in order

to render these conspicuous. We suspect also that many of Mr. Crabb's readers will be inclined to think that he has spoken in terms of too great dispraise, of a passion which has found a place in the bosoms of the best and wisest of human beings; and which has so frequently formed a powerful motive to what is excellent and noble. The frivolous and unstable feeling which is excited in vulgar minds must not be confounded with the elevated and pure affection, by the influence of which the greatest actions have been performed. As the entire article is too long for insertion, we extract the following passage:—

"Both *love* and *friendship* are gratified by seeking the good of the object; but *love* is more selfish in its nature than *friendship*; in indulging another it seeks its own, and when this is not to be obtained, it will change into the contrary passion of hatred: *friendship* on the other hand is altogether disinterested; it makes sacrifices of every description, and knows no limits to its sacrifice. As *love* is a passion, it has all the errors attendant upon passion; but *friendship* which is an affection tempered by reason, is exempt from every such exceptionable quality. *Love* is blind to the faults of the objects of its devotion; it adores, it idolizes, it is fond, it is foolish: *friendship* sees faults, and strives to correct them; it aims to render the object more worthy of esteem and regard. *Love* is capricious, humoursome, and changeable; it will not bear contradiction, disappointment, nor any cross or untoward circumstance; *friendship* is stable; it withstands the rudest blasts, and is unchanged by the severest shocks of adversity; neither the smiles nor the frowns of fortune can change its form; it rejoices and sympathizes in prosperity; it cheers, consoles, and assists in adversity. *Love* is exclusive in its nature; it insists upon a devotion to a single object; it is jealous of any intrusion from others: *friendship* is liberal and communicative, it is bounded by nothing but rules of prudence; it is not confined as to the number, but as to the nature of the objects."

Anger, Resentment, Wrath, Ire and *Indignation*, are thus accurately and well distinguished.

"An impatient agitation against any one who acts contrary to our inclinations or opinions is the characteristic of all these terms. *Resentment* is less vivid than *anger*, and *anger* than *wrath*, *ire*, or *indignation*.

"*Anger* is a sudden sentiment of displeasure; *resentment* is a continued *anger*; *wrath* is a heightened sentiment of *anger*, which is poetically expressed by the word *ire*.

"*Anger* may be either a selfish or a disinterested passion; it may be provoked by injuries done to ourselves, or injustice done to others. In this latter sense of strong displeasure God is *angry*

with sinners, and good men may to a certain degree be *angry* with those under their controul who act improperly.

"*Resentment* is a brooding sentiment altogether arising from a sense of personal injury. It is associated with a dislike of the offender as much as the offence, and is diminished only by the infliction of pain in return. In its rise, progress, and effects, it is alike opposed to the christian spirit.

"*Wrath* and *ire* are the sentiment of a superior towards an inferior, and when provoked by personal injuries, discovers itself by haughtiness and a vindictive temper. As a sentiment of displeasure *wrath* is unjustifiable between man and man; but the wrath of God may be provoked by the persevering impenitence of sinners. The *ire* of a heathen God, according to the gross views of Pagans, was but the *wrath* of man associated with greater power. It was altogether unconnected with moral displeasure.

"Indignation is a sentiment awakened by the unworthy and atrocious conduct of others; as it is exempt from personality, it is not irreconcilable with the temper of a christian. A warmth of constitution sometimes gives rise to sallies of *anger*; but depravity of heart breeds *resentment*: unbending pride is a great source of *wrath*; but *indignation* flows from a high sense of honor and virtue."

The strict and proper sense in which the term indignation is used, agrees with the opinion of the ancients who supposed it to be excited by injustice of every kind. Aristotle * particularly attributes it to the Gods, and applies the word especially to the feeling which is excited in our minds by the undeserved success of the bad, as opposed to the pity which is raised by the unmerited misfortunes of the good.

The following are the distinctions which are made between the terms *Benevolence*, *Benignity*, *Humanity*, *Kindness*, *Tenderness*.

"*Benevolence*, and *benignity* lie in the will; *humanity* lies in the heart; *kindness* and *tenderness* in the affections. *Benevolence* indicates a general good will to all mankind; *benignity* a particular good will, flowing out of certain relations; *humanity* is a general tone of feeling; *kindness* and *tenderness* are particular modes of feeling.

"*Benevolence* consists in the wish or intention to do good; it is confined to no station or object. The *benevolent* man may be rich or poor, and his *benevolence* will be exerted whenever there is an opportunity of doing good: *benignity* is always associated with power, and accompanied with condescension. *Benevolence* in its fullest sense is the sum of moral excellence, and comprehends every other virtue; when taken in this acceptation *benignity*, *humanity*, *kindness* and *tenderness* are but modes of *benevolence*.

* Vid Rhet. II. c. 9.

"*Benevolence*, and *benignity*, tend to the communicating of happiness: *humanity* is concerned in the removal of evil. *Benevolence* is common to the Creator and his creatures; it differs only in degree: the former has the knowledge and power, as well as the will to do good: man often has the will to do good without having the power to carry it into effect. *Benignity* is ascribed to the stars, to heaven, or to princes. Ignorant and superstitious people are apt to ascribe their good fortune to the *benign* influence of the stars rather than to the gracious dispensations of Providence. *Humanity* belongs to man only: it is his peculiar characteristic, and ought at all times to be his boast: when he throws off this his distinguishing badge, he loses every thing valuable in him. It is a virtue that is indispensable in his present suffering condition. *Humanity* is as universal in its application as *benevolence*; wherever there is distress *humanity* flies to its relief. *Kindness* and *tenderness* are partial modes of affection, confined to those who know or are related to each other. We are *kind* to friends and acquaintances, tender towards those who are near and dear. *Kindness* is a mode of affection most fitted for social beings: it is what every one can shew, and what every one is pleased to receive. *Tenderness* is a state of feeling that is occasionally acceptable. The young and the weak demand *tenderness* from those who stand in the closest connexion with them, but this feeling may be carried to an excess so as to injure the object on which it is fixed.

"There are no circumstances or situations in life which preclude the exercise of *benevolence*. Next to the pleasure of making others happy the *benevolent* man rejoices in seeing them so. The *benign* influence of a *benevolent* monarch extends to the remotest corner of his dominions. *Benignity* is a becoming attribute for a prince when it does not lead him to sanction vice by its impunity; it is highly to be applauded in him as far as it renders him forgiving of minor offences, gracious to all who are deserving of his favors, and ready to afford a gratification to all whom it is in his power to serve. The multiplied misfortunes to which all men are exposed, afford ample scope for the exercise of *humanity*, which, in consequence of the unequal distribution of wealth power and talent, is peculiar to no situation of life. Even the profession of arms does not exclude *humanity* from the breasts of its followers; and when we observe men's habits of thinking in various situations, we may remark that the soldier with arms by his side is commonly more *humane* than the partisan with arms in his hands. *Kindness* is always an amiable feeling, and in a grateful mind always begets *kindness*; but it is sometimes ill bestowed upon selfish people, who requite it by making fresh exactions. *Tenderness* is frequently little better than an amiable weakness, when it directed to a wrong end and fixed on an improper object. The false *tenderness* of parents has often been the ruin of children."

The force of the terms *abstain*, *forbear*, *refrain*, is given with great correctness.

"The first of these terms marks the leaving a thing, and the two others the omission of an action. We *abstain* from any object by not making use of it; we *forbear* to do or *refrain* from doing a thing by not taking any part in it.

"*Abstaining* and *forbearing* are outward actions, but *refraining* is connected with the operations of the mind. We may *abstain* from the thing which we desire, or *forbear* to do the thing which we wish to do; but we can never *refrain* from any action without in some measure losing our desire to do it."

"*Amiable*, *lovely*, *beloved*. The two first express the fitness of an object to awaken the sentiment of love; the latter expresses the state of being in actual possession of that love. The *amiable* designates that sentiment in its most spiritual form, as it is awakened by purely spiritual objects; the *lovely* applies to this sentiment as it is awakened by sensible objects,

"We are *amiable* according to the qualities of the heart: we are *lovely* according to the external figure and manners; we are *beloved* according to the circumstances which bring us into connexion with others. Hence it is that things as well as persons may be *lovely* or *beloved*, but persons only are *amiable*.

"An *amiable* disposition without a *lovely* person, will render a person *beloved*. It is distressing to see any one who is *lovely* in person *unamiable* in character."

Speaking of the terms *chance*, *fortune*, *fate*, Mr Crabb observes that.

"A person goes as *chance* directs him when he has no express object to determine his choice one way or other; his *fortune* favors him when without any expectation he gets the thing which he wishes; his *fate* wills it, if he reach the desired point contrary to what he intended.

Men's success in their undertakings depends oftener on *chance* than on their ability; we are ever ready to ascribe to ourselves what we owe to our good *fortune*. It is the *fate* of some men to fail in every thing they undertake.

"When speaking of trivial matters, this language is unquestionably innocent, and any objection to its use must spring from an over scrupulous conscience.

"If I suffer my horse to direct me in the road which I take to London, I may fairly attribute it to *chance* if I take the right instead of the left; and if in consequence, I meet with an agreeable companion by the way, I shall not hesitate to call it my good *fortune*; and if in spite of any previous intention to the contrary, I should be led to take the same road repeatedly, and as often to meet with an agreeable companion, I shall immediately say that it is my *fate* to meet with an agreeable companion whenever I go to London."

We proceed, before we close the volume, to make a few

remarks on the etymology, in which Mr Crabb's knowledge of German and the kindred dialects has been of great service to him. The derivation of our language has so often engaged the acumen of the most profound scholars, that it can hardly be expected that much new information should be obtained; or that many discoveries should be made by the traveller on so beaten a road. As much, however, depends upon conjecture, there is still room for the exercise of judgment and acuteness.

It has been observed with some degree of justice that the English is compounded almost entirely of other languages, and has furnished scarcely any of its own words. A very small part of our vocabulary can be traced to British or Welsh roots; and it is to be derived for the most part from the Northern tongues. The long possession which the Romans maintained in Britain had of necessity great influence in changing the dialect of the country. After their departure, Vortigern finding himself surrounded by a horde of invaders from the North, invited the Saxons, who in process of time became domesticated in the country and imparted much of the genius of their own language to the aboriginal inhabitants. The arrival of the Conqueror and his followers caused the prevalence of Norman French: and, after some other less important changes, about the twelfth century, English began to assume its present form. It has since undergone some alterations from the taste or affectation of different ages. Thus in the reign of Elizabeth it was burdened with Latin words which were introduced by Sydney and those of his school: and according to a great critic it has been gradually departing from its original Teutonic character, and deviating towards a Gallic structure and phraseology. An attentive observation of history therefore will convince us that most of our primitives are to be sought in other languages. We must however be careful to avoid the fault which is prevalent among etymologists of deriving words from a foreign source, when they probably come from obsolete terms of our own. In this point we think that Mr. Crabb has excelled many of his predecessors: for instance the word *glad* which he derives from *glee*, is more likely to be a corruption of an obsolete participle formed from this noun, than to have originated with the greek *ἀγάλλω*, or the Saxon root to which Johnson traces it. He has however occasionally omitted to give the derivation where it was neither doubtful nor remote; as of the word *gain* which we believe is generally assigned to the Teutonic *gewin*. A slight attention to these points and a reconsideration of a

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few of the definitions would give still greater utility to his book, which we doubt not will afford great assistance to the English student, and facilitate to foreigners an acquaintance with the delicacies of our language. A general Index also would be an useful appendage to a future edition.

Of the sentiments dispersed throughout the volume, it is but justice to observe that they are invariably agreeable to the principles of virtue and sound morality. To some this may appear a point of small importance in a work of a purely philological nature, but when we consider the opportunity which was afforded by the illustrative parts for the introduction of different sentiments, and the advantage which has sometimes been taken of this for a bad purpose, we ought not to refuse our commendation. We shall extract a passage from the preface which will explain the intention of the writer on this point, and merely observe that he has maintained it throughout his work.

“Should any object to the introduction of morality in a work of science, I beg them to consider, that a writer whose business it was to mark the nice shades of distinction between words closely allied, could not do justice to his subject without entering into all the relations of society, and shewing from the acknowledged sense of many moral and religious terms, what has been the general sense of mankind on many of the most important questions which have agitated the world. My first object certainly has been to assist the philological enquirer in ascertaining the force and comprehension of the English; yet I should have thought my work but half completed had I made it a mere register of verbal distinctions. While others seize every opportunity unblushingly to avow, and zealously to propagate opinions destructive of good order, and tending to sow dissension among men, it would ill become any individual of contrary sentiments to shrink from stating his convictions when called upon as he seems to be by an occasion like that which has now offered itself.”

ART. V. *Sketches of the Lives of Correggio and Parmegiano.* 8vo. pp. 296. Longman & Co. 1823.

THE life of a Painter, like that of a scholar, is not likely to be chequered with any great diversity of incidents: and in tracing the annals of the Easel, we must permit the trifles which compose them to derive their chief interest from the greatness of the names with which they are connected. Such is eminently the case with the two subjects of the me-

moir now before us. Obscure in every thing not immediately bearing upon that Art, by which they have won for themselves immortality, their lives are comprised in their pictures : and it at first excites surprize that there is so little to be told of any who have drawn so largely upon the admiration of posterity.

The author of these Sketches originally collected his materials at Parma and Rome in the years 1785 and 1786 ; and he was led to the task by a conviction of the incorrectness of all previous accounts which had fallen in his way. Vasari's life of Correggio, we are told, is a tissue of errors and inconsistencies. Neither the time of the birth nor the death of the painter is recorded in it, and his principal works are ascribed to his nineteenth year. Mengs corrected many of the false statements which had gone abroad from Vasari's account ; Tiraboschi increased our stock of veracious information ; Lanzi added yet more ; and between 1817 and 1821 every fact, the memory of which it is probable should be preserved, has been given to the public by the learned Pungileoni. From these surer authorities that part of the work before us, which relates to Correggio, has been compiled.

The family from which this great Painter was descended, had long been settled at Correggio, a town now belonging to the Duchy of Modena, but which, in the fifteenth century, was the Capital of an independent State. Antonio de' Allegri, who was born in 1493-4, according to the custom of his time adopted the name of his birth-place, and it is under the title Correggio alone that we are familiar with him, although it appears that his contemporaries recognized him under that of his family, and the Latin and Italian synonyms of *Latus* and *Lieto*.

His father, Pellegrino de' Allegri, was a respectable tradesman of moderate property, possessed of sufficient means to afford his son a good education. Of the first awakening of the youthful Painter to the passion for his art, and of the masters under whom he studied, nothing but what is conjectural can be affirmed. One of his earliest pictures is a sketch which was transferred from the Orleans to the Stafford Gallery, and which is supposed to have been originally employed as a sign. It is slightly coloured, and represents a muleteer conducting a loaded mule and foal, and engaged in conversation with a peasant.

Before he had completed his twenty-first year, Correggio must have established his reputation, for he was selected to paint an altar-piece, for which an hundred ducats had been

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bequeathed to the convent of Minor Friars. The rank which the young painter held may be estimated by this pay. The ducat averaged ten shillings, and was then worth six times its nominal amount in the present day. His bargain, therefore, may be estimated at 300*l*.

"This altar-piece represented the Virgin, supporting the infant Saviour in her lap, with St. Joseph on one side, and on the other St. Francis, kneeling. The height was 2 braccia, and the breadth 1½, or nearly 5 feet by 4. The painting remained in its place until August, 1638, when it was stolen, and an inferior performance substituted, as was supposed, by a Spanish painter, who, by the permission of the governor, Annibale Molza, was suffered to take a copy.

"The loss of so valuable a piece was regarded as a public calamity, and almost occasioned a commotion; for after the convocation of a general council, above two hundred persons of all ranks assembled in the anti-chamber of the governor's palace, to complain of the robbery, and demand justice on the offenders. A deputation of nobles was also sent to the Duke of Modena and to the Bishop of Reggio, for permission to prosecute the Friars, who had connived at the theft. Memorials were presented to the Pope, to the sacred college, and to the general and provincial of the order; but all these efforts were ineffectual, and no traces of the original have been since discovered." P. 27.

About the same time he painted another altar-piece in three compartments for the Brotherhood of Santa Maria. The central piece contained God the Father; the sides St. John and St. Bartholomew. It was purchased by Giovanni Siro, the last prince of Correggio, in 1612, and its existence at present is uncertain.

In the Gallery of Dresden is another of his early altar-pieces, painted for the Church of St. Nicholas, at Carpi. It displays a Virgin and child enthroned under an Ionic canopy, and supported by St. Catharine and St. John the Baptist on one side, and St. Francis and St. Anthony of Padua on the other. In the same gallery is a picture known to collectors as St. George, but which ought rather be called St. Peter the Martyr, for the brethren of which Society at Modena it was executed. It contains as usual a Virgin and Child, near whom on the right is St Peter the Martyr in an attitude of intercession—on the left is St. Geminiano presenting the model of a church to the *Bambino*. St. John and St. George are in front, and between them are two small angels, whose exquisite grace is said to have drawn the following sally from Guido: "Have the children of Correggio grown up and

walked, or are they still to be found on the picture of St. Pietro Martire, where I last left them?"

In the picture just named Correggio had manifested a great advance towards his future distinguished excellence, and he appears, in consequence of it to have been largely employed in conventual decoration; that branch of the art in which the highest talents at that time, necessarily, were most in requisition. In July 1520, we find him espoused to Girolama, daughter of Bartolomeo Merlini, an esquire of the Marquis of Mantua, who had honourably fallen seventeen years before in the battle of Taro. She appears to have been a person of birth, condition, and beauty; and it is supposed that her husband took her as his model for the picture entitled *La Madonna Zingarella*, from the gipsy costume with which the head of the Virgin is decorated.

Correggio had now become known far beyond his native city, and he was summoned to paint an apartment in the monastery of St. Paolo, at Parma. Much of this is still left in high preservation, and it shews the great progress which he had made both in foreshortening, and in the use of the *clear obscure*. The Monks of St. John next engaged him in the grand work of their cupola.

"The subject is the Ascension of Christ into glory, surrounded by the twelve Apostles, seated on the clouds; and in the lunettes the four Evangelists, and four Doctors of the church. The situation of the painting presented difficulties which none but so great an artist could have overcome; for the cupola has neither skylight nor windows, and consequently the whole effect of the piece must depend on the light reflected from below. The figures of the Apostles are chiefly naked, gigantic, and in a style of peculiar grandeur." P. 75.

Various other parts of the church were adorned by him at the same time, and the Monks were so delighted by his efforts, that they conferred upon him, by letters patent, the high privilege of confraternity, an honour much sought after, and never bestowed but upon persons eminent for rank or talents. It conveyed a participation in all spiritual benefits derived from the prayers, masses, alms, and other pious works of the community.

While employed on these and other fresco works, during the cold season in which his labours in this branch were suspended, he produced the celebrated picture known as *La Nôtte*. The subject is the Nativity, and the principal light emanates from the body of the child, but is met by a secondary light proceeding from a groupe of angels above. It has al-

ways been cited as one of the greatest if not the very greatest proofs of this master's skill. No painter before him had ever comprised in so small a compass, an equal depth of light and shade: and the judgment displayed in the distribution and expression of the several figures, have ever been the admiration of critics on the Art of Painting. It was intended for the chapel of the Pratoneri family in the church of St. Prospero, at Reggio, and the price paid for it was $47\frac{1}{2}$ ducats, according to our former calculation, about 140*l.* In the year 1640, a copy was substituted for it in the Pratoneri chapel, and it is now to be found in the Dresden Gallery.

The St. Jerome was another picture painted about this time, for Briseis, a widow of the noble Parmesan family of Bergonzi. It is deservedly classed among his most beautiful works, and having been presented by the original purchaser to the church of St. Antonio Abbate at Parma, it has always been an object of uncommon solicitude to that city. The original price was 400 *lire*, about 240*l.* of our money at present. In 1749 the reigning king of Portugal tempted the Abbate of St. Antonio with an offer of 20,000 zecchine, (about 9000*l.*) and the community, fearful of losing their invaluable treasure, appealed to the Infant Don Philip, their sovereign. By his order it was transferred to the cathedral, and thence to the Academy of Painting, which he instituted in 1756. To this, after a short emigration to Paris, it has now returned, and is among the freshest and best preserved specimens of the ancient masters.

A third convent, that of St. Sebastian, employed Correggio nearly at the time of the engagements which we have just mentioned, to compose a picture in honour of their patron Saint. Besides the figure of St. Sebastian, the anatomy of which is composed with extraordinary skill, it contains a Virgin and Child, St. Geminiano and St. Roque. The countenance of St. Sebastian, expressive of the most exalted hope, is finely contrasted with the marks of bodily agony, which are evident in his figure; and the blaze of glory from which the Virgin and Child appear to emerge, is skilfully melted away over the surrounding objects. This picture, with all the others which the duke of Modena took under his protection, has passed to the Dresden Gallery.

The cathedral of Parma was Correggio's next great work. The space which he engaged to paint comprised 2695 feet; and for this he stipulated, that besides the expences for scaffolding and other preparations, and 100 ducats for leaf-gold, he should receive 1000 ducats, a sum which, according to our former calculation, may be estimated at 3000*l.* of present money. The difficulties which he had to encounter in this

undertaking were very considerable. The dome is octagonal, nearly thirty-nine feet in diameter, and lighted by oval windows in the lower part. He chose the Assumption of the Virgin for the subject; and Mengs, who looked closely and with a painter's eye to the boldness of the foreshortening; has expressed himself in terms which any translation would weaken, and which are peculiarly applicable to the daring of Correggio in this most difficult operation of the Art. He calls it *sconcia terribile*. Between the windows on the angles of the dome are disposed figures of the Apostles, which appear painted vertically on the cornice. In the lunettes between the arches which support the cupola, are four capacious niches, containing the patrons of the city, St. John the Baptist, St. Hilary, St. Thomas, and St. Bernard degli Uberti: the light is so thrown upon these from the groupes above, that they appear absolutely detached from the wall. In order to surmount the extraordinary difficulties presented by the shape of the building, Correggio sketched numerous cartoons of its different portions, many of which are still extant in Italy. An English gentleman (Mr. Ford) possesses a sketch, which there can be little doubt is the rough draft of this matchless cupola. It is painted on thin cotton canvas, and is of an octangular form, to correspond with the shape of the dome. The general distribution is the same, but in particulars there are many important variations. The figure of the Almighty, which is introduced in the sketch, does not exist in the painting; and the Christ, who in the first is an infant, in the second is an adult.

This great work was much interrupted, partly by other engagements, partly by the internal feuds of Italy, and partly by the bad taste of his employers. Some of the monks, as it is said, objected to the smallness of many of the figures, and sarcastically termed the groupe a fricassee of frogs, *guazzetto di rane*. On an appeal being made to Titian, who was at the time on a visit at Parma, in the suite of Charles V. he pronounced it to be the finest composition he had ever seen. Whatever may be the truth of these anecdotes, it is quite clear that some dissatisfaction arose between the contracting parties, and that the cupola was finished by other hands.

The pictures which Correggio painted for Charles V. by order of the second duke of Mantua, were doomed to encounter a very singular fate. Julius Romano pronounced them to be the finest pieces of colouring he had ever seen. On the capture of Prague by the Swedes, they formed part of the booty taken from the Imperialists, and Gustavus Adolphus sent them to Stockholm. Here, after a time, they were for-

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gotten; and in the reign of Christina, Bourdon, a French painter, whom she patronized, discovered them as window shutters of a stable. After the death of Christina they passed successively into the hands of the Duke of Bracciano, and the Regent Orleans. The son of the last, to whom few of his paternal tastes descended, was shocked at the nudity of the figures, and ordered them to be cut in pieces; perhaps, as in the case of a picture of Io, ascribed to the same master, he performed the execution with his own hands.

Correggio died in 1534, at the early age of forty-one. Of the works ascribed to him, four are deemed particularly worthy of mention by the author of this Memoir. The *Agony in the Garden*, which was purchased by Philip the IVth of Spain for 1500*l.*, and was among the prizes captured by the Duke of Wellington in Joseph Buonaparte's baggage, on his flight from Madrid: the *Magdalen*, which was long in the possession of the Dukes of Modena, and was so highly prized by them, that whenever they left their Capital, it accompanied them in a case fitted for the purpose to the travelling carriage. When in the collection of Augustus, king of Poland, and Elector of Saxony, he mounted it in a silver frame, adorned with jewels, and kept it locked in a case in his private apartment. A few years since it was stolen from the Dresden Gallery, in which it had been placed after the death of Augustus, and was only recovered by the offer of a great reward. The education of Cupid represents Mercury teaching the infant God to read in the presence of his mother. Of this there is a duplicate. One of them was purchased by the Duke d'Alva, from the gallery of our Charles I. and a few years since was, and perhaps is still, in the possession of that family: the other passed from the Odeldaschi Gallery to that of Orleans, and is believed at present to be at Sans Souci. Lastly, a *Venus Anadyomenè*, supported by Tritons, which in 1778 was in a private collection at Rome. Besides these and others which are generally admitted to be genuine. Pungileoni the latest biographer of Correggio has filled fifty pages with a list of his reputed works.

We cannot attempt to abridge the chapter in which the style of Correggio is criticised; any mutilation of it would be unjust, for though brief in itself it bears evident marks of the deep study of this particular artist, and a very accurate general knowledge of the art. One note, however, we shall extract for the sake of the judicious advice which it contains.

“ Much confusion has been thrown on this subject, by the adop-

tion of the foreign term *chiaroscuro*, or clear obscure, as we translate it; when the simple words light and shade, would convey all the meaning which that term intended to express. Its effect cannot be better illustrated, than by adverting to the appearance of a bunch of grapes, illuminated by rays of light, which Titian is said to have used as a pattern. As some of the grapes are struck directly by the light, others thrown into shade, and some partake of both, partly from the direct rays, and partly from reflection, they furnish an apt exemplification of the manner in which the lights and shades aid and animate the disposition of a groupe of figures in painting." P. 209.

The biography of Parmegiano, which forms the concluding portion of this volume, is principally drawn from his life, published by Father Affo, at Parma, 1784. Girolamo Francesco Maria Mazzola was born at Parma, in 1503, and as usual, adopted the name of his birth-place rather than that of his family. The death of his father threw him, when a child, to the guardianship of some uncles, who bestowed much pains upon his education, and indulged the early taste which he had manifested for painting; but of the master under whom he studied it is not possible to speak with certainty. Before he was fourteen he had painted a Baptism of Christ, which attracted much notice. It was first placed in the church of the Annunziata at Parma, and at the end of the last century was possessed by the Counts of San Vitale. The war between Francis the First and Leo the Tenth compelled him to a short retirement to the territories of Modena, and here he produced a St. Francis and a St. Catherine far beyond his years. On his return to Parma in his twentieth year, he was engaged to decorate the sides and roof of two chapels near the entrance of the church of St. John, while Correggio was employed upon the dome. The sides and roof of a chapel in the cathedral were afterwards entrusted to him in like manner, but this engagement was never completed, in consequence of some alteration in the plan of the building.

At the age of twenty, fired with the love of the Roman school, he determined to complete his studies in the Capital of Italy. In order to introduce himself to the Pope (Clement VII.) he bore with him three pictures which he had finished with especial care. One of them was a singular deception. It was a portrait of himself, on a convex surface of wood, resembling the image depicted in a mirror. It was much admired, and having passed through several hands, and among others, those of the celebrated Aretino, was in the end deposited in the Treasury at Vienna.

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The Pope received the young aspirant most graciously, and extended his patronage to him. His ambition was keenly excited by this notice, and he pursued his studies of antiquity and the great painters with the utmost diligence. His imitations of Raphael were so close, and in the beauty of his person he so strongly resembled the deceased master, that it was popularly reported that the soul of Raphael had migrated into the body of Parmegiano. His own style was rapidly formed by this culture of others, and he was said to form a union of the characteristics of Raphael, Michael Agnolo, and Correggio.

The blockade and siege of Rome by the Emperor fatally interrupted the brilliant hopes of the young painter, who had been promised the Hall of the Vatican for an adequate display of his powers. During his short stay, however, in the eternal city, he finished several celebrated pictures, and among them the Vision of St. Jerome, which has recently attracted much notice among ourselves by its exhibition at the British Gallery.

"Vasari says, the picture painted for Donna Maria Buffalini, was intended to be placed in the Church of St. Salvatore del Lauro, in a chapel near the door. He adds that when Parmegiano left Rome, he deposited it with the Frati della Pace, in whose refectory it remained several years. It was removed by Giulio Buffalini to the church of the family at Città di Castello.

"Affò, after relating these facts, adds that it remained in the refectory of the monastery of St. Maria della Pace, till the time when Biondo wrote; that it was removed by Giulio Buffalini, and doubtless placed in the chapel of that noble family, in the church of the Augustins. But in consequence of the little care which was taken of it, the Buffalini family caused it to be transferred to their palace, in which it remained in his (Affò's) time, and though considerably injured, was regarded as a treasure.

"This picture was purchased by the late Marquess of Abercorn, who sold it to Watson Taylor, esq." P. 253.

The price given by the directors of the British Gallery, not by the Reverend Holwell Carr, as is here stated, at Mr. Watson Taylor's sale, was 3000 guineas.

Every great painter resident in a city subjected to storm is tolerably sure to have the story of Archimedes at Syracuse, fathered upon him. Parmegiano is said to have heard nothing of the tumult of assault till some soldiers burst into his apartment. He was more fortunate, however, than the Sicilian Philosopher. The officer commanding the detachment was a man of taste, and only exacted a few pen and ink sketches; a second party demanded money, and a third hur-

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ried him to prison. From this he was soon liberated, and found means of returning to Bologna, with the intention of etching his own best compositions. In this branch of art, which had been recently invented, and also in engraving on wood he attained much excellence. But his plans were interrupted by the treachery of a workman whom he employed as his assistant, and who stole his tools and designs. Once again he had recourse to the pencil, and among other paintings he gave birth to the *Madonna della Rosa*, so called because it represents the Virgin offering a rose to the infant Jesus.

“Of this picture a curious anecdote is related. It is said to have been executed for the celebrated Aretino, who was on terms of friendship with the painter; and critics who have examined it minutely, have discovered faint traces of wings on the shoulders of the infant, ornaments on the female, and other proofs, that the original design, was a *Venus and Cupid*, which was certainly more consonant to the character of the licentious satyrist, than a religious subject. Some suppose, however, that the painter changed his purpose, and having thus transformed it, presented it to Pope Clement 7th, and others that it was sold to the family of Zani, at Bologna; in whose possession it continued till 1752, when it was purchased by Augustus the Third, King of Poland and Elector of Saxony, for the price of 1350 zecchines, and now adorns the gallery at Dresden. It is painted on wood, and in dimensions is four french feet, by three feet 2 inches.” P. 247.

In 1531 he returned to his native city, and was immediately commissioned to decorate the principal chapel in the church of *La Steccata*. In this he proceeded with much dilatoriness, and was perpetually called off by private engagements, which his profuse expenditure and improvident habits appear to have rendered necessary for his support. The monks at length were tired of remonstrances, and they arrested and imprisoned him for a breach of contract. He obtained his release on a promise of the fulfilment of his labours; but this was soon violated, and he contrived to escape from their just indignation, and to secure himself in the territories of Cremona. He did not long survive to mock them, for a fever, probably occasioned by his excesses, put an end to his life on the 24th of August, 1540, in the thirty-seventh year of his age, leaving behind him a reputation scarcely inferior to that of the other great master, whose life we have been considering.

The brief Memoirs which we have thus endeavoured to abridge are pleasingly and unaffectedly put together, and form a useful and agreeable addition to the libraries of all lovers of the Arts.

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ART. VI. *History of the European Languages; or, Researches into the Affinities of the Teutonic, Greek, Celtic, Slavonic and Indian Nations.* By the late Alexander Murray, D.D. Professor of the Oriental Languages in the University of Edinburgh. With a Life of the Author. 2 vols. 8vo. 1l. 8s. Hurst, Robinson and Co. London; and Constable and Co. Edinburgh. 1823.

THIS learned work presents to our contemplation two very interesting subjects; first, the author himself, whose life is given at considerable length; and secondly, the ingenious theory which he has devised for explaining the origin and affinities of all the languages of Europe.

In regard to the former, we are happy to find, that Dr. Murray had been induced to furnish with his own pen the outlines of the earlier and more obscure part of his scholastic history; inasmuch as he has communicated a variety of particulars which no other biographer could have supplied, and given authenticity to a number of facts which would hardly have obtained belief, had not he himself been the narrator.

This historian of the European languages was the son of a peasant, born in one of the wildest districts of Scotland, and educated among the shepherd boys of the neighbourhood. His father, he informs us, dwelt in a glen so remote from the haunts of civilized life, and at such a distance from every public road as seldom to be visited by any wayfaring person besides the ambiguous gypsy or the adventurous smuggler; and in that glen he occupied a cottage so much overshadowed by mountains as not to be reached by a single ray of the sun during several months of the year. Old Murray, as if emulous of the Jewish Patriarchs to whose condition, as shepherd kings, his pursuits and habits had no small resemblance, took unto himself a wife at the age of three-score and ten; and after begetting sons and daughters, and discharging the simple duties of his calling for twenty-five or thirty years more, he was gathered to his fathers, the ancient shepherds of Dunketterick. "When I came of age to know him," says the Professor, "except his very grey or rather white hair, I remember no symptoms of the influence of time about his person or in his appearance. He enjoyed *hale* good health till about a year before his death."

"Some time in autumn, 1781, he bought a catechism for me, and began to teach me the alphabet. As it was too good a book for me to handle at all times, it was generally locked up, and he, throughout the winter, drew the figures of the letters to me in his

written hand on the board of an old wood-card, with the black end of an extinguished heather stem or root, snatched from the fire. I soon learned all the alphabet in this form, and became *writer* as well as *reader*. I wrought with the board and brand continually. Then the catechism was presented; and, in a month or two I could read the easier parts of it. I daily amused myself with copying, as above, the *printed* letters. In May, 1782, he gave me a small psalm-book, for which, I totally abandoned the catechism, which I did not like, and which I tore into two pieces and concealed in a hole of a dike. I soon got many psalms by memory, and longed for a new book. Here difficulties arose. The bible used *every night* in the family I was not permitted to open or touch. The rest of the books were put up in chests. I at length got a new testament, and read the historical parts with great curiosity and ardour. But I longed to read the bible, which seemed to me a much more pleasant book, and I actually went to where I knew an old loose-leaved bible lay, and carried it away in piece-meal. I perfectly remember the strange pleasure I felt in reading the history of Abraham and of David. I liked mournful narratives, and greatly admired Jeremiah, Ezekiel, and the Lamentations. I pored on these pieces of the bible in secret for many months, for I durst not shew them openly; and, as I read constantly and remembered well, I soon astonished all our honest neighbours with the large passages of scripture I repeated before them. I have forgot too much of my *biblical knowledge*, but I can still repeat all the names of the Patriarchs from Adam to Christ, and various other narratives seldom committed to memory."

It was intended that the young scholar should follow the occupation of his family, and take the charge of some sheep in the glen. But his studious and sedentary habits were soon found to prove a serious impediment to his reputation in this line of life; for whilst he was writing on boards, and tracing the progress of the Israelites in the desert, his flock was wandering beyond bounds, or committing a trespass on some forbidden territory. His fame, meanwhile, for wondrous reading and a great memory filled the mouths of all Dunketterick, and the more penetrating of the rustics began to perceive that young Murray had a secret vocation to higher duties, and that he would probably be called to discharge the pastoral care to men instead of sheep. But his father's whole property consisted of a few scores of these quadrupeds, and four Muirland cows; "his reward, says the Professor, for herding the farm of Ketterick for Mr. Alexander Laidlen, on the other side of the Dee. He had no debts and *no money*." With such limited resources he could not possibly send the boy to school. At length, observes the auto-biographer, "a brother of my mother re-

turned from England, where he had made a few hundred pounds as a travelling merchant. He came to visit our family, and being informed of my *genius* as they called it, undertook to place me next spring at the New Galloway school, and to lodge me in the house of my grandfather, then alive, and dwelling about a mile from New Galloway."

The reception of the shepherd boy in this new scene of ambition was not very gratifying to his pride. His pronunciation was laughed at, and his whole speech was made a subject of fun. He bore this merriment with that kind of stoicism which arises from necessity, and pursuing his studies meanwhile with the ardour natural to his character, he soon placed himself at the head of his form, and became "Dux of the bible class." But his morals did not keep pace with his scholarship. "My grandfather, says he, was an old man and could not superintend my proceedings. I learned, therefore, to swear, lie, and do bad tricks, all which practices I have ever since detested." The end of the season, however, sent him home in bad health, a circumstance which interrupted his attendance at school which he "saw no more for four years."

He was now fourteen, and his reading assumed, of course, a somewhat different character. His imagination was smitten with the romantic poetry of the mountains, the spirit of which still continues to linger among the glens and wilds of the border districts. He had seen the ballad of Chevy Chase, and was quite enraptured with it; and all the money he could raise, or as he himself expresses it, "every six-pence that friends or strangers gave me, was spent on ballads and penny histories." The legends of Wallace, of Sir James the Rose, the works of Sir David Lindsay, the Cloud of Witnesses, and the Hind let Loose occupied his leisure hours, or filled up the vacuity of his mind whilst following the tracks of the sheep on the hills and moors of his native parish. But the fame of his learning procured for him, about this period, some employment as a teacher. He was engaged by two or three families in the neighbourhood to communicate to their children some portion of his rare accomplishments; and, as these families were situated at a considerable distance from one another, his services necessarily became migratory and successive. He lived under every separate roof, six weeks at a time, during the winter months; and when spring returned, the process of instruction was at once suspended, and the young teacher and his pupils betook themselves to the labours or amusements of the surrounding hills, till the sedate months of the closing year called them again to their books.

Having spent a season or two in this peripatetic style of life he returned once more to school, with the intention, it would appear, of qualifying himself for the humble office of a mercantile clerk in the West Indies. He had, however, no fixed plan in his education, and he seems on all occasions to have owed to mere chance the direction of his studies, as well as those remarkable acquirements which afterwards secured for him so high a place in the literary world. For instance, his first acquaintance with the Hebrew language originated in the following accident:—In 1789, when at Dunketterick “an old woman, who lived near, showed me her psalm-book, which was printed with a large type, had notes on each page, and likewise what I discovered to be the Hebrew alphabet, marked letter after letter in the 119th psalm. I took a copy of these letters by *printing* them off in my old way, and kept them.” Again, he was indebted for his knowledge of Latin to a circumstance equally fortuitous. He had borrowed a copy of the “*Rudiments*” from an idle school companion, who was desirous that the book should be used by any one rather than by himself; and

“On the morning of the midsummer fair of Newton Stewart I set out for school, and accidentally put into my pocket the Latin Grammar instead of the thin French *Rudiments*. On an ordinary day, Mr. Cramond would have chid me for this, but on that festive morning he was *mellow* and in excellent spirits, a state not very good for a teacher, but always desired in him by me, for he was then very communicative. • With great glee he replied when I told him my mistake, and shewed the *Rudiments*, ‘Gad, Sandy, I shall try thee with Latin,’ and accordingly read over to me no less than two of the declensions. It was his custom, with me, to permit me to get as long lessons as I pleased, and never to fetter me by joining me to a class, &c.”

In a way somewhat similar he stumbled into an acquaintance with Greek. He borrowed a book and a lesson from any one who could lend, or who did not actually refuse to give; and having procured for eighteen-pence a large Latin Dictionary he proceeded forthwith to make himself master of all the vocables which it contained, together with the Greek synonymes and Hebrew derivations. Nor did he allow himself to remain entirely ignorant of the English classics.

“Here, says he, I got another book which from that time has influenced and inflamed my imagination; this was *Paradise Lost*, of which I had heard, and which I was eager to see. I cannot describe to you the ardour or various feelings with which I read,

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studied, and admired this *first-rate* work. I found it as difficult to understand as Latin, and soon saw that it required to be *parsed* like that language. I account my first acquaintance with Paradise Lost an era in my reading."

His introduction to Anglo-Saxon was equally fortuitous. Some one happened to lend him Bailie's English Dictionary, "which, says he, I studied carefully, and learned from it a great variety of useful matters. I gained from it the *Anglo-Saxon* alphabet, the Anglo-Saxon Pater Noster, and many words in that venerable dialect. This enabled me to read Hicke's Saxon Grammar without difficulty after I went into Edinburgh, and led the way to the Visigothic and German." It was, we think, during his residence in the city now named, that he obtained a copy of Ulphilas' Gothic version of the Gospels, which he highly valued as confirming him in those ideas which he had already begun to entertain concerning the origin of the European languages. But it admits not of doubt that his thoughts were first turned to this interesting subject by the simple circumstance which we have just mentioned.

About the year 1791, when as yet his time was employed in acquiring the rudiments of various languages, and in teaching the children of the small farmers in the vicinity, he addressed the minister of his parish (at whose request it should seem, he afterwards drew up the biographical sketch which we are now abridging) in letters written in Greek and Latin. This introduction secured for him some useful advice and the loan of a few classical school-books, after which he continued, as before, to pursue his desultory studies, and to earn small fees wherever he could find volumes to read, and pupils to instruct. His ambition, at length, aspired to the fame of authorship. He attempted an epic poem on the subject of Arthur the general of the Britons, and infused into it the essence of all the sublime ideas which his reading had enabled him to extract from Ossian, Milton, and Homer; but finding, upon trial, that his success in composition was not equal to his taste, unimproved as the latter still was, he relinquished the undertaking in utter despair. He next directed his talents and spare time to the translation of a manuscript volume, containing the lectures of Arnold Drakenburg, a German Professor, on the lives and writings of the Roman authors, from Livius Andronicus down to Quintilian.

"Early in 1794 I resolved to go to Dumfries and present my translation to the booksellers there. As I had doubts respecting

the success of a history of the Latin writers, I likewise composed a number of poems, chiefly in the Scottish dialect, and most of them very indifferent. I went to Dumfries in June, 1794, and found that neither of the two booksellers there would undertake to publish my translation; but I got a number of subscription papers printed, in order to promote the publication of the poems. I collected by myself and friends four or five hundred subscriptions. During the visit to Dumfries, I was introduced to Robert Burns, who treated me with great kindness,—told me that if I could get out to college without publishing my poems, it would be better, as my taste was young and not formed, and I would be ashamed of my productions when I could write and judge better. I understood this, and resolved to make *publication* my last resource."

His chief patron, however, appeared at length in the person of a very humble friend named M'Harg, who seems to have followed the employment of a hawker or itinerant dealer in tea. Being in Edinburgh, in the course of his business, he had mentioned Murray to Mr. James Kinnear, at that time a journeyman printer in the king's printing-office, who with the view of recommending him to some literary persons in the northern metropolis, forthwith requested that the rustic scholar would forward to his address some specimens of his knowledge and ability. These were accordingly furnished, without delay, to the benevolent printer, and in the progress of a little time, the future professor of Oriental languages was introduced through the channel now mentioned to the Principal of Edinburgh college, who soon procured for him, not only the means of attending the several lectures without expense, but also such other assistance and protection as enabled him to prosecute his studies with every advantage which that seminary can afford. The house of the worthy printer, Mr. Kinnear, was the first which received young Murray on his arrival in town; and, it is added that "he owed much to his attentions and civilities during the whole course of his academical attendance."

His subsequent history presents nothing particularly remarkable. Like most natural prodigies of the learned kind, he became an ordinary man, as soon as he was confined to the ordinary pursuits and beaten path of the scholastic life. He still retained, no doubt, an uncommon facility in acquiring languages; and, as he soon began to perceive the original affinity between the languages of the East and the dialects of Europe, he applied his mind with more eagerness to oriental researches and philological speculations. In the prospectus of a work which he was induced to announce

many years ago, he expressed himself "gratified to find, what has often been vaguely asserted, that the Greek and Latin are only dialects of a language much more simple, elegant, and ancient, which forms the basis of almost all the tongues of Europe; and I hope to demonstrate on some future occasion—of Sanscrit itself."

He had paid, already, much attention to the language of Abyssinia. By the help of Ludolph's dictionary, and the Polyglott bible he made himself master of the two dialects, of which that language consists; of the Amharic which is the court dialect, and of the Geez or Tigré, which is the written language, and is scarcely to be found in common use beyond the province of Tigré. He had become acquainted, besides, with the dialects which are spoken in the countries contiguous to Abyssinia, the Falashan, Gafat, Ajon, Galla, and others; which qualifications soon pointed him out to the booksellers as a very proper person to be employed for preparing a new edition of Bruce's well-known *Travels* into those remote parts of Africa. That his acquirements in the species of philology now described were unusually great, is proved by a singular application which was made to him in the year 1811, when Mr. Salt returned from his mission to the court of Abyssinia. He had brought with him a letter in the Ethiopic language from Ras Willida Selasé, addressed to his Britannic Majesty, and as no one in the *United Kingdom* besides Dr. Murray was thought competent to translate it, application was forthwith made to him through the secretary of state, the late Lord Londonderry. The translation, says Mr. Salt, was finished in the most satisfactory way. Dr. Murray very soon after undertook the difficult task of translating for the use of the Foreign and British Bible Society, an abstruse dissertation, in Ethiopic, on doctrinal points, written by the Patriarch of Alexandria, and presented to Mr. Salt by the prime minister of Abyssinia; and the Society, it is added, felt so greatly obliged to him for this valuable service, that at a general committee, the thanks of the Society were presented to him, and an order given that he should be furnished with copies of all the foreign versions of the Scriptures published by the Society.

In the year 1812 Dr. Murray was appointed Professor of Oriental Languages in the university of Edinburgh, a situation which he filled only a few months, for he died in the course of this first term, of a constitutional malady which his sedentary and studious habits had, there is no doubt, contributed to render fatal.

As it was known to the Professor's friends that he had been

for some years engaged in a large work of a philological nature, and as considerable expectations had been excited by the accounts of it which had already reached the public ear, no time was lost in ascertaining the progress that he had actually made, and the state of preparation in which he had left his manuscript.

"In consequence of these views," observes Dr. Scott, "the manuscript was put into my hands. I found that it consisted of two folio volumes, composed chiefly of text with a few notes. When these volumes were compared they were found to be not copies of each other, but two works on the same subject. The first volume for the most part was elaborately written, but some points were slightly touched upon, while others were carried to a disproportionate length. The second volume had evidently received the Author's later ideas. The chapters and subdivisions were more perfect, and the subjects treated in them much clearer and better arranged."

The work, in short, was left in a very imperfect state; and the volumes now before us have been compiled from the two manuscript folios which were placed in the hands of the editor. The Notes, accordingly are out of all proportion to the text: whilst in most cases it is almost impossible to discover any difference or line of distinction between the former and the latter. There is generally speaking no continuity and very little connexion in the reasoning; on which account, the reader is continually losing himself in a mass of examples, without being able to perceive with any clearness the principle which these examples are brought to illustrate. In a word, it is a very unreadable book; and thus, though it is full of learning on a very curious subject, and bears marks at once of deep research and great ingenuity, it fails to keep alive the attention or to convince the judgement.

But it is time we should state more particularly that the object of this Philosophical History of the European Languages is to trace all these tongues to one more simple more ancient and universal form of speech. The period at which this simple and energetic language was spoken ascends beyond the oldest records of human society; but if conjecture may be hazarded, says Dr. Scott, in his preface, it was spoken by some tribe to the north of Persia, not far from the Euxine and Caspian seas, from which neighbourhood the tide of emigration seems to have flowed westward to Europe and in other directions. This primeval language, we are told, Dr. Murray found at the root of all the lan-

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guages which he has examined in this work, Celtic, Teutonic, Greek and Latin, Slavonic, Persian, and Sanscrit. Of all these he found the Teutonic to come nearest to it, and of the branches of the Teutonic which claim this peculiarity the first place is held by the Visigothic, the second by the Tudesque or Alamannic, and the third by the Anglo-Saxon. He was persuaded that the original language in question consisted of a few monosyllables, some of which may be considered as varieties of the others; and of these he thinks that AG or WAG was probably the first articulate sound. The other monosyllables, were BAG or WAG; of which PAG and FAG are softer varieties: DWAG; of which THWAG and TWAG are varieties; GWAG or CWAG: next LAG and HEAG. The sixth in order is MAG: the seventh is NAG and HNAG: the eighth is RAG or HRAG: and the ninth or last is SWAG.

These nine words are held to be the foundation of all the European languages including Greek, Latin, Celtic, Cymraic, and even Sanscrit: and on these says Dr. Murray, has been erected an edifice of a more useful and wonderful kind than any which have exercised human ingenuity. The generic meaning of these wonderful syllables may be given as follows.

When fire burnt or moved in a stream of flame, the action, the fire itself, and its bright penetrating quality were denoted by	AG
When water yielded to the pressure of the foot or hand, it was	WAG
When it rushed in a stream, it was	RAG
When a man simply moved along, the term was	WAG
When he moved by quick steps, it was	GAG
But if he ran, it was	RAG
If he struck another a vigorous blow with his fist, it was	BAG
If he did the same with a staff or branch of a tree, the word was	LAG
If he stabbed him with a sharp object, it was	RAG
If he dashed him to the ground, it was	DWAG
And if he put him to death, by bruising him when fallen, it was	MAG
To move or strike with a quick, tottering, unequal impulse, was	GWAG or CWAG
To strike with a pliant slap, was	LAG or HEAG
To strike with a crushing destroying power, was	NAG or HNAG

To strike with a strong, rude, sharp, penetrating power, was HRAG or RAG
 To move with a weighty strong impulse, was SWAG

When any of the actions denoted by these primitive words was rapidly done, in a diminished manner, and with less force, the broad sound of the proper syllable was changed into a slender one. Thus LIG was a slight blow: DIG and TIG and AIG were diminutives of DAG TAG and RAG, whether used as verbs or as nouns.

As this original language became more familiar as a vehicle of thought, it was found necessary to restrict the general meaning of these monosyllables, or to use them in other senses related to these which they originally bore: and this object was accomplished by adding them to themselves or to one another. AG was added in the form of A: Bag in that of *ba, fa, or pa*: Gag and Dag became *ga* and *da*: Lag became *la, Ma, ma*: and Nag, Rag, Sag, gave *na, ra, sa*. The terms compounded of these *consignificatives*, as they are called, with the original monosyllables, were again considered as roots, to which the altered or softened syllables might be added anew: and this process, it is imagined, might be repeated, as often as the occasions of utterance or communications of thought happened to require.

"An example will illustrate this part of the subject. The radical WAG, as has been stated, signifies to move, shake or agitate. This is its original unrestricted sense, not limited by time or any other circumstance. When GA, go, or DA, do, are joined to it, WAGIDA, which is a contraction for WAG-DAG, expresses that the action is finished or done; and GAWAGIDA, that it is done and gone by. This is the origin of the imperfectly preterite and perfectly preterite tense and participle in all the Teutonic dialects. Another participle generally used in a preterite sense, was formed by affixing MAG, make, produce; or NAG, work upon, effects. So WAGAMA and WAGANA signified moved, that is, made to move. If the radical was used as a noun, which frequently happened, the words MA and NA gave it an attributive sense. So WAG a wave, viz. *moving* water, with MA signified wave-made, that is, become a wave, or wave-augmented; in other words, with or to a wave, the wave added to some other thing; which form is the original dative case: with NA, WAG became WAGNA, a preterite participle, an adjective and accusative case. In the first case, the new compound belonged to the verb, and signified moved; in the second to the noun WAG and implied wave-wrought, waved: in the third, it denoted on the wave, or acting on a wave."

A better example, perhaps, is to be found in the case of WAG when modified by the addition of the consignificative

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Ag. The former signifies *to move*: the latter, *to have*: and WAGAG, or more commonly, WAGIG, signified, of course *to have motion*, or to be in the state of motion: *to be wavy* or *wagging*.

The consignificatives Ra and Sa, which are abbreviations of RAG, work, and SWAG, make, are equally efficient in denoting the several conditions and relations of action: and their influence may be traced, our author assures us, in the grater part of the words of all languages from Tartary to the Atlantic Ocean. RA, it ought to be observed, is usually changed into *er*; and hence in place of WAGRA, one that wags, we have *wagger*, on the same principle as we have *robber*, *walker*, and a thousand others of the same class. The compounds of Sa with the nine radicals were not less numerous. For example, WAG, to move, with SA, to make, gave WAGSA, to make motion, or, to *wax*: MAG, to bruise, with the same SA produced the verb MAGSA, to *make bruised*, that is, to *dash*: RAG, to work, or extend, formed with SA the compound RAGSA, to make extension, or to *rax*: and lastly, LAG with the same consignificative SA became LAGSA, to beat down, lay prostrate, loosen, or make *lar*. In this way, it is presumed, by means of the nine radical monosyllables and their compounds and abbreviations, all the languages of Europe have been formed. To trace their powers and applications, in the different term of the different dialects is, says Dr. Murray, that immediate rule by which the incessant but obscure and forgotten steps of the progress of speech may be discovered and recorded. In English, in Latin, Greek, Celtic and Sanscrit, in ancient or in modern language, the same changes on the same words have produced that boundless variety which overwhelms the memory, makes the mind of men in different ages and climates, a stranger to the mind of his own species, and creates no ordinary impediment to the dissemination of science.

In the infancy of language there would be little distinction between the noun and the verb: for as things would be named from their most prominent qualities, and as all nature appears to the rude mind to be animated with an independent principle of motion and vitality, the noun would in general convey all that could be expressed by the verb. The savage would probably use the exclamation "*it runs*," before he could generalize his ideas so far as to call a river, "*a runner*." But the wants even of the most simple condition of social life, and the habits of communication among the rudest of human beings would soon lead to the distinction of time, so far at least as to mark what was already done

from that which was only meant to be performed: And we have no doubt that Dr. Murray is right in supposing that the first attempt to mark preterite action would consist in doubling the verb; of which, he adds, traces more or less evident are found in all the dialects from Britain to China. For example *Lag*, strike, *laglag*, struck: *Bag*, beat, *bagbag*, beaten: *Mag*, press, *magmag*, pressed; and so on throughout the whole language. These forms which served for a preterite tense in any person according to the view of the speaker, soon underwent contraction, and became *Lelag*, *Bebog*, and *Memog*: it being established as a general rule that if *a* be the vowel of the present tense or radical, the preterite receives *o*; but if the vowel be slender, the preterite receives *a*. The sense of this new form of the verb was completely preterite; and whether it was used as a participle, a noun, or with pronouns as a particular tense, it continually preserved its characteristic properties.

We are not satisfied with the account which is next given of the personal pronouns; but we are perfectly of one mind with Dr. Murray in regard to the use which was first made of them as additions or terminations to the root of the verb. There is a great deal too much of hypothesis mixed up, with the history both of nouns and pronouns, as well as a constant reference to the nine radicals whose services in this great work are equally marvellous and universal: but, notwithstanding this objection, the reader will find that the affinity which is here maintained as subsisting among the languages of Europe is supported with much probability and illustrated with considerable success. From an examination of the Visigothic as well as from other monuments of philological antiquity, it appears that the pronominal words were affixed to the verb as follows. The example here chosen is *LAG*, lay, gather, read.

Sing.	Plu.
1 <i>Lagama</i> , and <i>Laga</i> , I lay	1 <i>Lagamansa Lagamatha</i> and <i>Lagamasa</i> , we lay
2 <i>Laga-sa</i> , thwa, thou layest	2 <i>Lagathwansa</i> and <i>Lagawantha</i> , you lay
3 <i>Laga</i> thwa, or <i>Lagatha</i> , he or she layeth	3 <i>Lagahwonda</i> or <i>Lagonda</i> , They lay

As these pronouns were difficult to pronounce, they were in the course of time either contracted or omitted altogether; and in consequence of these changes the verb in question came to be declined in the more manageable form which we now subjoin.

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Sing.	Plu.
1 Lag	1 Lagam
2 Lagast	2 Lagiath
3 Lagath	3 Laganda

The reader will be struck with the great similarity which prevails in the flexions of the verb in the nine following languages, as also with the sameness of meaning which belongs to the radical syllable *lag* or *leg*. We have already hinted that *Lag* in the Teutonic signifies *to gather* as well as to lay down; and as it frequently imports to set forth, or to *lay off* as in a discourse, it corresponds very closely with the Greek verb *λεγειν* to speak.

Latin,	Leg-o,	is,	it:	Leg-imus,	itis,	unt.	I &c. gather, read,
Greek,	Leg-o,	eis,	ei:	Leg-omen,	ete,	ousi.	I &c. say, put, place,
Visigoth,	Lag-ya,	yais,	eith:	Lag-yam,	yeith,	yandu,	I &c. place, put, lay,
Saxon,	Lag-e,	ast,	ath:	Lag-on,	on,	on.	I &c. put, place,
German,	Leg-e,	est,	te:	Leg-en,	en,	en.	I &c. lay.
Sanscrit,	Lag-ami,	asi,	ati:	Lag-amah,	atha,	anti,	I &c. cling.
Old British,	Car-wn,	it,	ai:	Car-un,	ech,	ent.	I &c. loved.
Celtic,	Beir-eam,	—,	idh:	Beir-eamaid,	ith,	idie.	Let me &c. bear.
Persic,	Ber-em,	i,	ed:	Ber-eim,	eid,	end.	I &c. may bear.

The same resemblance is to be traced in all the participles, active and passive, present and preterite, and it is so great and so obvious as to leave no doubt that the languages just specified have to one another that kind of relation which arises from a common origin. The Visigothic, which is the oldest form of the parent language that is now in existence affords the best example for all the Teutonic dialects. The six pronouns *a*, *is*, *ith*, *am*, *eith*, *anda*, appear distinctly in its verbs; but the Anglo-Saxon and German have corrupted all the plural terminations into *on* and *en*, a gross perversion, says our author, occasioned by the resemblance of *am* and *and*. The Latin shows the pronouns very exactly, but the Sanscrit excels all the dialects in this respect. The Greek and Latin, which he observes are distant varieties of the same dialect once declined the verb in this manner:

Leg-ami, leg-asi, leg-ati; Leg-amasa, leg-alhatha, leg-andi.

The *mi* in the first person was dropped by the Greek and Teutonic, but not by the Sanscrit and Celtic tribes. The broad *a* in Greek was changed into *o*; the second person in *esi* became *is* in Latin and *eis* in the former language. The *ti* or *thi* of the third person is still preserved in the Latin *it*. The Greeks by throwing out the letter *t* contracted the same syllable into *ei*. Some tribes too, especially the Greeks, Cymri, and Indians, from a dislike to the sound of *s*, either excluded it simply, or changed it into *h*: and in this way, according to the authority now before us, we have *legomen* instead of *legomans*, whilst the Sanscrit, which systemati-

cally rejects the offensive letter just named, gives *lagamak* for *lagamas* which once stood for *Lagamans*. The plural of the second person made originally by *thwa-thwa*, or *thatka*, was soon by a general law of enunciation contracted into *atka*. The remains of these terminations are however preserved in the Latin *itis*, used for *ittik*; but the *itk* or *e* is lost in the Greek *ete* and Teutonic *eith*. The third person plural in *anda* or *andi* has suffered from the practice of excluding *a* before other consonants. The Persic, Sanscrit, Cymraig, and Teutonic resisted this contraction, which has however crept into the Celtic and Slavic.

We should not do justice to Dr. Murray, did we omit his chapter on Derivations, in which he traces with much success, many of the English words in common use to the ancient languages of the north. The following are derived from preterite participles. From BAGD and BAGT, by contraction BAT, *beating*, comes battle, *fighting*: BATTER to beat frequently: BIG to strike, catch hard, with hand, mouth, teeth: Bigt, a piece put off, a bite: BITTER, having the quality or active power of biting. From BLAG to strike, drive out, blow, comes BLAGD and BLAWD to blow or strike at: BLADDER, having the quality of being blown. From the same BLAG in the sense of sending out, shooting, comes BLAD whatever has grown, a blade of corn, &c. BLADIE, leafy; BLADGIAN, to have leaves; BLOGD whatever is blown, a flower, a blister: BLODSUM, what has been blown, a blossom. From MAGD, produced, comes MODERA, a producer, mother; from FAGD, made, comes Fadora, a maker, author, father: From BRAGD, birth, bringing forth, comes Brugder, Brodor, one belonging to the same breed, a brother: DOGT and TOGT, producing, give Dehtor and Tohtor, one pertaining to production, that has been produced: AGD and EAGD, increase, supply the words Atta or Anotor, one who makes increase, an author, a father. From SGOD, setting, sealing, we derive Sadola, a thing to sit on, seat, saddle. HWIG, turn, gives first, hwiger, then whirr and whirl. TWAG yields TWIG; whence we have *Twiger* and *Twirl*, to move rapidly. WAB, signifies properly to go as a pendulum: wabble, means to make short oscillations of the same kind: DAB, to plunge into water, hence Dabble, to perform that action frequently: GAB, to use the mouth, hence GABBLE, to use it nimbly and often: NIB, to make a quick sharp cut with the teeth; NIBBLE, to do the same repeatedly; STUB a cut stem; stubble, small cut stems, or stems of any kind. From Bag, beat, there proceeds Baff, and Baffle. From WAG, move, there come Waff, and Waffle.

From CRAG, break, we have *cragma*, and *crama*; that which has been broken, a crumb. From Ag, to blow, move; were formed Agma and Ahma, breathing the breath: Agenima, by contraction, Anima, the breath, spirit—Violent indignation or fierce courage was termed Mod and Mad, from Maged, moved; or Rage, from Rag, to rush; or Thwogia from Thwag, to drive, rush: or Wogd, Wod, from Wag, to move, agitate. Hate was named from Hwagt, heat; and all sharp, painful passions were called Ag and ANGER, from Ag, to pain, agitate, or burn, and its derivative ANG, to fret, or they were denominated AGONDA, ONDA, zeal, warmth, or irritation, from the same AG used in the senses already explained.

We cannot at present pursue these derivations farther: some of which, the reader will admit, are extremely plausible, while others, it must be owned, partake largely of that fanciful and capricious ingenuity with which Etymologists have been too frequently chargeable. There are four other works on similar subjects which confirm to a certain extent the views of Dr. Murray; we mean Horn Tooke's *Diversions of Purley*; Allwood's *Literary Antiquities of Greece*; Whithers *Etymologicum Magnum*, and Dr. Jamieson's *Hermes Sythicus*. We intend in another portion of this article to examine a little into the general principles upon which these learned treatises are constructed; and particularly the assumption on which they all proceed, viz. that there must have been somewhere a more ancient and more original language from which all the tongues of modern Europe, including in these the Greek and Latin, have been successively derived.

(to be continued.)

ART. VII. *A Vindication of the Authenticity of the Narratives contained in the first two Chapters of the Gospels of St. Matthew and St. Luke; being an Investigation of Objections urged by the Unitarian Editors of the Improved Version of the New Testament; with an Appendix, containing Strictures on the Variations between the first and fourth Editions of that Work. By a Layman. 8vo. pp. 404. Rivingtons. 1822.*

The Improved Version of the New Testament has been industriously and widely circulated; and, as it appeared under the sanction of the London Unitarian Society for Promoting Christian Knowledge, it has acquired very great authority among those who favour the Socinian tenets. They attach

the highest importance to it, considering it, to use the words of Mr. Belsham, as "exhibiting to the inquiring and serious reader a plain and faithful account of the manner in which the most learned and approved Unitarian writers translate and explain the texts upon which the Unitarian controversy hinges, and the grounds of their interpretation;" it may, therefore, be considered as the standard of Unitarianism as it at present exists in this country. But, notwithstanding the applause of Unitarians, it has been subjected to the justly merited censure of those who possess deeper literature and sounder principles. The sophistry of its reasoning, the inaccuracy of its statements, the torture of its criticisms, and the flimsiness of its learning, were immediately perceived, and ably exposed by several distinguished writers. But though its fallacy and inconsistency have been so often and so well demonstrated, it is still circulated to a great extent, its errors are in new editions still repeated, it is still lauded to the skies, with a hardihood which defies opposition, and an effrontery which cannot be abashed.

In the mis-called *Improved Version*, the last nine verses of the first chapter, and the whole of the second chapter of St. Matthew's Gospel, and the two first chapters of the Gospel of St. Luke, except the four introductory verses, are printed in italics, "as an indication that they are of doubtful authority." More, however, is meant by the expression "doubtful authority," than the words may at first seem to imply; for in a new note to the fourth edition the whole story is pronounced a fabrication; consequently, in the opinion of the Editors, the parts printed in Italics ought to be expunged from the canon of Scripture. If such considerable portions of the received text could be proved to be spurious, it would shake the credibility of the whole; for what confidence could be placed in a volume, of which so large and important a part ought to be rejected as a forgery? Such an attack upon the integrity of the New Testament was not to be submitted to without resistance; accordingly several champions of our holy faith entered the lists with the Editors, and obtained a decided and honourable victory. But, notwithstanding this, the charge of spuriousness is retained in subsequent editions, to repel which the Layman steps forward, a wary and strenuous combatant, who, in our judgment, has been completely successful in vindicating the canonical authority of those portions of the New Testament.

The object of the Layman's work is not only to refute the arguments urged by Unitarians against the portions of Scripture in dispute, but also to give the evidence in favour of

their genuineness and authenticity. The investigation of objections occupies, of course, by far the greater portion of the work, and it is conducted with great candour and moderation to a successful issue. Some of the objections, indeed, are so manifestly frivolous, that they scarcely deserve such a minute confutation; nevertheless, as they have been brought forward with so much ostentation, the Layman has done well in giving them such a satisfactory answer. The statement of the evidence for the genuineness and authenticity of the passages in question is very interesting, and is the more valuable, as it compresses into one point of view, arguments and testimonies scattered in various works and derived from various sources.

After some sensible prefatory observations in the first chapter, the author proceeds in the second to state the *external* evidence in favour of the narratives in the first two chapters of the Gospels of St. Matthew and St. Luke. This evidence is drawn from the unanimous consent of manuscripts and versions, from the Apostolical Fathers, from Justin Martyr, from Hegesippus, from the Epistle of the Churches of Lyons and Vienne*, from Irenæus, from Tertullian, and from Origen. The evidence, therefore, of ancient manuscripts, of the ancient versions, and of the ancient Fathers, conspires to attest the genuineness of the disputed chapters; and if this is not sufficient to establish the integrity of the received text, what more authentic evidence can be produced to establish the genuineness of those parts of the New Testament which the objectors receive as genuine? But in addition to this, the *internal* evidence must be taken into the account. The coincidence in the narratives of the two historians, their pious and unaffected simplicity, their agreement with the history of the times, and with the prophecies of the Old Testament,—all perfectly harmonize with, and in a great degree strengthen the *external* evidence; inasmuch that it seems impossible for a candid and impartial mind to weigh the whole calmly and deliberately, without being convinced that the narratives, in support of which they are adduced, are authentic portions of the Evangelical history. This body of evidence is adduced by the Layman in a luminous and convincing manner; and very beneficial results, we apprehend, would ensue, if this chapter of his work were

* The Layman writes this according to the Latin "Vienna," which the unlearned reader may mistake for the chief city of the Austrian dominions, and situated on the banks of the Danube, whereas it was a city of Gallia Antiqua, the capital of the Allobroges, situated in the province of Dauphiné, in France.

printed in a separate form, and distributed among those who are most exposed to, and most liable to be seduced by, Unitarian sophistry.

Satisfactory as the evidence is in favour of the account of the miraculous conception and birth of Christ, it has been strongly impugned by Unitarians; and therefore the Layman, in pursuance of his design, begins his examination of the arguments by which they endeavour to prove it an interpolation. The Editors of the *Improved Version* reject it, because, as they allege, the first two chapters of St. Matthew and St. Luke were not in the Hebrew Gospel of the Nazarenes and Ebionites. To this the Layman answers; that the Nazarenes and Ebionites were not the same sect, that they did not make use of the same Gospel, and that the Nazarene copy of St. Matthew's Gospel contained the first two chapters of our Greek copy. These positions are supported by an appeal to the ancient Fathers; and though the materials may be found in the invaluable works of Jones and Lardner, he has selected them with great judgment, and combined them with the utmost order and perspicuity. Besides, what reliance can be placed upon the testimony of those heretics who took such liberties With the Christian faith, and the Christian Scriptures.

"If a deviation from the Apostolical doctrines, says the author, and a rejection of whole books of the sacred writings of unquestionable authority, serve as a passport of recommendation to an ancient writer or sect, the Ebionites cannot be said to want the necessary credentials. And they have not failed to serve as a passport of recommendation to the Unitarian, who considers the rejection of all the Gospels by the Ebionites, except their Hebrew copy, as a pledge that 'they would then be particularly careful to keep this Gospel pure and uncorrupt.' It is indeed gratified that they erred in rejecting all Paul's Epistles; 'but how this invalidates their evidence in the case of Matthew's Gospel, I do not perceive,' says B., in his answer to the Quarterly Review. Whatever may be thought of the writer's powers of perception, the plainest understanding need not be at a loss to conceive how this invalidates their evidence in the case of Matthew's Gospel. A sect which rejects whole books of authentic Scripture, because they are inimical to his own notions, offers very indifferent security for its care to preserve from mutilation and alteration the text of those books which it professes to retain; its conduct, at least, renders suspicious every thing which it offers to us as genuine Scripture, unless corroborated by less questionable evidence. The fragments which are left of the Hebrew copies of the Gospel or Gospels used by the Ebionites and the Nazarenes, confirm the truth of these remarks, &c." P, 86,

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The objection of the Improving Editors to the authenticity of the first two chapters of St. Luke's Gospel, that they were wanting in the Gospel used by Marcion, is next examined, and shewn by many convincing arguments to be altogether inconclusive. The author thus concludes this part of his vindication.

" Here closes my review of the external evidence advanced by the Unitarian against the genuineness and authenticity of the introductory chapters of Matthew and Luke's Gospels. Low indeed must that biblical critic rank, who can gravely attempt to impugn the united evidence of all the MSS., versions, and fathers; by such worthless documents as the Ebionite Hebrew Gospel, and Marcion's Evangelium. Though we may regret that men, professing to be ministers of Christ, and to propagate the glad tidings of the Gospel, should mislead their flocks, who are looking up to them as guides to direct them in the way which leads to eternal life; yet it is some consolation to know, that all such perverted labours, by eliciting further research, will ultimately only confirm the authenticity and integrity of the present Greek text of the New Testament in all material points, and consequently establish our confidence in the Holy Scriptures, as an authentic revelation from God to man." P. 121.

The author next proceeds to investigate what may be called the *internal* evidence adduced by the Editors against these narratives, and all that they have advanced is triumphantly refuted. The Unitarians argue, that the first sixteen verses of the first chapter of St. Matthew are contradictory to the remainder of the same chapter; that, if the account of the miraculous conception be true, Jesus could not be the offspring of David and of Abraham, from whom it was predicted that the Messiah should descend; that the Virgin Mary's descent from David would not prove Christ's descent from David; and that Christ could not be the Messiah predicted by the prophets, if he were miraculously conceived. These arguments are examined in detail, and their fallacy clearly exposed. In the course of this investigation, the Layman adverts to the different genealogies of Christ given by Matthew and Luke, a subject confessedly encumbered with many difficulties, and which is perhaps best reconciled by supposing that Matthew traces Christ's legal descent from David through Joseph, and that Luke traces Christ's real descent from David through his maternal line.

In the fifth chapter the author examines the chronological argument of the Improving Editors, against the history of the miraculous conception and birth of Christ, recorded in the introductory chapters of St. Matthew and St. Luke.

The argument is briefly this, that the Gospel account states our Saviour to have been born during the life-time of Herod, king of Judea, whereas, the Editors affirm, from some chronological calculations, that "Herod must have been dead upwards of two years before Christ was born: a fact which invalidates the whole narration." But allowing the premises, their conclusion will not necessarily follow. There is often considerable uncertainty as to the dates of events which occurred in the ages of antiquity, while at the same time the truth of these events has never been questioned. Whoever is at all conversant with ancient history, must be acquainted with the chronological difficulties in which it is involved, yet it would be unreasonable on such grounds to doubt its authenticity and credibility. If, therefore, any difficulty of this kind attend the account of a particular transaction recorded in the Gospel history, it would be unfair to deem the account, for that reason, an interpolation; especially if it were found in all the manuscripts and versions extant, was cited by the ancient Fathers, and was consistent with the nature of the history and the voice of prophecy. On this topic the Layman reasons with irresistible force.

"Let us for the present grant the Editors the chronological error they labour to establish, and consider whether this is 'a circumstance which invalidates the whole story.' It may be, I think, safely affirmed that this is a conclusion which they would not have drawn from a similar error, in any other ancient history. For which would be the most probable solution of the difficulty,—to suppose that, through the carelessness of transcribers, γ had been omitted after λ, (or εψιλ; omitted after ρηάνορρα) in Luke iii. 23, or: to suppose the whole narrative to be a forgery, the substance of which is to be found in two authors, who have evidently not written in concert? and both their narratives correspond with other histories of the same period, and contain internal marks of authenticity. Now, of these two suppositions, does not the adoption of the latter by the Editors evince a predetermination, at all events, to get rid of a narrative which presents an obstacle to a favourite hypothesis? especially when it is adopted by those who have, on another occasion, shewn such a plenitude of faith, as to receive, for the genuine Hebrew copy of the Gospel of St. Matthew, a notorious forgery, notwithstanding the egregious mistake in the said forgery of *Herod, king of Judea*, instead of *Herod, Tetrarch of Galilee*; an error more egregious, and less likely to proceed from a slip of the pen in transcribing, than the error which they think that they detect in Luke iii. 1, 23." P. 147.

This must be granted even upon the admission of an error; but the Layman goes much farther, and subverts the whole

data upon which the conclusion of the Editors is made to depend. Taking the excellent Lardner for his guide, he proves that the objection is founded upon the authority of Josephus; that the works of this historian contain greater errors than that urged by the Editors against the narratives of the miraculous conception; and that both Josephus and the Evangelists may be reconciled by the fact of the joint empire of Tiberius with Augustus. These propositions are made out in such a way as must carry conviction to the minds of all candid readers, and they afford a satisfactory solution of chronological difficulty so strenuously urged by the Editors.

But there is another argument advanced against the chapters in question by these versatile critics in their notes to the *Improved Version*, and we shall state it in their own words. "It is indeed highly improbable," say they, "that no notice should have been taken of these extraordinary events by any contemporary writer, that no expectation should be excited by them; and that no allusion should have been made to them in any other passage of the sacred writings." Now, supposing the truth of these assumptions to what do they amount? It surely cannot be inferred from them that the narratives of the miraculous conception are forgeries. "Omission," as Dr. Paley observes, "is at all times a very uncertain ground of objection; and can never be allowed to have any weight against strong positive evidence. If the extraordinary events recorded in the disputed portions of Matthew and Luke are not mentioned by any other heathen contemporary nor sacred writer, this circumstance, however strange it may appear and difficult to be accounted for, by no means invalidates the whole narrative. The authenticity and genuineness of the histories being established by the same evidence as the rest of the New Testament, we are bound to believe them notwithstanding the silence, if such be the fact, of contemporaneous writers. This is abundantly sufficient to rebut the objection; but the Layman likewise calls in question the assumptions upon which it rests. He argues that any notice of these miraculous events cannot be expected in Pagan historians from the contempt which they entertained for the Jewish nation, nor in Josephus by reason of his deep-rooted prejudices, while nevertheless there are facts recorded by the Jewish annalist which appear connected with these events. He further argues that allusions to the extraordinary nature of our Lord's birth are found in the other Gospels, in the Acts, and in the Epistles. The discussion of these topics is continued through the sixth and seventh chapters. In reference to the anxiety of the editors of the *Improved Version* to

get rid of the fact of our Saviour's super-human conception, which so strongly militates against their system, he observes,

"The history of the miraculous conception, which reveals the divine origin of our Lord, and constitutes him the Son of God, is, as we have seen, expunged by them from the Gospels of Matthew and Luke as fabulous and of no authority. Having thus summarily disposed of these two important portions of the sacred records, which, if retained sufficiently determine the import of other passages of scripture which advert to the same fact, the evidence which these other passages afford to this *plain matter of fact*, is more easily disposed of, not by rejecting them from the sacred volume, they are too numerous to admit of so violent a measure; but by doing what, it is hoped, will answer the same purpose—that is, by converting these declarations of a *matter of fact* into tropes, metaphors, and figures of speech." P. 241.

We shall not follow the Layman through his elaborate refutation of the Unitarian objection above stated in the editors' own words; but it is necessary, in justice, to observe, that his reasonings respecting the import of the title "the Son of God" are particularly deserving of attention. To any man of plain understanding this title, under the peculiar circumstances in which it is applied to our Lord, evidently designates his divine nature; of course the Socinian must, by one means or other, explain away its true and legitimate meaning. He feels it incumbent upon him to understand it in some sense in which it may be applied to human beings, or his leading tenet, the mere humanity of Christ, falls to the ground; accordingly, he annexes to it a variety of meanings suitable to his purpose; and, in short, is willing to receive it in any sense except that which it obviously bears. But all his attempts are met and completely foiled by our author, who says no more than the truth when he observes,

"I have now considered every text, in which it may be supposed, from the Editors' introduction of the indefinite article before *Son of God*, that they considered this title to be applied in the New Testament to Christ, in the same sense in which it is applied to every believer, as an heir to an immortal life: the result is that none of the texts admit of this sense; and their substitution of the indefinite for the Primate's definite article, has been proved to be quite arbitrary, inconsistent with the context, and with their own version of the same Greek phrase in other passages of the New Testament, under the same or similar circumstances." P. 254.

The Editors of the *Improved Version* in their note on Luke i. 4. affirm that the style of the two first chapters is different from the rest of the history, and that there are many

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circumstances in the story which wear an improbable and fabulous aspect. As an authority for these bold assertions, they refer to Evanson's *Dissonance of the Four Evangelists*, a work of more cunning than acuteness, of more malignity than merit, and which is now fallen into contempt in the eyes of the learned; but the Unitarian Editors find it a convenient ally, and they are compelled, in order to prop up the baseless fabric of their scheme, to borrow assistance from any source however impure. The Layman, therefore, in the eighth chapter examines the allegations of Evanson; and as a specimen of the triumphant refutation which they receive, we select his reply to the argument respecting the diversity of style between the two first chapters of Luke and the remainder of the Gospel.

"Evanson says: 'For example, this interpolated fable begins with the same word, *ἵναι*, with which Luke begins most of his paragraphs; but in Luke it always means, it came to pass, or, he was made or became, and never, *there was*, which is its only meaning here, and for which Luke always uses *ἦν*.' In Luke xxii. 24, Acts viii. 8, and xxiii. 9, *ἵναι* occurs in the same sense as in Luke i. 5, that sense in which Evanson says 'Luke always uses *ἦν*' and never *ἵναι*. If Evanson had said *ἵναι* very seldom, in the writings of St. Luke, means *there was*, it would have approached nearer to the truth: but then it will equally apply to the first two chapters of Luke's Gospel; for *ἵναι* occurs in these two chapters only twice in the sense of *there was*, and seven times in the sense of *it came to pass*; and in Luke ii. 25, 36, *ἦν* is used for *there was*.

"Thus, the only example selected by Evanson, to support this charge of dissimilarity of style between the first two chapters of Luke's Gospel, and the rest of his writings, not only fails him, but is evidence against him. In Luke iii. 9, and Acts xii. 7, occur the same phraseology, not to be found in any other sacred writer. Again, words occur in these two chapters, which are exclusively used by Luke: for example, *ὑμνοῦντες* in Luke ii. 2, viii. 1; *μεγαλίστη* in Luke i. 9, and Acts ii. 11; *ἐλαβες* in Luke ii. 25, Acts ii. 5, and viii. 2. See also Mr. Kennell's Animadversions on the Unitarian Version, pp. 11, 12. These specific coincidences in style authorize us to return upon the Editors their indefinite charge of difference of style between the first two chapters of Luke with the other parts of his writings, as having been too hastily advanced, on the authority of Evanson, without sufficient examination." P. 269.

The Editors state roundly in their note on Matt. i. 16. that the reasoning from the prophecies in support of the miraculous conception is inconclusive. This, it is obvious, is a mere gratuitous assertion; and it comes with a very bad grace from those who are not ashamed to maintain that an Apostle,

if not Christ himself, may reason inconclusively, without any impeachment of his divine mission. But the Layman, who suffers none of their assertions to pass without examination, thoroughly sifts all the instances alleged of inconclusive reasoning from the prophecies by their great oracle, Mr. Evanson. With the courage befitting the sacred cause of truth, he marches to combat with the united forces of the Unitarians, and fairly drives them off the field.

There is one argument in our apprehension quite conclusive against the supposition that the introductory chapters of St. Matthew and St. Luke are spurious, namely, that so large and gross an interpolation could not have escaped detection long previous to the nineteenth century. The Editors were aware of this, as it appears to us, insuperable objection to their hypothesis, and their attempt to rebut it is so glaringly inefficacious, that it can scarcely be thought deserving of a reply. How comes it that these portions of the Gospels, if forgeries, should be introduced into all existing unmutilated manuscripts? Whence has it arisen that they should be found in all the ancient translations as well Eastern as Occidental? How is it that they should be expressly cited or alluded to by the ancient Fathers, from those denominated apostolical downwards to the period of the Reformation? How is it to be accounted for that none of these venerated men should give the least hint of their probable spuriousness, but that, during this long period, they should be received universally by the orthodox as genuine and authentic? Surely all this is absolutely impossible if the chapters in question were a fraudulent interpolation. Such a gross forgery must have been known, must have been detected, must have been exposed. The veneration in which the Sacred Writings were held by the Primitive Christians precludes the supposition of any designed and extensive adulteration; and we have every reason to believe that they have come down to us with an almost miraculous exemption from error and corruption. Combining this with the positive evidence in favour of the histories of our Lord's superhuman conception and birth, we cannot reasonably doubt of their genuineness; and believing this with the full assurance of faith, we revere the gracious plan of redemption through the mediation of incarnate Deity, and adore the celestial Redeemer, who is God over all blessed for ever!

The Layman has added an Appendix of considerable length upon the variations between the first and fourth editions of the *Improved Version of the New Testament*, so far as such variations bear upon the points under discussion. Immedi-

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ately upon the appearance of the *Improved Version*, a phalanx of powerful adversaries stood up against it; but so little have the Editors profited by the animadversions which it called forth, that they still continue to circulate their mass of error and perverted criticism. It is really surprising that any body of men should persevere in delusion after receiving a castigation so severe; yet the Unitarians persist in submitting to the public eye the same misstatements, and the same sophistry with as much pertinacity as if they had never been refuted. In all essential characters the fourth edition of the *Improved Version* remains the same, though it has undergone some trifling alterations, which our author notices and thoroughly sifts in his Appendix. Our limits prevent us from following him in detail, but the reader will find in this, as in the former part of the work, an equally able exposure of absurdity and self-contradiction. As a specimen we select the following:

In their fourth edition they have inserted the following additional paragraph, in their note on Luke i. 4.

"It has, however, been alleged, that the narrative of Luke does not necessarily imply the miraculous conception, and consequently that the prefatory chapters of this gospel may stand, though those in Matthew were given up; and much ingenuity has been displayed in explaining Luke i. 26—38, consistently with this hypothesis. To which it seems sufficient to reply, that the words have hitherto been universally understood, as plainly asserting the miraculous conception of Jesus Christ, and that no other interpretation was heard of for seventeen hundred years. A sense so novel, therefore, is not likely to be the true meaning of the passage. At any rate the chronological difficulty remains the same; and the fabulous circumstances, such as a host of angels singing in the air, &c. &c. give a cast of improbability to the whole narrative. See Dr. Carpenter's *Unitarianism the Doctrine of the Gospel*, edit. 2, p. 353.

"Mark the argument of Dr. Carpenter; 1st. *The premise* 'that the narrative of Luke does not necessarily imply the miraculous conception; 2nd. the *deduction*; consequently, that the prefatory chapters to this gospel may stand.'" Could language more explicitly declare, that if the introductory chapters to the Gospels of Matthew and Luke would admit of an interpretation that did not imply a miraculous conception, the other objections, urged by the Unitarians against the authenticity of these chapters would sink into comparative insignificance.

"Unfortunately for the above-mentioned hypothesis, the objections which the Editors adduce against the first two chapters of Matthew, will, most of them, equally apply to the first two chapters of Luke. The Editors feel this difficulty, which would press upon them, if they adopted Dr. Carpenter's hypothesis; they

therefore reject it, and, with more consistency than reason, persist in expunging from the sacred records those chapters, which record a fact that is obnoxious to them." P. 371.

In conclusion, we recommend the work under consideration to the serious perusal of all who, building their faith upon the Holy Scriptures, are anxious to know that they are relying upon pure and uncorrupted records. Every objection to the first two chapters of the Gospels of St. Matthew and St. Luke, which has been advanced by Socinian subtlety, is solidly refuted, and the evidence in favour of their genuineness and authenticity is stated with the utmost clearness and force. It does not, indeed, display the deep erudition and critical acumen of a Marsh or a Magee, but it evinces a mind fully informed upon the subject, a mind sound and unsophisticated, capable of perspicacious views and cogent reasoning. The work is written in a spirit of candour and fairness, always desirable, but too seldom found among controversialists; and we regard it as an ample and most convincing vindication of the disputed chapters. The author is said to be a Quaker, but whoever he may be, he has exhibited qualities which would do credit to any denomination of Christians; we cordially thank him for his able exposure of the Unitarian objections to the miraculous conception and birth of our Lord; and we should sincerely rejoice, to find, that the abettors of Socinianism profit by his *friendly* admonitions. But alas! we fear they will, with stubborn pertinacity, continue deaf to them; to refute his vindication, as it is impossible, they will probably make no labourer attempt; but we doubt not they will assail him in their usual manner, and harass with little missiles, the antagonist whom they cannot vanquish in the field.

ART. VIII. *Memorable Days in America: being a Journal of a Tour to the United States, principally undertaken to ascertain, by positive Evidence, the Condition and probable Prospects of British Emigrants; including Accounts of Mr. Birkbeck's Settlement in the Illinois: and intended to shew Men and Things as they are in America. By W. Faux, An English Farmer.* 8vo. pp. 504. 14s. Simpkin and Marshall. 1823.

WE cannot flatter Farmer Faux with an expectation that his Book will be as *Memorable* as his *Days*. But he is entitled to some commendation for his distrust of Mr. Birkbeck's

statements. To ascertain whether that gentleman wrote history or romance, Mr. Faux politely travelled fifteen thousand miles, and if the ill-natured should accuse him of having set out on a fool's errand, the candid must admit that he journeyed with circumspection and pertinacity.

We cannot perceive however that he has discovered anything that was not known before, or that he has placed old truths in a new light. His narration is singularly round about and tiresome; nine-tenths of it being composed of the examination in chief of the people with whom Mr. Faux conversed, and no opportunity being given to the reader to cross-examine the witnesses. We know not and cannot know whether they are tall or short, brown or fair, black-haired or red-haired. They may be wise or foolish, talkative or discreet, interested or disinterested, knavish or sincere. But the author does not stop to inform us respecting these trifles. All the Mr. Simpsons, and Thompsons and Johnsons, whom he happened to visit or overtake, play their respective parts in his common place-book; and we are not even furnished with a list of their names to assist us in turning to the speeches of such as we are disposed to confide in. Five hundred pages under this most inflating process, hardly suffice to contain what might have been packed with a little contrivance into a twentieth part of the bulk.

"Mr. Worsley thinks that the west is the best destination for poor industrious farmers, who will there live well on their own good land, and encrease its value, but capital is best employed near cities and towns, where there is a certain market. 'But,' says Mr. Perry, in reply, 'ten acres near New York or Philadelphia, or in such states, are infinitely better for a poor man than hundreds of acres in the west. I know of 60 acres at Feversham, in my native Kent, which average 200*l.* a year net profit, after immense taxes, tithes, and poor rates, are deducted. How much happier must a man be there than in the west, with 2000 unprofitable acres. You talk of your wild turkeys and your game, but they are not there; game is more scarce than in England. No honest answer to inquiries can be had in the west, or elsewhere. All praise and lie, because all wish to sell, and think the inquirer wants to buy.' Commodore Barney admits the truth of Perry's statements respecting the country generally." P. 135.

This is a specimen of the easy manner in which strangers are introduced to Mr. Faux's readers, and we are not sure that the information contained in the preceding page is less precise or less valuable than the sum total of our author's *memorabilia*.

We are favoured with sundry notices of "two matrimonial

uncles" who were located before the revolution in Charleston, and were in Mr. Faux's estimation, "generous fellows." One of them we are subsequently told, "often hesitated," yet agreed by the advice and reasoning of a friend "to remain true to his party," while said friend adhered to the rebels "in order that each might be useful to the country and serve the sufferers on both sides; which they did in an eminent degree during that long day of trial and unnatural strife." Famous fellows!!!

The conduct of the American Slave-Owners is represented as generally brutal, and the religion and morals of the country are in a sad plight.

"There seems so little here to remind me that it is Sunday, that I had almost forgotten it. Religion, however, became the theme. There is more intolerance here than in England. Methodists predominate, and are brimful of bigotry; and the Catholics are very fiery and violent in all spiritual matters, but, having no power, they cannot injure their fellow citizens. All sects hate my reverend friend, because he is an Unitarian, and hates slavery, and therefore nothing good can be in him or come out of him." P. 103.

"16th. *Picture of the condition of the American people, agricultural and otherwise.* Low ease; a little avoidable want, but no dread of any want; little or no industry; little or no real capital, nor any effort to create any; no struggling, no luxury, and, perhaps, nothing like satisfaction or happiness; no real relish of life; living like store pigs in a wood, or fattening pigs in a sty. All their knowledge is confined to a newspaper, which they all love, and consists in knowing their natural, and some political rights, which rights in themselves they respect individually, but often violate towards others, being cold, selfish, gloomy, inert, and with but little or no feeling. The government is too weak and too like-minded to support and make the laws respected, or to teach the people justly to appreciate their excellent, but affronted constitution.—'There are amongst them,' says Mr. Perry, 'no materials or seeds of appreciation for it. It was by mere accident that they ever had a constitution; it came not from wise choice or preference. In England only exists such a preference and real love of liberty. She must continue to be the Great Nation in spite of all her enemies, foreign or domestic, while America, you see, is retrograding and quite unable of herself to achieve any thing grand. Whatever she does is by instruction and foreign aid, without which she cannot advance. If A, B, C, be taught her, she cannot teach herself D; yet she possesses the boasting, vain glorious egotism of all knowing Europe, although of and in herself, knowing nothing. Almost all Americans are boys in every thing but vice and folly! In their eyes Uncle Sam is a right slick, mighty fine, smart, big man.'" P. 125.

The confusion which pervades Mr. Faux's Memorable Days,

prevents our ascertaining whether these are his own sentiments, or whether he is merely transcribing the gossip of an acquaintance. In either case, the Americans may reasonably object to the qualifications of their judge, for he associated principally with British Emigrants and their agents, and made very little way among genuine Yankees. It is needless to say that they are no great favourites of ours. But when we are to decide not upon the merits of their institutions and laws, but upon their actual character and condition, common honesty requires that we should listen to more intelligent observers than an illiterate fen-farmer, a disciple of Drakard, Fordham, and Flower, who reckons Mr. Morris Birkbeck among the foremost of men.

Many a stupid and so far *memorable* page is devoted to the public and private history of that shameless impostor. Honest Farmer Faux considers him as a stupendous scholar, undertakes to explain the mystery of his present situation, and can hardly believe that such an "interesting," "noble," "benevolent" man should have ventured to tell so many lies. That the lies were told, that the "Letters from Illinois" are so many gross falsifications of the real state of Western America, and that Birkbeck had a great deal of land to sell when he so incautiously recommended his countrymen to buy, are points which Mr. Faux is too honest to dispute. He admits also that Birkbeck has neither cultivated or cleared any portion of those delightful *prairies* which he formerly vaunted to the skies; that *English Settlement* is supplied with provisions from Harmony, provisions not grown on Mr. Birkbeck's swamp, but purchased with Mr. Birkbeck's dollars; that said dollars are universally considered as being on the wane; that the English labourers who have flocked to this "second Columbus" leave him with heavy complaints of his deceitful encouragement and tyrannical airs, and that no individual in America approves of the situation which he has chosen. Yet in spite of all this Mr. Faux looks up to Mr. Birkbeck as a philosopher, patriot, and philanthropist, and will be exceedingly scandalized at the freedom with which we venture to treat so distinguished a man.

The plain truth is, although Mr. Faux was too simple to discover it, that Birkbeck wanted to make himself a man of consequence, and set about it after a pitiful fashion. In England he had no short cut to notoriety. He was too rich to imitate Thistlewood, too proud to vie with Hunt, and too prudent, though not too religious to rival Carline. If his ambition had been adorned by any admixture of nobler qualities, he would have settled in Old America, and contested

the prize of pre-eminence and power with his equals. But a vulgar and grovelling spirit led him to the bogs of the Wabash—there to reign a petty tyrant, over men whom he had deluded and ruined; thirty or forty thousand dollars strong, among a population of paupers; well housed, and well clothed, while his neighbours *camped out* in rags; idle and pompous, and dictatorial, while his inferiors toiled and sweated; and realising a few hundreds per cent upon his capital as a trifling reward for philanthropy. It was the love of power, not the fear of poverty, which transported Morris Birkbeck to America. Long may he reign 'Emperor of the Prairies.' Long may such sapient visitors as Farmer Faux stare at his library, and 'admire his taste.' And when he deems it worth his while to vindicate his fair fame, and defend his moral character, and clear up 'present mysteries,' may he find an abler advocate than his present blundering panegyrist.

Our readers will hardly expect us to devote much space to the dissensions between Birkbeck and Flower.

Mr. Faux discusses the subject with astonishing gravity. The burden of the song is a young lady who left England in company with Birkbeck and his daughters, and subsequently married George Flower. Birkbeck took this sadly to heart, but why, or wherefore is not so clear. Flower having left one wife at home, wisely determined to take another in Illinois, and he attributes Birkbeck's wrath to jealousy. All the clan Flower charge him with being violently in love with Mrs. George Flower the younger, and with a desire of ruining her more successful admirer. Birkbeck says in his defence, (for the Emperor condescended to defend himself to Farmer Faux) that the Illinois Mrs. G. Flower was the sole cause of the disagreement between the English Mrs. G. Flower and their common spouse; that this fact was concealed until the parties left England, and that he, Morris Birkbeck, found it out on the banks of the Wabash, and determined, in consequence of the discovery, to cut the whole family!! Mr. Faux seems quite satisfied with this explanation, and parts with deep regret from such distinguished and memorable characters. He assures us, that hundreds and thousands of our countrymen have been beguiled by these wretches into the pestilential swamps of America, and yet he is too prejudiced, or too stupid to speak boldly respecting their misconduct. Luckily, his facts are more sensible, and those whom his facts fail to convince, will never be convinced at all.

We extract a few passages from this part of the volume. They will serve to convey a faint idea of the charms of Birkbeck Prairie:

"My friend's log house, as a first, is one of the best I have seen: having one large room and a chamber over it, to which you climb by a ladder. It has, at present, no windows, but when the doors are shut the crevices between the rough logs admit light and air enough, above and below. It is five yards square and twenty feet high. At a little distance stand a stable for two horses, a corn crib, a pig-stye, and a store; for store-keeping is his intention, and it is a good one. Two beds in the room below, and one above, lodge us in the following manner; myself and Mr. Ingle in one bed; in the second, by our side, sleep six fine but dirty children; and in the chamber, Mrs. Ingle and a valuable English maid. Thus, on my account, husband and wife are divided. It is not unusual for a male and female to sleep in the same room uncurtained, holding conversation while in bed. In a yard adjoining the house are three sows and pigs half starved, and several cows, calves, and horses, very poor, having no grass, no pasture, but with bells about their necks, eternally ringing. Shame, or rather what is called false shame, or delicacy, does not exist here. Males dress and undress before the females, and nothing is thought of it. Here is no servant. The maid is equal to the master. No boy, or man-servant. No water, but at half a mile distant. Mr. Ingle does all the jobs, and more than half the hewing, splitting, and ploughing. He is all economy, all dirty-handed industry. No wood is cut in readiness for morning fires. He and the axe procure it, and provender for the poor hungry cattle, pigs, and horses. His time is continually occupied, and the young boys just breeched are made useful in every possible way." P. 235.

"*Sunday, 7th.*—More than half last night, Mr. and Mrs. Ingle, and maid, were out in the woods extinguishing the wide spreading fires, which threatened to consume their fences, houses, and corn-fields. The whole horizon was brilliantly illuminated. These fires, if not arrested, or watched, sweep away houses, stacks of corn and hay, and every thing within reach. So fared Mr. Grant, late of Chatteris, who is now dead. The sound of the axe, splitting fire-wood, salutes the ear every morning, instead of the birds' song. I was smoked to death all night: our friends rested all day absent from meeting, but still the knees of all present were bent to the God of their good fathers. Sunday passes unnoticed in the English prairie, except by hunting and cricket matches." P. 237.

"Retrograding and barbarizing is an easy process. Far from the laws and restraints of society, and having no servants to do that for us which was once daily done, we become too idle in time to do any thing, but that which nature and necessity require; pride and all stimuli forsake us, for we find ourselves surrounded only by men of similar manners; hence, the face is seldom shaved, or washed, or the linen changed except on washing-days. The shoes are cleaned, perhaps, never; for if, indeed, a servant, from England, is kept, he, or she, is on a happy equality, rising up last and lying down first, and eating freely at the same time and table. None here ermit themselves to have a master, but negroes.

"A voyage in the stinking steerage of a ship, and then a journey over the mountains in waggons, sometimes camping out all night, or sleeping, like pigs, as did Mrs. Ingle and six children and maid, on the dirty floor of a bar-room, amongst blackguards, and then floating in a little stinking ark, full of unclean things, will prepare the mind and body for barbarizing in a little log-hole, like that in which I dined yesterday, belonging to Mr. Ferrel, who, with his family, some adults, male and female, in all ten souls, sleep in one room, fifteen feet by ten, only half floored, and in three beds, standing on a dirt floor. The table, or thing so called, is formed by two blocks and a broad board laid on them, and covered with a cloth, and seats or forms, in like manner, on each side of the table, which is only knee-high. Proper chairs and tables, they have none. When it rains, boards are laid over the chimney-top, (which I can reach with my hand) to prevent the rain putting the fires out. This good-natured man has thus settled and removed, eight times, from one degree of barbarism to another. The victuals are served up in a hand-bason; and thus one room serves for parlour, kitchen, hall, bed-room, and pantry." P. 240.

"Saw a poor Englishman, who some time since broke his leg, which from want of skill in the doctor, was not properly set; he is therefore now a cripple for life. This is an evil to which all are exposed. Many are now dying at Evansville of a bilious disorder; the doctor employed has lost nearly all who applied." P. 247.

"New settlers in this state, men, women, and children, seem all exposed to an eruption, ten times worse than the itch, inasmuch as it itches more, runs all over the body, crusting and festering the hands and other parts, and is not to be cured by the common treatment for the itch, which has been tried without effect, and one instance has been known, where the sulphur and grease killed the patient by obstructing perspiration, and driving in the eruption. The doctors know of no remedy, and suffer it to take its tedious course. It comes in the spring and fall, but not to the same person, it is hoped, more than once. It is attributed to the air, soil, and climate. Mr. Ingle's family are all suffering severely under it. Although the climate seems finer here than in the east, more humid and temperate, yet the bite of every insect and reptile, however insignificant, is highly poisonous; an evil not to be remedied at present. New comers and fresh flesh suffer most, and sometimes much inflammation is caused; but when the land becomes more cleared, it is hoped this scourge will be less afflictive." P. 256.

"The hunters, or Illinois Rowdies, as they are called, are rather troublesome. They come rudely with their hats on into the parlour, and when drunk, threaten Mr. Flower's life; but they are great cowards; firmness and a fearless resolution are necessary in dealing with them. One of a large offended party came drunk to Mr. Flower's house, and said, he would enter and shoot him. Mr. Flower got his rifle and pointed it at the fellow, on which he rushed up and put his mouth madly to the muzzle, and said, "Fire." Mr.

Fi then laid it down, seeing the effect was not good; and some less drunken members of the party dragged the fellow away. Law has no influence over these Rowdies. Violence must be opposed to violence.

"The Flower family has bought out a good many of these wretches. One however, more violent and lawless than any yet known, still remains, of the name of Jack Ellis, the son of an old and industrious settler from Indiana, who says that he expects this son will some time murder his mother; and that if God does not take him, he, his father, must kill him himself.

"This rascal, with several others, in addition to their hunting, go round stealing free negroes, on pretence of being employed to find runaways. The poor blacks are thus cruelly taken and sold at New Orleans. I saw Jack with his rifle after a negro, in the employ of Mr. G. Flower, who had armed the poor fellow in defence of himself against Jack, *whom the settlement wish to be shot.*" P. 277.

Such is the land which Birkbeck endeavoured to people with his dupes. Such is the land of which the 'noble' and double-wived Mr. Flower declares (p. 301,) that it is 'more healthy and suitable to Englishmen than any part,' and that its cultivators 'have soil, climate, and market.' Poor Faux does not perceive that three-fourths of this information consist, by his own statements, of monstrous falsehoods.

But enough of the Birkbecks and Flowers, and their silly self-complacent eulogist. He brought his body safe out of the bogs, and took it back to Washington. The only adventure which awaited him there, was an acquaintance with Mr. Law, brother to the late Lord Ellenborough, and the present Bishop of Chester. And one of the most offensive parts of Mr. Faux's book is the account of that gentleman's remarks upon his relations in England. The relations have no reason to complain. But their expatriated brother cuts a most ridiculous figure, and talks wholesale nonsense about his native land. He foresees an impending famine, which is to sweep off half our population, and all our establishments. And Farmer Faux, whose wheat will not sell for three pounds a quarter, retails this stuff with a grin of satisfaction, because it was told him by a gentleman. If this ponderous *tone* should find its way across the Atlantic, it may teach Mr. Law more caution in his communications with English strangers. However pure their Republicanism, however simple their Socinianism, they cannot sympathise with the feelings of the educated classes, they will invariably note down his chit-chat, in their pocket-books, and print it at home in hopes of turning a penny.

One circumstance which has repeatedly forced itself upon

our attention during the perusal of this work, is the intimate connection between American Freedom and Negro Slavery. Generally speaking, there are no *free* labourers in the United States. Small farmers work their own lands. Great farmers must depend upon blacks. In the newly settled country Mr. Birkbeck says that "it ought not to be expected of him," (for what reason this deponent saith not) "that he should encumber himself with much business," (p. 283), and "Mr. Flower *intends* to form a society for freeing blacks and employing free blacks," (p. 276.) When the society fails, as it undoubtedly will, he must employ unfreed blacks, or leave his merinos to starve.—Equality and independence are handsome words, especially when they are limited to the untanned skin. Such is the common acceptance of them in America, and if Mr. Faux is an accurate recorder of the gossip which has rendered his Days Memorable, it is an acceptance which must be perpetuated throughout the country. Every body can see what must happen if there are no labourers whatsoever. When there are no labourers but negroes, the triumph of Republicanism will be complete.

ART. IX. *Observations on the Judges of the Court of Chancery, and the Practice and Delays complained of in that Court.* 8vo. pp. 70. Murray. 1823.

WE hope that Lord Chancellor Eldon has spent a pleasant long vacation, and is about to return with increased energy to his important duties. He cannot have failed to enjoy many a hearty laugh at the stupidity and virulence with which the radical press have assailed him during the summer recess. We say nothing of the parliamentary debates respecting his court and his conduct. The speeches of Messrs. Brougham, Denman, and Williams, were all in the way of business; and the second of these gentlemen had the candour to inform the House that his two learned friends and coadjutors had personal motives for condemning the Chancellor, and that he himself had narrowly escaped being in a similar predicament. To such a declaration nothing could be added. It furnished a clue to the whole debate: it told us why Lord Eldon was assailed in the Commons, where he could not be present, rather than in the Lords, where he might have an-

answered for himself. It told us why his accusers were men who practised in other courts, and had only hearsay acquaintance with Equity. It told us why charges, which Romilly never ventured to prefer, were urged with becoming impartiality, temper, and weight, by the counsel for the late Queen.

It may be said, in their defence, that they followed Sir Samuel's example. That great Chancery lawyer, who was employed in every suit, and actually retarded the business of the nation by being engaged to plead in three courts at a time, was indefatigable in his endeavours to improve the criminal code. The opposition lawyers of the present day happen to have some slight experience in that branch of their profession, and in a genuine spirit of contradiction, confirm their parliamentary exertions to a reform in Chancery! As one of the numerous freaks of senatorial caprice, this may be all very well: but moderate men will suspend their judgment upon such grave accusations, until they hear them proved by the evidence of men who have no political end to serve, no personal pique to indulge, no mortified vanity to gratify, no injury, real or imaginary, to revenge. When such persons shall institute an enquiry into any of our courts of justice, proving themselves acquainted with the real state of the case, and bringing forward a tangible and serious grievance, they will be listened to, *arretis auribus*, from one end of the kingdom to the other.

But we fear that Lord Eldon is not likely to meet with so much fair play; and we fear it, not on his account, but for the credit of the profession, and the Parliament. A glimpse at the radical newspapers, for the last three months, will shew that there is a regular design of upsetting the Chancellor: and we know the writers too well to believe that they are not encouraged in more respectable quarters. They have ceased to abuse the king; they have meddled more sparingly, than is their wont, with the Bishops and Clergy, and discharge all their venom, lies, and nonsense, against a single head. This is preparatory to some ulterior proceeding. The Times and Chronicle are mere money-making under conjurors and puppets; but whether it is Joseph Hume who pulls the string, or whether it is Mr. Williams who is chalking out a short cut to the Temple of Fame, time will shew.

We observe, that the health of the last mentioned gentleman was drunk at the Cheshire Whig Club, in connection with a reform in Chancery; and that the compliment

was acknowledged in a suitable speech. In the course of the evening the company were treated with a repetition of Mr. Brougham's assertion respecting the premiership of Lord Eldon; but there was this amusing difference, that while Mr. Brougham was notoriously in jest, and made some facetious remarks at the expence of the Chancellor and his colleagues, Mr. Williams and the Cheshire Whigs were in downright sober earnest. They laid violent hands upon the sag end of one of Mr. Brougham's second-rate jokes, and converted it into very mirthful tragedy. Lord Eldon was treated as *bonâ fide* Prime Minister, and the company had the rare good fortune to prove their honesty and wisdom at the same moment. Their honesty, by admitting that the proposed reform in Chancery was neither more nor less than an attack upon a political enemy; their wisdom, by fastening upon a piece of transient drollery, and believing that it was an historical fact.

It is impossible to speak too harshly of this odious party-feeling. Men who cannot distinguish between the Cabinet Minister and the Chancery judge, are not qualified to talk politics even at a country club. We quarrel with no man because he is in opposition; generally speaking, such a person is playing the part for which nature designed him, and would be infinitely more mischievous if he changed his side. Let him persevere, therefore, in admiring his political friends, and vilifying his political enemies; but he forfeits every pretension to candour and judgment, by pursuing his foes into private or professional life, and impeaching a Magistrate because he happens to be a Tory. This conduct only tends to defeat its own object. Nobody will listen to such prejudiced accusers as those who lead the forlorn hope in the storm of Fort Eldon. If there had been any part of that nobleman's conduct which stood in need of concealment or pardon, he would have found his best screen in the bigoted injustice of his enemies.

There is one charge against him which, we believe, may be substantiated, that of being too slow in pronouncing his decisions. To this offence he has often pleaded guilty, and we presume not to appeal from his authority. The effects of this failing are sorely aggravated by the forms of the Court over which he presides: and if any practical Chancery lawyer would bring forward a plan for expediting business, he would be entitled to our best thanks. In every stage of a suit time and money are wasted as if they were either endless or worthless. The proceedings are so complicated, that clients cannot presume to comprehend them. Implicit con-

fidence must be placed in the solicitor in nine cases out of ten. Three notices are given when one would suffice. Amended Answers, and Supplemental Bills, and Cross Bills, and Rehearings, and Farther Directions, are so many insuperable stumbling blocks to the uninitiated; and it is difficult to conceive that such a system is incapable of improvement. But what has the system to do with the Chancellor? or what has the Chancellor to do with the system? He did not make, and he cannot unmake it. He administers it as few men ever did, or ever will. His vast and varied merits, and his own great defect are known and acknowledged from the top of the profession to the bottom. Every one feels that it would be most difficult to supply his loss. And the faction which can run down and ridicule such a man, is only less contemptible than the public, which tamely witnesses their misconduct.

We are aware that there are many political reasons for hating and persecuting the Chancellor. He is regarded as the great Cabinet peace-maker, and it is hoped that schism might blossom and bear fruit if the Ministry were deprived of his ability, experience, and good temper. These are solid grounds of opposition antipathy; but they are pitiful motives for assailing the integrity of a Magistrate, or exaggerating the defects of a Court of Justice.

Another offence of which Lord Eldon has been condemned, and must be punished, is his interference with the profits hitherto accruing from the exclusive sale of Lord Byron's blasphemy and obscenity. The Chancellor has informed the scribbling fraternity that they are no longer to make money by atheism. To punish their crimes is not within his Lordship's province: but he has refused to exert his power for the protection of their property, and the sensitive creatures have taken alarm throughout their tribes, and hiss like so many unfed geese. We should expose ourselves to merited ridicule, if we undertook to vindicate Lord Eldon's decision against his host of anonymous castigators. Nothing short of the sentence of a superior court will suffice to convince the country that the Chancellor is in the wrong: and if he is in the wrong, which there seems no reason to believe, his error has neither infringed nor endangered the liberty of the press. The dissemination of infidelity, vulgar and refined, has received no material check. But the dealers in that article are left to their action at law, instead of being permitted to creep for safety under the Chancellor's gown. When a jury has consented to indemnify the publishers of *Don Juan* and *Cain*

against the piracy which Lord Byron's moral lessons have no trifling tendency to foster, it will be time enough to call upon the Chancellor for his more effectual interposition. The Press will never suffer in freedom or in character from the recent decisions respecting Messrs. Lawrence and Co. As long as they continue to publish with impunity, the press is free enough in all conscience. When they cease to make money by their bad principles, the press will have a chance of recovering its respectability. Books, which like Peter Pindar's razors, are only made to sell, are the books which the community can best spare, and we anticipate no serious evil from a diminution of the compounder's profits.

With these views of the origin, nature, and tendency of the radical attack on Lord Eldon, we have derived much satisfaction from a perusal of the pamphlet now before us. It states clearly and fairly, the principal causes of expence and delay in the courts of Chancery, contrasts their state with that of the courts of Common Law, and makes material reductions from the apparent arrears of causes, which has excited so much dissatisfaction. The writer assures us that he is not even personally known to the Chancellor; but we regret that his statements have not received the confirmation and authority which is derived from the appearance of a name in the title page. The following passages are the most material:

" Among ignorant men it seems plausible reasoning to censure the Lord Chancellor and his Court, because suits of great importance to settle a testator's affairs, and to determine the rights of legatees, continue in Chancery many years undetermined; but the fallacy of this reasoning becomes apparent, when it is known that the division of his property cannot with justice be made, till his debts are paid, or the state of his debts and credits is minutely ascertained; and such suits in Chancery, and at Common Law, as contending parties institute affecting his property, are disposed of. And indeed sometimes it happens, that a safe and honest judgment cannot be made as to a testator's, or an embarrassed man's affairs, till several suits in succession have been determined. *Sandford v. Gibbon (Sweet.)—Comber v. Comber (Dowderwell.)*

" It is fit, however, that the statesmen and parties, who consider these matters, should be informed, that in the greater part of Chancery suits the delay occasioned by them is attended with *very* few, if any, *very* grievous inconveniences to the parties; for I venture to assert, that in suits where there is a clear fund, and a clear claim, and the solicitor knows his business, that fund is always accessible to infants for education, and to those who are entitled to it, for all reasonable and proper purposes; and that it may be got at with almost

as much facility as it could be got at from funds in the hands of any prudent executor or trustee, where there is not any suit pending in Chancery." P. 14.

"The subject of costs of suits was, in the late debate, greatly exaggerated; and Mr. Brougham is represented to have said, 'He would ask any professional man, common law as well as equity lawyers, (and upon the answer he would be content to rest the issue of this part of the argument,) whether, when the case had been sent him of a person kept out of a property of small amount which belonged to him, and by his skill he had discovered the precise nature of the wrong, if he found that the only remedy was to be obtained in the Court of Chancery, he would not think he had reduced the problem *ab absurdum*. No man who ever put a forensic habit on his back would think of advising a suit in equity to recover 50*l.* or 80*l.* or 100*l.* Could there, then, be a greater libel on the law of a country, than to say that a man must be kept out of his right, because, if he sought it, the costs of the Court of Chancery must be his inevitable ruin?'

"This interrogative reasoning is founded on imaginary premises, which do not exist. I know not from what source Mr. Brougham acquired the knowledge on which he founded his argument, but I do not suppose he got it from Sir Samuel Romilly, though I find he has on several occasions (when speaking of the Court of Chancery) appealed for assistance to the shade of that gentleman, and 'sometimes he talks as if Duke Humphrey's ghost were by his side.'

"Now, notwithstanding Mr. Brougham's positive assertion to the contrary, I am of opinion that no well-informed lawyer, who has a practical knowledge of Chancery suits, would hesitate to advise a suitor to file a Bill to enforce a claim, pretty clear in its nature, although it should be for so small a sum as 50*l.* or 80*l.* or 100*l.*; and if the defendant was not insolvent, the plaintiff might expect to put a much greater portion of his demand into his pocket, on the close of his suit, than he would get by trying an action at common law for the same sum depending on contradictory testimony, even though Mr. Brougham were his adviser from the issuing of the writ to the signing of the final judgment. I know, an anonymous individual's opinion may be despised; but, that its worth may be properly estimated, it may be well to state one or two authorities on which it is founded, because no man can deny that suits often occur, in a court of equity, with various knotty points to be decided, which, from first to last, do not cost so much as one hundred pounds on both sides. But to the proof: the cases of *Dixon v. Dixon (Jennings)*, and *Wright v. Livesey (Lloyd, ex parte Jones (Cox))*, are proofs of the truth of my assertion.

"In the first case the bill was filed for a specific performance of a purchase of lands in Staffordshire; the title was disputed; the defendants appeared by different solicitors, the cause was heard,

and referred to Master Cox; an abstract was left and proceedings on the title taken in the Masters's office; different solicitors were employed; a report was obtained, and objections to the report taken; the cause was again heard a second time on further directions, and the costs of the suit on both sides as between attorney and client were not 110*l*. This suit lay dormant for several months, owing to circumstances over which neither the Court nor its practice had any controul, and yet the suit was commenced and terminated in less than twelve months.

"In the case of *Wright v. Livesey*, a question arose as to the construction of a will; there were different defendants, appearing by three different solicitors, setting up claims adverse to the plaintiff, and counsel were employed in three different interests for the different suitors, some of whom were infants, and the sum total of costs on all sides, as between attorney and client, was not more than 70*l*. This case was commenced and terminated in less than six months.

In the case *Ex parte Jones*, the father of several children who were entitled to a considerable property on coming of age, wished to have the interest of part of it to educate them during their minority, and for this purpose he applied to the Court of Chancery; different solicitors were employed, and the father obtained an allowance of 500*l*. a year, and the costs on all sides did not exceed, as between attorney and client, 100*l*.—In this case, the order from the Court was obtained in August, 1819, and nothing done on it by the former solicitor for several years; but in March, 1823, the newly-appointed solicitor stated the facts to Master Cox, and on the 18th of that month he made his report, and the business was at an end, which neither the principles nor the practices of the court would have prevented being ended in August, 1819, or in the November following, had proper steps been taken for the purpose." P. 16.

"Of the 236 Chancery causes which were down for hearing when an account of them was delivered to the House of Commons in February, 1822, and which appeared to be in arrear, there were not, in fact, (as I would have proved, if I had had power to have directed the necessary enquiry,) fifty really in arrear." P. 38.

"To make out my case as to causes really in arrear I have been obliged to enter into a tedious and wearisome detail of facts, and I have not the ability to render them interesting to the general reader; but this detail is necessary here, and I know that the House of Commons would not listen to it; and having done this, I will now state a fact or two by way of contrasting the arrears of causes in the Court of Chancery with the arrear of causes in the Court of King's Bench. The arrears of causes in the King's Bench for London only, when the Lord Chief Justice took his seat after last Trinity Term, were 203, beginning with *Walker v. Creak*,

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and ending with *Swiney v. Howes*: the present arrears, now the sittings are ended, are 250; and there are similar arrears, though not so many, in the Court of Common Pleas. These are real arrears, and in that respect unlike the alleged arrears in Chancery; but they are unavoidable, and I refer to the fact only to illustrate and set off the speeches of the learned gentlemen on which Mr. Denman appears, in the debate on the 10th of July, to have commented very luminously*. If the learned common lawyers are determined to reform courts of justice, let them direct their attention to SHAM PLEAS and WRITS OF ERROR in their own courts, and suspend their patriotic labours in the Court of Chancery till they have studied more deeply its principles, or till they have at least acquired from *respectable sources*, a better knowledge than they at present possess of its practice and proceedings." P. 42.

These are important statements. They do not prove that it is impossible to expedite Chancery business, or to diminish Chancery costs. They do not prove that one individual can discharge the complicated duties which custom and accident have cast upon the Chancellor. But they shew that the real evil is much less than the apparent; that exaggeration and misrepresentation are the order of the day; and that we shall make a large and liberal allowance if we believe one hundredth part of what is said in Parliament, and one thousandth part of what is said out of Parliament, respecting the defects of the Chancery and its chief Magistrate.

ART. X. *Heraldic Anomalies; or, Rank Confusion in our Orders of Precedence. With Disquisitions, Moral, Philosophical, and Historical, on all the existing Orders of Society. By It matters not Who. In Two Volumes.* 8vo. 11. Whittakers. 1823.

THIS is one of the works which neither reader nor critic can have the heart to condemn. It belongs to the genus much-ado-about-nothing; and is an agreeable addition to that department of literature. Generally speaking, books of this sort are written with great facility, and read with much labour. Availing ourselves of the rule of contraries, we infer, from the amuse-

* It is probable that of these arrears in the King's Bench one tenth part, and certainly not more, stand as arrears to accommodate the parties.

ment which the Anomalies have afforded us, that they must have been the cause of some trouble to "It matters not Who." Complete success in the gossiping line is one of the rarest things in life. Wit, and good-humour, and anecdote, are never so severely taxed as when required to make a book without any particular object. No party to please; no problem to solve; no romancing appetite to gratify; no discovery to communicate; such are a few of the fearful odds against which the author of facetious disquisitions takes the field. If, as in the present case, he is a friend to order, and morals, and religion, the chances against him are greatly increased. And we know not whether a higher compliment can be paid to the cleverness of a writer than to say, that his volume amuses and sells, without containing any precise information, any thrilling narratives, any ill-nature, or any blasphemy.

Take for instance, the work before us: one-third of its stories and jokes, well mixed up with the subject matter of a Minerva press novel, would make a more than ordinarily entertaining book. The classical, historical, and antiquarian scraps, which are set before us in the most unpretending shape, might have been dished up with *eclat* as leading articles in the reviews, or moulded, without much trouble, into so many valuable treatises. And the cheerful, contented disposition, sound principles and sober piety, which shed such a pleasing light over the whole performance, might command attention and respect in whatsoever character or situation they appeared. Why then, it may be asked, should such ingredients be thrown away upon an attempt to re-adjust "our Orders of Precedence?" If "It matters not Who" wrote *Heraldic Anomalies*, much less does it matter whether we preserve the original distinction between a Knight Bachelor and a Baronet, or assign fitting honours to a Serjeant at Law. The "Confusion" that has been pointed out with so much minuteness is to be found, rather in the minds of the percipient, than in the things perceived. Those who are ignorant of the niceties of the art, cannot duly marshal the various ranks of our countrymen. And, in order to remedy this inconvenience, the "*Anomalies*" have been submitted to an enlightened public. But we fear, that the evil would continue under the most improved system. An immense establishment of Heralds and Masters of the Ceremonies, a direct Censorship upon the daily press, and additional Professors at the Public Schools and Universities would be necessary in order to introduce the proposed reforms. And it is probable that John Bull, with his accustomed obstinacy, will choose to

patronize the long-established abuses. At the same time, we profess ourselves unwilling to throw cold water upon the undertaking; and, instead of joining those who would cry it down as a work of supererogation, or ransacking our brains to prove that it is useful and praiseworthy, we extract the author's defence against the charge of trifling.

"Having mentioned *Montaigne*, it may not be amiss to notice his remark upon certain authors, of whom I myself perhaps may be one. He thinks there ought to be legal remedies provided against *trifling* and *useless* writers, as there are against *vagabonds* and *sluggards*. But a countryman of his own has objected strongly to this; *the latter* thinks, the publication of even the most useless and trifling books should be encouraged, 'For,' says he, 'the worst cannot but be of some benefit to the nation. They afford a livelihood to a great many workmen in the metropolis; and in the country they support many manufactories of paper, and consequently promote commerce.'—This also I beg may be considered, if the following work should be found *trifling*; *useless*, you see, it *cannot* be—need I enumerate the number of persons to be served by it? Passing by the *printers*, whose claim to remuneration for their great care and trouble, is more direct and immediate, do but think of the *miners*, and preparers of the *metal* for *types*, the *letter founders*, and *cutters* and *casters*; the *press-makers*, *carpenters*, and makers of *tools*, as *hammers*, *files*, *vices*, *gravers*, *gauges*, *punches*; of *moulds*, *matrices*, *fonts*; of the growers of *flax* and weavers of *linen*, collectors and venders of *rags*, with all the complicated machinery for forming them into *paper*. The persons concerned in the preparation of the *ink*, or procuring its *materials*, as *lamp-black*, *oil*—But I stop—*wicked* books may be as *useful* in this way, as *trifling* ones, so that I shall press *this* consideration no farther, but hope, that let my book be ever so *trifling*, it may yet, in *other* respects, be of some service; for if it make any *thin* readers *laugh*, they will be likely to *grow fat*; if it amuse the *sulky* or *testy*, they may grow *good-humoured*: if it *beguile* the time for the *sick*, the *old*, or the *decrepid*, they will feel their *infirmities* the less; if it inform the *ignorant*, they will become more agreeable: if it help the generality of the world to understand, and keep their *proper* stations and places, it may, we would hope, do much to blunt those '*little stings* and *thorns* in life,' (as the *Tatler* calls the *niceties* and *punctilios* of *society*) 'that make it more uneasy, than its most substantial evils'." *Preface*, p. xi.

"I hope it will not be thought unreasonable in me to conclude with the following requests to my readers; first, that if they should happen to like my book, and should find nothing really bad in it, they will have the goodness to render it scarce, by burning it as soon as they have read it; and secondly, be careful afterwards to say to every body they meet, by way of setting them agog for another edition, 'HAVE YOU READ HERALDIC ANOMALIES?' with a

very, very strong emphasis on the word '*have*;' so may I be able to render the work, such as it is, much more complete hereafter, and greatly augment the profits of my respectable, industrious, and ingenious *coadjutors* already enumerated, to the manifest behoof and advantage of every one of them, I had almost said, down to the very D-v-l!" *Preface*, p. xxi.

We must give a few more specimens of the good humoured manner in which this little unknown executes his proposed task.

"I know not where school-boys learned their *four* degrees of '*Gentleman, Apothecary, Ploughboy, Thief*.' But I think the two latter at least must have come from the Saxons, or some of our feudal ancestors. The *Ploughboy* possibly might represent all the *mercenarii* of the feudal desmesnes, or *Rustici*, enumerated in little Domesday book, as the *Porcarii*, *bovarii*, (herdsmen, bovers french, *boors* in short,) *Vaccarii*, *Cotarii*, *Bordarii*, and so forth. The latter have been thought to be connected with *ploughs*, from the following entry; Terra x bon. ibi iii bord' et 1 *Caruca*. (Heywood on ranks) *Caruca* I suppose being the same as the French *Charrue*.

"In regard to the *rank* of *Thief*, it would seem that there was such a *degree*, for by the laws of Athelstan, whoever was not subject or amenable to some particular *lord* or feudal chief, was *accounted* a *thief*, and to be dealt with as such; '*pro Fure eum capiat quisquis in eum inciderit*.'

"Of the rank and dignity of an Apothecary, I have said something elsewhere, but who in these days can attempt to define the rank of a *Gentleman*? It is singular enough, but scarcely any body seems to like to be a *Gentleman*. If he is at all above a *Ploughboy* and a *Thief*, he must needs be an *Esquire*. The term *Gent*, after a name, is pretty generally held to be a sort of degradation, a peculiarity however, which on looking into the *Spectator*, I find to be not so modern as I at first apprehended.—See the excellent Letter on Family Genealogy, No. 612." Vol. II. p. 3.

"The oddest sort of regulated precedence I remember to have ever stumbled upon, is in the laws of the Saxon, or Anglo-Saxon King Æthelbert. It relates to *fingers* and *toes*, and *thumb-nails*, and *great toe-nails*. 'A penalty of 20 *scyllinga* is enjoined for the loss of the *thumb*, and 3 *scyllinga* for the *thumb-nail*. The loss of the *great toe* is to be compensated by ten *scyllinga*, and the other *toes* by half the price of the *fingers*; and for the *nail* of the *great toe* 30 *sceatta* must be paid to bot.' (Wilkins Leg. Anglo Sax. p. 61.) In times when the *were* and *weregeld* were in use, and intended to mark exactly the rank and importance of persons, the above cannot be considered in any other light than that of marking the exact rank and importance of the particular parts of persons here enumerated; and indeed antiquarians have been found to turn it to this use; for by discovering it to have been the

decided intention of the legislator, to estimate the *toes* at *half* the value of the *fingers*, which is shewn to be the case by comparing the compensation for the *thumb* and *great-toe*, it has been decided that the 30 *sceattas* for the *nail* of the *great toe*, must have been meant to be equal to *half* of the *three scyllinga* exacted for the *thumb-nail*, and therefore that 20 *sceattas* were equal to one *scyllinga*!—Now this is an admirable discovery, but how should we have got at it, if King Æthelbert had not, with all the force of kingly authority, previously determined, that *thumbs* should rank before *great toes*, and *fingers* before *common toes*, and *thumb-nails* before *great toe-nails*?—It is amazing to what a variety of uses Heraldry may be applied. There seems however to have been some confusion in the *toe* and *finger* orders of precedence as well as in others, for by some ordinances, the *little finger* appears to have taken place of the *great toe*, while the *fore finger*, *ring finger*, and *middle finger*, all ranked below the *great toe*, and in different degrees.—As to other parts, there is no good reason to be given, why, as was the case, an Anglo-Saxon *shoulder* should have ranked above a *thigh* in the proportion of 20 to 12, and above an Anglo-Saxon *arm* in the proportion of 20 to 6.—To almost every part of the human body, a particular importance or rank if you please, was assigned, of which a judgment may be formed from the following liberal allowances; for xx shillings any body might lame the *shoulder*, divide the *chine-bone*, cut off a *thumb*, pierce the *diaphragm*, tear off the *hair*, and fracture the *skull* of any of his friends or neighbours. For xii shillings he might break their *thighs*, cut off their *ears*, wound their *eyes* or *mouths*, or injure their *teeth* so as to affect their *speech*. For xi, they might cut off any body's *little finger*; and for x shillings their *great toe*. For ix shillings they might indulge themselves in slitting their neighbour's nose, and for only viii shillings cut off a *fore-finger*. I shall go no further. This is quite enough to shew, what great attention was paid by our Anglo-Saxon ancestors to the marshalling of the several *Members* of the State, according to their exact value and importance, whether *twelf-hinds*, *six-hinds*, *twi-hinds*, (as has been observed in a former section) *fingers*, *thumbs*, *toes*, *great toes*, *noses*, *ears*, *eyes*, *diaphragms*, *shoulders*, *thighs*, *arms*, *teeth*, *hair*, *skulls*, and *chine-bones*!—beards, and what not?

“ Among the *Pipuarrians* there seems to have been one great oversight in regard to the *were* or *mulct* for the killing of a Bishop. The murderer of a Bishop was permitted to atone for his crime, by giving as much gold as was equal to a tunic of lead of the *height* of the *guilty person*, and of a determinate thickness. Now was not this exposing the Bishop to the vengeance of his *short*, more than of his *tall* enemies, and even prompting the former to commit a crime, which the calculating prudence of the latter might dispose them to avoid?” Vol. II. p. 360.

“ It matters not Who” has a good notion of punning; and

in addition to a large collection of old jokes, which we are happy to meet again, he presents us with a respectable assemblage of new ones. Commenting on the descent of knight-hood to its present level, he says, it may be considered a chivalrous way of his Majesty's *paying his addresses*, and the ladies, the best judges of such matters, are highly pleased with it. He sympathizes tenderly with school-boys who are present at the installation of Knights of the Garter—"What must they think of an *Usher* of the *Black Rod*?" His chapter on names is highly diverting; and many of the mottoes of our nobility turn out more facetious than we could have imagined.

"Lord Fauconberg's punning motto requires some attention to find it out; '*Bonne et Belle assez*,' 'Good and handsome enough.' I suppose the '*Belle assez*,' is meant to express, or at least to resemble the name of that noble family, '*Bellasyse*.'

"'*Deum Cole, regem serva*;' 'Worship God, serve the King.' The motto of *Cole* Earl of Enniskillen.

"'*Fare, Fac*,' 'Speak, Do!' The motto of the *Fairfax* family.

"Lord Dunsany's motto, '*Festina lente*;' 'Quick, without Impetuosity,' would have done for the *On-slow* family. It is originally a Greek maxim, *σπουδὴ βραδύως*, assigned by Aulus Gellius to Augustus, to whom the former gives great credit, for having found means so briefly to express a maxim of a very peculiar nature, including, as he expresses himself, both '*industriæ celeritas et diligentiae tarditas*,' a quickness of application, with wariness of proceeding.

"I wonder Lord *Monson*'s ancestors did not hit upon '*Luna cum Phœbo*' for their motto, the name (and title now) being so set forth in Willis's History of Cathedrals.

'*Lunam cum Phæbo jungito, nomen habes*.'

Join *Moon* and *Sun*, and *Monson* you will have.

"It should be added, however, in defence of this rather far fetched quibble, that in Saxon, Son is called *Suna*, and the *Sun* often written *Sonna*.

"Arms, crests, &c. are sometimes regular puns upon names, as in the family of the *Dobells*—a *Doe* between three *Bells*; *Veal*, three *Calves*; *Askew*, three *squinting Donkeys*, &c. &c." Vol. I. p. 202.

Among the extracts from our old and less accessible writers with which the work is well stored, the following strikes us as worthy of notice.

"There is, or was, according to Guillim, a regular *Heraldic* reward for *Gentlewomen*, of which I ought perhaps to take some

mon with its readers in general, that these merits were qualified by much that was highly exceptionable in the details. We have therefore been very agreeably surprised to find that its glaring faults have been avoided in the spirited and interesting novel before us, of the merits of which the most fastidious female readers may judge for themselves, instead of learning them at second hand.

Mr. Dalton, the father of our hero, is a clergyman residing in Westmoreland, of ancient lineage, but limited income. In early youth he pays his addresses to his cousin Barbara, only child of Mr. Dalton of Grypherwast Hall in Lancashire, the representative of the family. Being refused by this young lady, he transfers his affections soon afterwards to the daughter of a small statesman, or freeholder, in his own parish, and poor Barbara, finding out too late that she did not exactly know her own mind, remains for his sake a melancholy and disappointed spinster.

The domestic happiness of the young Vicar and his wife remains in the mean time unalloyed, until the supposed seduction of her sister Lucy by Sir Charles Catline, the son of Miss Dalton's mother, by a former husband, to whom however she is privately married in Scotland, while her disappearance, added to the consequences of a severe confinement, brings Mrs. Dalton to her grave. The secrecy, however, with which the whole affair is conducted, leaves no proof against Sir Charles, beyond mere suspicion, and soon encourages him in the idea of hushing up the marriage, and forming a lucrative connexion, to which the state of his circumstances tempts him. Before, however, he can execute his intention, poor Lucy, who has divined its nature, dies of a broken heart, and their marriage, together with the existence of a daughter, the fruit of it, remains a secret to all but Sir Charles, and a Scot's writer to the signet, of the name of Macdonald, whom the Baronet had requested to act as witness to the ceremony. Being subsequently disappointed in the fortune of his second wife, whom he marries soon afterwards; Sir Charles assumes the garb of Methodism, to aid his designs on the fortune of his half-sister Miss Dalton, who has sought for consolation in its doctrines, under the pressure of declining health and spirits. In the mean while,

“ Young Reginald was brought up with as much tender care as if he had not been motherless. While a child, he occupied the pillow of his dead parent by his father's side; and to him might

he well have addressed himself in the beautiful words of Andromache to her Lord,—

—“I see
My father, mother, brother, all in THEE.”

As he grew up, he was with him almost all the hours of the day, either as a pupil, or as a play-thing. But, indeed, the last of these words would give a false idea of the nature of their intercourse; for the truth is, that the solitary man neither had, nor wished to have, any better *companion* than his only child.” Vol. I. P. 3.

“These opening years of life, then, flew over his head in the most unambitious peacefulness. He partook but little in the boisterous amusements common to children, placed among characters, and in situations, of a more busy description; and it may be fairly supposed, that his early character partook largely both of the excellencies and of the defects which generally distinguish those educated entirely in the seclusion of the paternal fire-side. His modesty was blended inextricably with bashfulness; his uprightness with irresolution; his virtue depended on feeling much more than on any thing like a basis of principle; and indeed, perhaps, almost all the good that was in him, consisted in nothing but the unconscious depth of his filial affection.” Vol. I. P. 5.

At this period of the family history the present novel commences. Reginald, as may be supposed from the well-drawn description of his character just quoted, and from the peculiar circumstances of his education, grows into manhood, frank, pure-minded, affectionate, and well-intentioned, but totally ignorant of the ways of the world and the value of money, a youthful visionary, and a slave to *mauvaise honte*. It follows, therefore, almost as a matter of course, that being sent to College under the auspices of Frederic Chesney, brother of the neighbouring squire, and a dissipated gentleman-commoner of Christ Church, poor Reginald becomes involved in extravagancies, distressing and almost ruinous to his father. At the same time, by way of mending the matter in a prudential point of view, he becomes the favoured lover of Ellen Hesketh, an amiable girl without fortune, the supposed niece of Mr. Keith, a Catholic priest, whom the war in Germany had driven from his benefice to a small cure of souls in Oxford. In love and in debt at the same time, he is summoned home to encounter another source of sorrow in the death of his kind old friend Mr. Dalton of Gryphewast, who dies suddenly, leaving his daughter in sole possession of the estate. The feelings of

Reginald at the funeral are thus described with great knowledge of human nature :

“ To say truth, our youth was in a very irritable frame;—a thousand painful trains of thought were continually crossing each other;—his own errors—the approaching necessity of confession—what wonder, if these were doubly wormwood as he met the serious and sad indeed, but gentle and unsuspecting glance of his parent? What wonder, if he was willing to conceal, even from himself, something of this merited bitterness, by wilful and saturnine brooding upon other griefs? What wonder, if it was a sort of relief to him, in casting his eye round the hall of his ancestors, perhaps, as he thought, for the last time, to say to himself, ‘ At least, it is no fault of mine that banishes us *hence* ? ’ ” Vol. II. P. 152.

The disclosure of his faults and his involvements which follows on his arrival at Lannwell, and his father’s noble conduct, remind us of some of the best passages in Adam Blair. After an interval of well-employed leisure, devoted to reflection, he returns to Oxford with every good resolution strengthened, and adopts a regular course of study and improvement; which is however obstructed by the difficulties which his past folly have drawn upon him, and of whose extent he had not before been aware. When on the point of applying again to his father, he discovers to his remorse and confusion, that Mr. Dalton has disposed of his library to pay the debts already incurred; and is induced in consequence to accept the vacant situation of servitor in his own college. Scarcely however has he decided on this praiseworthy act of self-humiliation, when a gross attempt made by Frederick Chisney on the virtue of Miss Hesketh, involves the two young men in a duel. Frederick Chisney is dangerously wounded, and the prospects of both are of course blasted at the University. The former, however, soon recovers, and Reginald, on being liberated from prison, finds a steady and kind friend in a Mr. Ward, an East Indian, whose family connexion with the Daltons is beautifully described in the second volume. At this gentleman’s house in London he is residing with a view to obtain an Indian appointment, when Barbara Dalton dies, and to the mortification of her brother Sir Charles, leaves his eldest daughter heiress to the Grypherwast property. The Catlines come up to town to introduce the young heiress, for whose favour a host of candidates immediately start. The most prominent of them is young Macdonald, only child of the rich

Scotsman already mentioned, whose addresses are favoured by Sir Charles Catline in compliment to his father. While the latter, however, is enjoying a fool's paradise in anticipation of his son's lucrative match, the young lady elopes with Frederick Chisney, who has all the while been the favoured lover. On this event, Macdonald invites Mr. Keith and Ellen Hesketh to his house in Scotland, and throws his son as much as possible in the way of the latter. Tom Macdonald falls in love, and, as may be supposed, is rejected; while his father, imagining that all is going well, discloses to the young man a mystery which may long ago have been guessed from the original narrative. Ellen is the legitimate child of Sir Charles, by the ill-used and forsaken Lucy; and entitled in consequence to the Grypherwast estate, which the will of Miss Dalton had informally vested in "Sir Charles Catline's eldest daughter," without specification of name. In the mean time, Sir Charles, having found out Chisney's retreat, and employed the knowledge of the important secret in question to make his own terms with his astonished son-in-law, is apprized of the treacherous conduct of old Macdonald, for whose residence he immediately sets off, accompanied by Chisney. Finding, in a private interview with the wary Scot, that his terms are more advantageous than those offered by Chisney, Sir Charles, under an impression of the attachment of Tom Macdonald and Ellen, is disposed to change sides, and the sight of the latter confirms him in his intention. Ellen is formally recognized as his eldest daughter, and consequently the heiress of Grypherwast, in the presence of young Macdonald; and the latter, who has generously kept his own counsel for the benefit of his favoured rival, and secretly summoned him to the meeting, produces young Dalton, and makes over to him the full benefit of the discovery. Reginald generously refuses to avail himself of a legal inaccuracy to the prejudice of his cousin's intended heiress, and Sir Charles, touched by his noble conduct, produces a lately discovered deed which he had kept in ambush, and which proves that Miss Dalton had no right to alter the entail. It is hardly necessary to add that Reginald marries his cousin immediately, and that his father, on succeeding to the Grypherwast property, relieves the repentant baronet from his pecuniary difficulties.

Of the merits of this novel, the extracts already quoted may have served to give a partial idea; and we shall notice them more at length before we specify the faults of bad taste with which they are alloyed. One of its most striking re-

commendations is the tone of deep, sound moral feeling which pervades the whole. That the author not only possesses a powerful command over the heart and the affections, but employs it to a good purpose, will appear from a variety of passages, from which we shall select one very striking instance, descriptive of Reginald's repentance after a drunken party in his own rooms.

"Although, however, Reginald was at the moment sober in comparison with Chisney, he had, in reality, drunk quite sufficiently to render his recollection of what had passed very confused the next morning. When he awoke, a hot and feverish thirst parched his lips, and when he essayed to rise, his brain reeled, and his eye swam in dizziness. By a sickly effort of strength he got up, and plunging his whole head into a basin of cold water, kept it there until every limb shook beneath the strong stimulus; and his faculties were in a great measure cleared, and his thoughts composed, by the time he had dried his hair. He drank long and largely, and feeling himself comparatively at ease, he opened his bed-room door, intending to seek for his watch, which he had not discovered in its usual situation. He opened the door—but with what horror did he shrink from the scene which met his view!—Tables overturned, chairs broken, gowns torn, and caps shattered—candlesticks planted prostrate in their own grease—bottles and glasses shivered to atoms—floods of wine soaking on the filthy floor—horrid heavy fumes polluting the atmosphere—utter confusion everywhere—and a couple of dirty drowsy scouts labouring among all the loathsome ruin of a yesterday's debauch.

"Reginald turned in sickness from the abomination, and clapping the door behind him, flung himself upon his bed in an agony of shame and remorse. The image of his father rose before him—his father, far away in that virtuous solitude, robbing himself of what he could ill spare, that his son might not want the means of improvement, and cheering and sustaining his lonely hours with the hopes of meeting that only favourite, improved in intellect, and uncorrupted in manners. The calm beautiful valley, the dear sequestered home, the quiet days, the cheerful nights, the happy mornings—all the simple images of the peaceful past came crowding over his fancy in the sad clearness of regret. Even now, he said to himself, even now, he of whom I shall never be worthy, his thoughts are upon me! Alas! how differently will his fond imagination picture the scene with which his son is surrounded! How little will he dream of frantic riot, mad debauchery, this idleness, this drunkenness, this degradation! His solitary pillow is visited with other dreams—dreams!—dreams indeed! O why came I hither?—why was I flung thus upon myself, ere I had strength enough to know myself—to know if it were but my weakness? Alas! my too kind, my too partial parent, how cruelly will he be

undeceived! For him, too, I am preparing pain—pain and shame—and for what?—for fever, for phrenzy, for madness, for the laughter of fools, the merriment of idiots, the brawls, the squabbles of drunken boys—this hot and burning brain, these odious shivering qualms, this brutal giddiness, and all yon heart-oppressing pollution!” Vol. II. p. 6.

There is considerable variety and originality in most of the principal characters. That of *Reginald* is drawn with a youthful ease and grace which reminds us very much of *Quentin Durward*, and certainly not at all of *Lord Byron's* sallow sentimentalists. In spite of all his foibles and imprudences, his castle-building, and his extravagance, there is a strong redeeming principle of honesty and honour, which forms the basis of his character, and thoroughly interests us in his favour. The incidents of the unfortunate day's hunting, and of the servitorship, are most touchingly told; and, which is highly to the author's credit, any thing like gross or intentional vice is scrupulously avoided in the character.

Mr. Dalton, the father of *Reginald*, is a very pleasing and interesting person, characterized by the faults and merits natural to his secluded situation. Nobly disinterested, and devotedly affectionate, he is at the same time most woefully ignorant of the world, and incautious in the disposal of his only child, whom he abandons to such a guide as young *Chisney*, forgetting all at once the nervous and almost finical vigilance with which he watched over his conduct in the slightest points.

The *Squire of Grypherwast* and *Mr. Keith* are a couple of kind-hearted shatter-brained old sots; the creatures, whether drunk or sober, of friendly and benevolent impulse, and therefore, if not thoroughly respectable, at least loveable. The character of the former possesses nothing very original about it; but that of the merry frank old priest, with his mixture of Scotch prejudices and German habits, his boyish playfulness and imprudence, and his thorough uprightness of principle, is a very lively conception. There certainly is more of intellect and cultivation in his character than in that of the *Squire*; but if the author intended him for any thing dignified, he certainly has mistaken his aim. A Catholic priest of three-score and ten must have been deplorably overcome indeed, before he could have been betrayed into regaling a party of young Protestant laymen with

“ ‘Disce bene, Clerice, virgines amare.’ ”

And a specimen of

"The faculty, rarely met with out of Germany, of imitating with his voice all manner of musical instruments, from the organ to the Jew's-harp, which new and delightful accomplishment was continually exhibited between the stanzas, and in swelling the chorus of his strains." V. II. p. 275.

We can more easily however forgive him for these little occasional lapses than for the imprudence which exposes poor Ellen to so gross an insult from Chisney, and his absurd blindness to the character of the young man.

Ellen is a graceful and feminine portrait, drawn with a few touches; and more easy and natural than heroines often are. She shall speak for herself in her own warm-hearted plain English, which is worth a hundred set periods enunciated by —inas and —indas.

"'You will not forget me, Ellen?' 'Ask your own heart that, Reginald!' and she sobbed aloud, and once more she threw herself upon his breast. But she, too, in her turn, could summon strength. She raised herself and spoke with a calm voice, but rapidly, as if in fear that it might lose its calmness. 'I wished to have given all my heart to God, Dalton—it was you who took that power from me, and yet that wish half remains. You have made me know what love is. Shall I—Oh, no, I shall not—I cannot reproach you. I have tasted love—I have tasted happiness—troubled love, indeed—sad and troubled, but yet something happier than I had dreamed of—something sweeter than I had thought was in this world—and now we are to part!—Fear not that I shall love another. I shall be alone—but I shall not be all alone while I think that you are *there*—even there, the wide seas between us—time, and sea, and fortune—take my whole heart, my whole resolution at once with you—I am yours. If you ever ask me to come, I will come. If you ever come to me, you will find me the same—old, perhaps—faded—with grey hairs, Reginald, if you stay so long from me—but still, lay your hand here, Reginald Dalton, you will find this heart in the same place, and beating *thus*.'" Vol. III. p. 59.

The stock character of the old maid, manufactured by one novelist after the approved receipt of another, with the quant. suff. of scandal, lap-dogs, &c. is by this time exploded by the common sense of the age, along with the lions on Chinese porcelain, and other monstrous and absurd caricatures: but we know of no instance in which the state of spinsterhood is represented in a more lady-like and venerable point of view, than in the character of Mrs. Elizabeth Dal-

ton. Many a reader will recognize in her imaginary portrait, the real features of some good old friend or relative, now no more, who had declined matrimony from inclination, and whose affections, instead of being thwarted, were concentrated in her own natural kindred: with a heart open to benevolence, and spirits unfatigued by the gambols of the young;

“ Whom none knew but to love her,
Or named her but to praise.”

Mrs. Elizabeth is exactly of this class. Frank, single-hearted, generous to an extreme, and touchily alive to the honour of her family and her sex, she maintains the dignity of spinsterhood with a high hand, and bestows its savings with a liberal one. She also shall speak for herself on the occasion of her brother's funeral, and the departure of Reginald and his father.

“ Mrs. Elizabeth listened indeed with an expression of maternal interest and satisfaction to the boy's praises—but when the father stopt, he was answered in a strain of energy, such as he could scarcely hear without something like self-reproach. The placid composure of melancholy sat no longer upon her features—the pale cheek of age glowed—and, with sudden and abrupt violence, she at once poured out a stream of emotion, which, contrasted with the preceding calmness of her sorrow, agitated and even alarmed him.

“ ‘ And this noble boy,’ she said, without a word of preface—‘ this dear and noble boy of ours, he and you, John Dalton, are both to be robbed of the rightful inheritance of your fathers—and by whom? By a stranger to our blood, a crafty stranger, a cunning, sneaking hypocrite. Oh sir! when I think of this, it is then indeed that I am unhappy. I am old, and I shall not see it—but the folly of a single girl will be the ruin of our house. I foresee it all—there is now nothing to check their artifice—Sir Charles Catline became master here in the very moment that my dear brother breathed his last.’ ” Vol. II. p. 163.

“ She tried to master her emotions, whatever they were—but perhaps she had already struggled too much in that way; at all events, she now succeeded very indifferently in her efforts. She kissed Reginald's cheek, and said very passionately, ‘ God bless my dear boy!’—and then the old lady could no longer contain herself. Her tears burst freely over her cheek—and she wept aloud. With what terrible effect does not the audible sorrow of old age—above all, of strong and firm old age—pierce the ear of youth! To what a height has not their emotion gone, ere it overflows in

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tears! Their tears are not like those that rise easily within young eyes, and gush softly over unfurrowed cheeks. It is a strong cord that draws up the water from that deep and exhausted well. The pity that listens to such lamentation is mingled with awe—it is heard in silence, because it cannot be interrupted without irreverence.” Vol. II. p. 168.

The contrast of Macdonald and his son was perhaps suggested to the author by the characters of Sir Pertinax Mac-sycophant and Egerton: but this mere outline is filled up in a manner which does him great credit. The old W. S. is not the mere cold-hearted crafty villain merely introduced for the purpose of perpetrating a treacherous design, but is drawn with considerable comic humour, and with a constitutional good nature which redeems much of his vulgarity and coarseness, if not his more serious faults. He is, however, destined to be the regular standing bore of the book, and he plays his part to perfection; witness in particular the scene with Lady Catline at Mr. Ward’s house, where a conversation which might have been given in two pages is lengthened into fourteen. On a similar scale are his powers of eating and drinking; and in truth we should hardly have ventured, in national politeness, to imagine such a portentous attack of a hungry Scot on English provender, as the author describes in the person of Mr. Macdonald, at the tables of Lady Olivia and Mr. Ward. Indeed it must be confessed that Reginald himself bids fair to become a worthy bottle-successor to the Squire of Grypherwast. On every occasion of mental emotion, he has recourse, to wine; when sorrowful he quaffs to keep his spirits up, and when fortunate, to celebrate the occasion: in short much more than is pleasing or consistent. From Lady Olivia’s supper, for instance, he sallies out with Stukely, heated with her champagne, and then by way of a cooling draught, takes his share of six pots of porter and an ocean of gin-toddy among three, besides a glut of native Miltons *ad libitum*. This really stinks of the laborious gourmandise which is reiterated without-ceasing in the pages of Blackwood, to assert the very doubtful superiority of Auld Reekie in “gude vivers:” and as the author had leisure enough to expatiate on good living in the chapter expressly devoted to the purpose, it is inexcusable to prolong the subject to the very dregs.

Nor can we compliment him on more than a very faint approximation to the tone of good English society. The book teems with palpable Scotticisms, and vulgar interjections, which we shall not particularize, partly because we

write in a good humour, and partly because they abound, in all the comic scenes, to such an extent as almost to baffle selection. As little do we admire the introduction of Sir W. Curtis's name. The known *bon hommie* and respectability of the worthy Alderman might at least have saved him from being set up as a laughing-stock by the side of an overgrown ox; nay, we should have supposed that his culinary tastes would have found him peculiar favour in the eyes of this Sam Savoury of novelists. As to the introduction of Peter Bell and Benjamin the Waggoner, these fictitious characters are fair game, and all we can say is, that the thing is in bad taste.

A rich vein of comic humour runs through the whole; as instances of which we should mention the Oxford row, and the story of the Scots bishop, as related by Macdonald. As a specimen of a different class of powers, we have only to refer the reader to Keith's description of the escape from the German coast, which we really consider very little, if at all inferior to the well known storm in the *Antiquary*.

In fine, we have perused Reginald Dalton with a strong predominance of favourable feeling, and a wish to see much more from the same pen. It is not its least merit to have fulfilled the end of the best moral essay in a manner interesting to the feelings and the imagination; to have given an improving picture of life and manners, instead of smuggling a Wesleyan sermon under the garb of a novel; and to have caught a large portion of the pathos peculiar to M'Kenzie, (to whom the work is dedicated) united to a more distinct and decided moral than his novels commonly contain.

ART. XII. *Substance of the Speech of the Right Honourable George Canning, in the House of Commons, on Wednesday the 30th of April, 1823, on Mr. Macdonald's Motion, respecting the Negotiations, at Verona, Paris, and Madrid. With an Appendix, containing Papers presented to both Houses of Parliament.* 8vo. pp. 192. Hatchard and Son. 1823.

ART. XIII. *The Crisis of Spain. Second Edition.* 8vo. pp. 82. Murray. 1823.

THE war between France and Spain is at an end. The Duc d'Angouleme is on his return to Paris, and the Spanish Constitution, the pride of Arguelles and Jeremy Bentham

stands a chance of being burnt by the common hangman. Throughout the whole of these unexampled events, there is only one circumstance upon which an Englishman can reflect without unmixed satisfaction—namely the conduct of his own country. Perfect neutrality too was required and has been observed. The Government and the people of Great Britain are of one mind, and their opinion is strengthened by every principle of justice and honour. It is true that a few individuals censured Mr. Canning's negotiation, but the Opposition as a party did not venture to condemn it. Mr. Brougham would have preferred a more bullying look and haughty tone; Mr. Wilberforce would have recommended a stronger infusion of cant; Mr. Hobhouse was prepared to open the purses of his constituents, and embark the entire wealth of Tothill Fields, and Cranbourne Alley in a crusade against the House of Bourbon. These were considerable exceptions to the general rule.

But the nation which has taken so correct a view of its own situation and duty, has much to learn respecting the state of Spain; and as the real nature of the revolution can no longer be disputed, there is a chance that our countrymen will open their eyes to facts with which they have not hitherto chosen to become acquainted. The unjustifiable aggression of France tempted us to think too favourably of the men whom France denounced; humanity disposed us to favour the weaker side; the country believed what it wished, and endeavoured to forget what it feared. The result has been that lamentable ignorance of Spanish affairs which prevails so extensively among us; and which every one who takes an interest in the character and instruction of his fellow countrymen, is bound as far as possible to remove.

All the evils with which the Peninsula is now afflicted may be attributed in the first instance to the wretched system of government which preceded Buonaparte's invasion. The monarchs were feeble and worthless, the aristocracy corrupt and degenerate, the Priesthood powerful and ignorant, bigotted and superstitious, enslaving and enslaved. If the people were not so miserable as might have been expected, they were indebted to their own happy temperament for the escape. Buonaparte discovered the nakedness of the land. Its natural protectors failed to resist him; the institutions of the country gave way, and the most formidable resistance which Spain opposed to France, originated with men of no previous political importance. One benefit therefore Buonaparte unconsciously bestowed on Spain. By kidnapping

her kings and stealing her fortresses, he put an end to the despotism which had rendered her capable of submitting to such treatment. And the nation, which, with English assistance, gradually freed herself from the usurper, had an excellent opportunity and an indisputable right to amend her civil institutions. Speaking of this time the author of the *Crisis of Spain* justly remarks,

“ It was right, it was indispensable, that the more enlightened classes of the Spanish people should take advantage of the favourable moment which the period we are now considering presented; to improve their political condition. Every freeman desired to see the degraded state of Spain corrected into a better form of government; but sudden and violent measures, to this effect, should not have been attempted. The change, to be lasting, should have been gradual. ‘Freedom,’ it has been truly said, * ‘to be well enjoyed, should not be seized upon immaturity. The way to profit of conjunctures favorable to liberty, is not to do all that is possible at the moment, but only to attempt *what the necessities of the times require, and the state of public opinion warrants.*’ What did the state of public opinion in Spain warrant? To respect the prejudices which supported the constancy of the people in the memorable struggle in which they were then engaged, and to correct them by degrees. The necessities of the times required that the provisional government should occupy itself in organizing the military resources of the country, and in gaining the hearty concert of every feeling, of every class and profession, in the prosecution of the great objects of expelling the enemy from the country, and of avoiding every act that could occasion disunion.

“ To this the advocates of liberty may object, that the advantages arising from such measures might have been purchased at the monstrous price of letting Spain afterwards relapse into her former state. That, thank God! can never be; and a few fundamental acts might have regulated the nature and degree of the reformation. The abolition of the Inquisition; the freedom of the press; a declaration of rights, and an engagement to consider their political condition, so soon as the perfect independence of the country should be gained, would have been sufficient for this.—Indeed, the emancipation of men’s minds was rapidly working, and it was clear that the Spanish people were fast awakening from their lethargy. The public debates on political subjects, and the consequent propagation of political knowledge; the common practice of sending youth to England for education; the vast number of enlightened persons whom the war brought into their country, and who visited it in all its recesses, where perhaps, heretics were never received before; the long absence of the legitimate

* Edinburgh Review.

monarch, and the consequent suspension of obedience to despotic power, promised, in good time, great and permanent political improvement to Spain, if it had been *cultivated gradually*." *Crisis of Spain*, p. 23.

It is by no means wonderful that the Spanish leaders should be ignorant or forgetful of these common-place truths. They had no experience in the art of government, they were unhappily in communication with some of the French and English Quacks, and they produced a paper Constitution which has never yet been carried into effect, and seems rather to have been invented for the use of one of Mr. Owen's parallelograms, than for the old world which he designs to regenerate. An outline of the Constitution, and a sketch of its more immediate effects afford a favourable specimen of the *Crisis of Spain*.

"It is not necessary to remark further upon the genius and character of the Spanish code, the mischievous tendencies of which are, it is to be feared, about to convulse Europe. It is almost entirely a *pure democracy*. A mode of election whose basis is universal suffrage;—short (biennial) parliaments;—a legislature composed only of the commons estate;—a King without power, without a council of his own nomination;—in the hands of an executive council nominated and paid by the commons;—a council without whose '*dictamen*' the King can do nothing, and in which his ministers (who are also excluded from seats in the Cortes) have no voice; the monarch's will liable to be forced upon all occasions, if the Cortes persevere in pushing any bill to a third passing.—Ministers made responsible for acts which they have no share in forming (for the *consejo de estado* is the king's only council) and no voice in voting;—the army and the navy under the authority of the commons house, in all that relates to regulations, discipline, order of advancement, pay, administration, and in short all that belongs to their constitution and good order. These are the discordant elements of which the Spanish constitution was formed, by which it is impoisoned, and out of which have arisen disorders which, if they be not purged, will transmit her from civil war to the greater horrors of military despotism. Those who supported the Constitution, originally, were called *liberales*; those who opposed it *serviles*; and here it was evident to close observers, a furious party-spirit was formed, which was destined, ere long, to deluge Spain with the blood of her sons, and Europe with the mischief of its principles." P. 50.

"The nobles and the clergy soon saw how little their interests were to be considered in the new order of things. Many moderate men, of all descriptions, who would have concurred in any moderate scheme, were thrown at once into determined opposition to

such violent measures. The great limitation, or rather the complete annihilation of the royal prerogative,—the destruction of all feudal tenures, to the severe injury of the fortunes, rights of property, and consequence of the nobles and seniors,—the destruction of the power of the prelates, and in general of all ecclesiastical courts,—and the warning of the sanguinary contests which the constitution of 1791 led to in France, raised against the acts of the Cortes the most determined disapprobation whilst yet their work was in hand, and produced in many parts of the kingdom the most violent opposition, when it came to be promulgated. Royalists, nobles, and clergy, were every where vociferous against it. The very persons who had been mainly instrumental in exciting and sustaining the opposition of the people to the French, forsook the cause, when they discovered that the government were acting in violent disregard of the popular objects of the war. The Bishop of Orense withdrew from the Regency, when he could no longer stem this tendency to democracy. The very pulpits, and the press in many parts of the country, that had sent forth those addresses which first stirred the people to opposition, now condemned the acts of the government, and in some places the people were distinctly told, that further exertion would not, in fact, conduce to the great ends which they had taken arms to accomplish; for that a self-constituted government, though competent to administer provisionally the affairs of the country during the captivity of the Sovereign, had made a constitution which was directly in opposition to the popular objects of the war, and which had politically deposed their king; and, consequently, that further exertion for that government was rebelling against his authority.

“ We all remember how much the apathy of the Spanish people was complained of, at an advanced period of the war. We all remember how incomprehensible it appeared, that the enthusiastic spirit, which had been displayed at the beginning of the contest, should so soon evaporate. Here then is the solution; and it will account for the fact, that from the year 1811, the exertions of the peasantry were neutralized, and the only desultory operations which took place since that period, were those of Guerrillas, (composed chiefly of the wrecks of the Spanish armies,) the greater number of which, and certainly the most active, were commanded by persons who were then, in fact, *Liberales*, (*constitutionalists*,) as is now proved by the parts which the Empecinado, Mina, Porlier, El Pastor, and many others, have since taken.” *Crisis of Spain*, p. 39.

It was idle to expect that such an experiment in Legislation would survive the return of Ferdinand. The best and wisest Prince would have refused to adopt it, and we have no right to pronounce Ferdinand a fool or a rascal for dispensing *sans ceremonie* with its provisions. A greater

man, however, would have seen that the days of despotism were past—would have consented to the establishment of a representative government, and found a useful occupation in moderating the various parties in his dominions, and trimming the vessel of the state. Such conduct was not adopted by the feeble Ferdinand. He claimed and nominally enjoyed the absolute authority of his fathers, and left it to his subjects to recover the ground which they had lost by submitting to the Constitution of Cadiz.

That ground might have been recovered with speed and safety. The King had only succeeded to the shadow of despotism. His decrees were issued but not obeyed. His subservient nobles had forfeited their influence. Royal authority would no longer suffice. It required to be backed by an armed force, and was hardly felt beyond the precincts of the Court. The country was falling into a state of disorganization, which, in other circumstances, we should have regarded as the worst of evils; but on the present occasion it ought to have been and might have been the forerunner of amendment. The feudal, municipal, and provincial authorities lost much of their influence during the French Invasion. Ferdinand was too weak to restore them. And whoever might be vested with nominal power, the substance of it was enjoyed in most places by some useful and active individual to whom his fellow citizens deferred, because they had experienced his ability and virtue. Whether he had protected them against the French, or supplied them with food in their necessities, or taken charge of them during some of the interregnums and junta governments which they had witnessed, the attachment was strong and honourable, and promised to re-produce the most indispensable requisite to good government, an efficient, a virtuous, and a popular Aristocracy. Such a body might have restored Spain to happiness and rank. The King could not have persevered in overlooking its claims. The Country must have gradually rallied round its standard. A few foolish rioters at Cadiz and Madrid, as weak, as violent, and as obstinate as the Prince on his Throne or the Inquisitor on his tribunal, put a sudden end to those goodly prospects, and once more surrendered Spain to the French.

The author of the Crisis is quite wrong in supposing that the King's refusal to acknowledge the Constitution in 1820, would have led to civil war. On the contrary, it would have completely stifled the Revolution. We have been assured, by a most intelligent eye-witness, that the revolt of the

Troops at Cadiz had been completely quelled, and that the people had submitted quietly to the re-establishment of the Royal authority, when Ferdinand acknowledged the Constitution. There is every reason to believe, that he was frightened into acquiescence : and that among the other negative qualities which enter into his composition, the want of personal courage holds a conspicuous place. The Revolution owed every thing to his wretched pusillanimity ; and the only consolation for the well-wishers of Spain, was that the Cortes proved as feeble and inefficient as their Captive ; failed like him to be the real governors of their country, and left room for the silent growth of that mild Aristocratical power which had taken root under an absolute monarch, and survived amidst a pure Democracy. Before the Duc d'Angoulême had crossed the frontier, the authority of the Cortes did not extend to a distance of fifty miles from Madrid. The Madrid Militia were the only troops upon which they could rely. Alava, and other leading Constitutionalists, acknowledged that the Revolution was disliked by seven-eighths of the people ; and the Merchants and Madrid-men were its only supporters. Such a system so maintained would have fallen by its own weight. Having felt and disliked both extremes, the nation would have speedily entered upon the middle path. The elements of political improvement were increasing from day to day. The master-builder alone was wanting, and the crimes of Spain conferred the office upon a hundred thousand Frenchmen.

The grounds upon which the French Government has rested its claim to the appointment, have been so fully discussed, and are so justly appreciated, that we shall not enter into a consideration of them. The refusal of the Cortes to make those alterations which might have averted an invasion, is another fruitful topic which we have no time to discuss. We shall merely remind our readers, in the words of Mr. Canning, that the point of honour was in truth rather individual than national, but the safety put to hazard was assuredly that of the whole nation." Whether the honour of the Constitutionalists has been preserved by the recent contest, is at least a problematical point. Whether the nation shall escape from the ruin to which they have exposed her, is quite as uncertain, and much more important. Better prophets than our humble selves are at a stand. The very newspapers hardly venture to *suppose* or to *understand*, and we shall not presume to "rush in where" such "angels fear to tread." Having pointed out the various opportunities of improve-

ment which Spain has enjoyed and thrown away, we have only to hope that she may make a better use of any future chance. Deep indeed must have been the degradation of a country which has listened for fifteen years to such thrilling invocations, and has answered so feebly to the call. Not one first rate man has appeared in Spain during a period which has been chequered by revolutions, invasions, and civil war. So searching have been the efforts of superstition and tyranny, so terrible the success of the Monarch, the Pope, and the Inquisition, that the fairest portion of Europe is inhabited by slaves and drivellers. The Constitutionalists bow the knee to English sages and heroes: but the objects of their idolatry are the objects of our contempt. The Loyalists love their King: but they had not the spirit to deliver him from a handful of militia. The peasantry are bold, independent, and obstinate: but they have suffered an invader to march from Bayonne to Cadiz without attempting to impede his progress. We sincerely pity this insulted nation, and trust there is no design to take advantage of her weakness.

The necessity of resistance, should such a design be entertained, is a point upon which the most ardent lover of neutrality and peace could not hesitate to make up his mind. In the war between France and the Cortes, Mr. Canning has conclusively proved that England was not required to take a part. At the same time he explicitly stated, that there was much which our Government would not witness in silence.

"Some gentlemen have blamed me for a want of enthusiasm upon this occasion,—some too, who formerly blamed me for an excess of that quality; but, though I am charged with not being now sufficiently enthusiastic, I assure them that I do not contemplate the present contest with indifference. Far otherwise. I contemplate, I confess, with fearful anxiety, the peculiar character of the war in which France and Spain are engaged; and the peculiar direction which that character may possibly give to it. I was, I still am, an enthusiast for national independence; but I am not, I hope I never shall be, an enthusiast in favour of revolution. And yet how fearfully are those two considerations intermingled, in the present contest between France and Spain! This is no war for territory, or for commercial advantages. It is unhappily a war of principle. France has invaded Spain from enmity to her new institutions. Supposing the enterprise of France not to succeed, what is there to prevent Spain from invading France, in return, from hatred of the principle upon which her invasion has been justified? Looking upon both sides with an impartial eye, I may

avow that I know no equity which should bar the Spaniards from taking such a revenge. But it becomes quite another question whether I should choose to place myself under the necessity of actively contributing to successes, which might inflict on France so terrible a retribution. If I admit that such a retribution by the party first attacked could scarcely be censured as unjust; still the punishment retorted upon the aggressor would be so dreadful, that nothing short of having received direct injury could justify any third power in taking part in it.

"War between France and Spain (as the Duke of Wellington has said), must always, to a certain degree, partake of the character of a civil war; a character which palliates, if it does not justify many acts that do not belong to a regular contest between two nations. But why should England voluntarily enter into a co-operation in which she must either take part in such acts, or be constantly rebuking and coercing her allies? If we were at war with France upon any question such as I must again take the liberty of describing by the term "external" question, we should not think ourselves (I trust no Government of this country would think itself) justified in employing against France the arms of internal revolution. But what, I again ask, is there to restrain Spain from such means of defensive retaliation, in a struggle begun by France avowedly from enmity to the internal institutions of Spain? And is it in such a quarrel that we would mix ourselves? If one of two contending parties poisons the well-springs of national liberty, and the other employs against its adversary the venomous weapons of political fanaticism,—shall we voluntarily and unnecessarily associate ourselves with either, and become responsible for the infliction upon either of such unusual calamities? While I reject, therefore, with disdain, a suggestion which I have somewhere heard of the possibility of our engaging against the Spanish cause; still I do not feel myself called upon to join with Spain in hostilities of such peculiar character as those which she may possibly retaliate upon France. Not being bound to do so by any obligation expressed or implied, I cannot consent to be a party to a war, in which, if Spain should chance to be successful, the result to France, and through France to all Europe, might in the case supposed, be such as no thinking man can contemplate without dismay; and such as I (for my own part) would not assist in producing, for all the advantages which England could reap from the most successful warfare." *Canning's Speech*, P. 66.

"It is perfectly true, as has been argued by more than one honourable Member in this debate, that there is a contest going on in the world, between the spirit of unlimited monarchy, and the spirit of unlimited democracy. Between these two spirits, it may be said, that strife is either openly in action, or covertly at work, throughout the greater portion of Europe. It is true, as has also been argued, that in no former period in history, is there

so close a resemblance to the present, as in that of the Reformation. So far my honourable and learned friend* and the honourable Baronet† were justified in holding up Queen Elizabeth's reign as an example for our study. The honourable member for Westminster too, has observed that in imitation of Queen Elizabeth's policy, the proper place for this Country, in the present state of the World, is at the head of free nations struggling against arbitrary Power. Sir, undoubtedly there is, as I have admitted, a general resemblance between the two periods; forasmuch as in both we see a conflict of opinions; and in both, a bond of union growing out of those opinions, which establishes between parts and classes of different nations, a stricter communion than belongs to community of country. It is true,—it is, I own I think, a formidable truth,—that in this respect the two periods do resemble each other. But though there is this general similarity, there is one circumstance which mainly distinguishes the present time, from the reign of Elizabeth; and which, though by no means unimportant in itself, has been overlooked by all those to whose arguments I am now referring. Elizabeth was herself amongst the revolvers against the authority of the Church of Rome; but we are not amongst those who are engaged in a struggle against the spirit of unlimited Monarchy. We have fought that fight. We have taken our station. We have long ago assumed a character differing altogether from that of those around us. It may have been the duty and the interest of Queen Elizabeth to make common cause with,—to put herself at the head of—those who supported the Reformation: but can it be either our interest or our duty to ally ourselves with Revolution? Let us be ready to afford refuge to the sufferers of either extreme party; but it is not surely our policy to become the associate of either. Our situation now is rather what that of Elizabeth *would have been*, if the Church of England had been, in her time, already completely established, in uncontested supremacy; acknowledged as a legitimate settlement, unassailed and unassailable by Papal Power. Does my honourable and learned friend believe that the policy of Elizabeth would in that case have been the same?

“Now, our complex constitution is established with so happy a mixture of its elements,—its tempered monarchy and its regulated freedom,—that we have nothing to fear from foreign despotism—nothing at home but from capricious change. We have nothing to fear,—unless, distasteful of the blessings which we have earned and of the calm which we enjoy, we let loose again, with rash hand, the elements of our Constitution, and set them once more to fight against each other. In this enviable situation, what have we in common with the struggles which are going on in other

* Sir J. Mackintosh.

† Sir F. Burdett.

countries, for the attainment of objects of which we have been long in undisputed possession? We look down upon those struggles from the point to which we have happily attained, not with the cruel delight which is described by the Poet, as arising from the contemplation of agitations in which the spectator is not exposed to share; but with an anxious desire to mitigate, to enlighten, to reconcile, to save;—by our example in all cases; by our exertions where we can usefully interpose.” *Canning’s Speech*. P. 80.

These are not merely the defensive arguments of an accomplished orator, but sound commentaries upon the history of the past, with a sagacious application of them to the present and the future. Such reasoning, and such declarations, are well received throughout the country; for they convince us of the wisdom as well as the talent of our rulers. Proudly as ministers triumphed, in the debate now before us, over their domestic rivals, we feel a livelier pleasure at the more signal success which must attend a comparison of them with foreign statesmen. This is a national, and not a party question. The diplomatists of the Continent are as inferior to Mr. Canning in the soundness of their political reasonings, as in the justice of their cause, or the brilliancy of their wit. And it would evince a most unbecoming want of confidence in the good sense and virtue of nations, to apprehend that allies and supporters would be wanting if we were forced into a war with the invaders of Spain. Britain may be, and ought to be, the object of some jealousy to foreigners on the Continent; but it will not venture to unite against her while she continues so decidedly in the right.

MONTHLY LIST OF PUBLICATIONS.

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An Enquiry into the Causes of the Curvatures of the Spine; with Suggestions as to the best Means of preventing, or, when formed, of removing the Lateral Curvature. By T. Jarrold, M.D. 8vo. 8s.

Medico-Chirurgical Transactions, published by the Medical and Chirurgical Society of London. Vol. XII. Part II. 8vo. 18s.

BIOGRAPHY.

The Life of the Reverend and Venerable John Conant, D.D. late Rector of Exeter College, Oxford, Regius Professor of Divinity in that University, Archdeacon of Norwich, Prebendary of Worcester, and Vicar of All-Saints, Northampton, at the Time that Town was destroyed by Fire. Written by his Son, J. Conant, LL.D. and now first published by the Rev. W. Stanton, M.A. 8vo. 4s. 6d.

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THE
BRITISH CRITIC,
FOR NOVEMBER, 1823.

ART. I. *Views of Ireland, Moral, Political, and Religious.* By John O'Driscol, Esq. In 2 vols. 8vo. Longman & Co. 1823.

ART. II. *Lachrymæ Hibernicæ; or the Grievances of the Peasantry of Ireland, especially in the Western Counties.* By a Resident Native. 8vo. 24 pp. 1s. Dublin. 1822.

HERE are two books—a large one and a small one.—The small one contains a great deal, and the large one very little; The author of the latter ranks as a first-rate politician among the Irish Whiglings. They passed high and not altogether undeserved encomiums upon a pamphlet which he published some years ago; they give him credit for a large portion of the Irish articles in the *Morning Chronicle*, and we presume they are by this time heartily ashamed of their protégé, for his new performance is an irritable failure; and next to the disgrace of having written so much trash, is the disgrace of having patronized and puffed the writer. As a specimen of the sort of man that is patronised by the Irish opposition, it is worth while to examine Mr. O'Driscol's volumes.

His Table of Contents is very promising, but the cookery does not equal the bill of fare. The three first chapters are devoted to Ireland, its character, and its women; but whether they are to be referred to the Moral, the Political, or the Religious department of the work, we are somewhat at a loss to determine. The first chapter having informed us that

“When darkness was upon the face of all Europe, and the fearful successes of the Othmans, and the crumbling of the Roman Empire, had shaken the foundations of society, Ireland preserved in peace and purity the lights of religion and letters; here, when happier days returned, the other nations trimmed their lamps, and having performed her task and preserved the sacred fire, then came the time of her own visitation, and in her turn, she was involved in darkness and in blood.” *O'Driscol*. Vol. I. p. 2.

The author proceeds to describe the Shannon, the Lake of Killarney and Bantry Bay. Under the head of National Cha-

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acter, we are treated with a contrast between Goldsmith and Pope, and a panegyric upon Tommy Moore. "He stands in this age, alone and unrivalled, the master of the sweetest and only minstrelsy." These praises are followed, (after a short and somewhat unnatural digression upon Burke, Grattan, and Curran) by an animated description of the ladies.

"The women of Ireland represent the national character better than the other sex. Like an Italian landscape in the moon-light, we see its beautiful outline softened, but yet more distinctly, than when the sun poured upon it his fierce and burning splendour. In the soothing softness of this picture, we discern all that gave value to the deeper tint of the noon-day radiance; the kindness and goodness of the Irish heart, without its depravity; its faithfulness and devotedness, without its fierceness.

"All its original gentleness and truth, such as was before yet calamity and oppression had disfigured and corrupted it. Its playfulness and gaiety, touching every subject of thought and taste, and feeling and fancy; fearlessly because pure, and freely because above suspicion. Gentleness is civilization—woman, is therefore, naturally more civilized than man. Full of the natural genius of the country; the acuteness, the bright intelligence, the lively fancy, the fine imagination, without the pretension which so frequently in the other sex spoils and disfigures these precious gifts of nature. We have seen these brilliant, dangerous talents, in all their richness and glow and glory, like the lambient flame that girt the head of Anchises' son, the delight and wonder of the surrounding circle, without a thought or consciousness of their existence disturbing the mind of the possessor.

"The women of England, if they possess the talent which belongs to their sex in the sister island, have not the courage to use their brilliant stores; or use them awkwardly, or give themselves up to a taste so refined as to approach the last shade of insipidity. The strength and freedom of Irish intellect, and of the Irish heart in its large and warm pulsations, would look something like vulgarity in England.

"We have heard it said, that an English woman would not be safe in treading the path which would be firm and secure to the foot of an Irish female. We do not think this: we think more highly of the women of England." *O'Driscol*, Vol. I. p. 32.

From these delightful themes, the "large and warm pulsations" of Mr. O'Driscol's pen lead us but too quickly to English policy and penal laws—the protracted misgovernment and inexcusable cruelty of the Plantagenets, the Tudors and the Stuarts. We are not positively certain that we understand the meaning of these chapters, for it is so closely enveloped in similes and metaphors, that a glimpse

here and there through the net-work is all that our eyes may attain unto. But we believe there is some sense at the bottom, if a man knew how to come by it. The following passage comes nearer to the mark than Mr. O'Driscoll's shafts are wont to do.

"The confiscations and grants of land which followed every defeated insurrection, were the golden ore which consoled the adventurers. Irish confederates and allies, though sometimes found, were reluctantly admitted, for they narrowed the field of confiscation. The Lord President of Munster, in the reign of Elizabeth, refused to admit a man of rank into the peace and service of the Queen, until he had committed murder upon some person of consequence, of his own kindred and party. These were the terms of his acceptance; and, more wonderful still, they were complied with. And in the reign of Henry VII., Lord Gormanston, after a victory over the Irish, turned to the Earl of Kildare, and exclaimed, 'We have slaughtered our enemies, but, to complete the good deed, we must now cut the throats of those Irish of our own party.'

"Of the wickedness of this system there can be no question. Of its impolicy we have to say a word or two. It utterly destroyed the gentry of old Irish race. The uninterrupted working of five or six hundred years had accomplished their ruin. They were rooted out of the land of their fathers; but the memory of their race has not perished. New families have taken their places, but as yet are far from having acquired their privileges. Between the new race of gentry and the people there is no sympathy or confidence yet established." *O'Driscoll*, Vol. I. p. 47.

"The unhappy policy pursued in Ireland threw insuperable obstacles in the way of the Reformation in that country. The gentry, indeed, adopted the religion of the state, but the people would not follow them, for they were strangers in the land. If the rage for confiscation and a wiser policy could have spared the ancient gentry, these too, would have embraced the religion of the crown, as did the O'Briens, and a few others, whom an extraordinary fortune preserved; and the people would have followed their leading.

"The descendants also of the bold and turbulent chieftains, who brooked impatiently the dominion of a foreigner, would in our time be found as complaisant to the government, and as faithful to the British throne as any Scotch or English peer in parliament. And from them would have descended to the people a true knowledge and just impression of the king and the constitution. The father of his people—their most precious inheritance. The people would have sent back, through these natural channels, the full tide of their warm affections." *O'Driscoll*, Vol. I. p. 49.

The chapter on the Penal Laws is still more effective.—
It exposes their enormities in the most unanswerable manner,

and if Mr. O'Driscoll had happened to write it before the Penal Laws were repealed, he would have produced many a warm pulsation. But the moment that he stumbles upon the words Protestant Ascendancy—the furious party-man shews his cloven foot, and the reader fancies himself chained down to the files of an opposition newspaper.

Separate chapters are devoted to *Religion*, the *Church of England*, the *Church of Rome*, and the *Presbyterians*; and the same subjects are resumed in the second volume under the titles *Education*, *Benevolent Societies*, *Ecclesiastical History*, and *Ancient Church of Ireland*. We are not informed of the causes which led to this arrangement, but they depend upon some peculiarities in Mr. O'Driscoll's notions of method, which lead him to discuss the *Union* first and then the *Rebellion*, which he considers as having produced it, and teaches him at the same time to insert *Population*, *Manufactures*, *Mr. Owen*, and *Dublin*, between Presbyterianism and Ecclesiastical History. Nor are his sentiments less uncommon than the order in which they are arranged—his meaning, as far as it is ascertainable, appears to be that Christianity is the best thing in the world, provided it be not connected with an established Church. Accordingly he proposes to return to the primitive system which existed in the Roman empire before the time of Constantine, or which he considers the same thing, to the system which existed in Ireland before the invasion of Henry the Second!! We are not favoured with any precise account of what these systems were, but we doubt not that Mr. O'Driscoll's information is equally accurate respecting both. He knows that before Constantine Christianity was not *established*; and this he pronounces most admirable. He has been told that some Monks called Ireland the *Land of Saints*, and takes it for granted, that it was an earthly Paradise. But the question before him is, how to bring us back to these halcyon days, and we must acknowledge the simplicity of his plan;—do away with all Churches, all Creeds, all Liturgies, abolish Protestantism, Popery, Socinianism, and Presbyterianism, furnish the people with school-masters and bibles, and primitive Christianity will reappear. We cannot stop to trace this admirable divinity to its source, but our readers may wish to know a little more of its merits.

With respect to the effects which Christianity might have produced since its promulgation, we agree, as far as we understand him, with Mr. O'Driscoll. We agree with him in deploring the miserable contrast between that which God has offered, and that which man has consented to receive. But

when Mr. O'Driscol undertakes to account for this lamentable difference, his metaphors must submit to a little cross-questioning.

"It has never been denied that Christianity raised and reclaimed the moral character of its votaries, at its first promulgation; and it would probably have gone on to build up again the ruined and prostrate empire of the Romans, if Constantine had not interfered by the most unhappy measures to prevent such an accomplishment. He deserted the ancient city and thus sealed its fate; and he corrupted Christianity by placing it upon the throne, and shut out all hope and aid from this quarter." *O'Driscol*, Vol. I. p. 93.

"How can there be a question that Christianity needs an establishment, when we know that it prevailed over the whole earth without one? In the face of opposing establishments, and persecutions, and powers, and when it obtained an establishment, then only did it begin to be corrupted; and in its turn, this all-conquering faith gave way before the errors of Paganism, and the impositions of Mahomet.

"The faith, which, without an establishment, had conquered the Roman empire, and subdued the world, now seated upon a throne, and surrounded with splendour, yielded to the bold and crafty adventurer of the East, and the shadow of the crescent covered half the earth. Protestant governments also adhered, fatally, to the Pagan policy of pensioned establishments. Hence the little progress of the reformed churches; hence the failure of the Protestant church of Ireland. *O'Driscol*, Vol. II. p. 90.

Such is the corner-stone of Mr. O'Driscol's case. 'Christianity, at its first promulgation reclaimed *its votaries*,' and 'it would *probably* have gone on to build up the empire' if Constantine had not placed it on the throne. The argument rests upon a bare supposition—and never were greater wonders achieved by any *probably* upon earth. If we ask why the Goths and Vandals marched to Rome—the answer is, *probably* because Constantine seated Christianity on the throne. What business had the Picts and the Saxons in Britain?—Probably they came because Constantine seated Christianity on the throne. The same circumstances brought the Mahometans to Constantinople—the Danes to Ireland—and the Normans to France. All of whom would probably have staid at home, or at least have returned to their native place civilized citizens, and genuine Christians, if Constantine had not corrupted the Church.

But Mr. O'Driscol proceeds farther in his second volume. By the time that he had arrived at this portion of his work, he discovered that probability is not proof, and thought proper to substitute a bold affirmation in its place; informing us, in the first place, that 'Christianity prevailed over the whole

earth without an establishment,' and that 'when it obtained an establishment, then only did it begin to be corrupted.' Upon these second thoughts, we shall merely observe, that the universal prevalence of Christianity before the age of Constantine, is a fact with which we now become acquainted for the first time in our lives. And we trust that it will be noticed in all future ecclesiastical histories, by way of comment upon the defective narratives which inform us that Christianity was preached throughout the empire, but are silent respecting its prevalence.

That corruptions only crept in after Constantine is another of Mr. O'Driscoll's new facts:—It is somewhat inconsistent with the Epistles, in which, although the circumstance has escaped the researches of Mr. O'Driscoll, we hear of schisms, strifes, contentions, errors concerning the faith, and damnable heresies. It is somewhat inconsistent with the Revelation of St. John the divine, in which we read of Churches that had left their first love—of Churches that had a name, that they lived and were dead. But nevertheless it is a link in Mr. O'Driscoll's great argument, and is as useful a fact for his purpose as any that he could have invented or dreamed.

His theory, therefore, rests upon these simple *data*. That there were no corruptions in Christianity before Constantine—all that we find upon that subject in Scripture and History being the errors of the eye-witnesses who wrote in those early times. That Christianity had improved the lives of its votaries, and was *probably* destined to perpetuate the tyranny of the Romans over the fairest portion of the globe—such perpetuation being the natural and obvious consequence of the religion of liberty and peace. That Christianity had not probably but actually prevailed—although for the one as well as the other we have no higher authority than the assertion of Mr. O'Driscoll!! To complete this mass of absurdity, he treats us to another strong fact, viz. the primitive Irish Church.

"There is something very singular in the ecclesiastical history of Ireland. The Christian Church of that country, as founded by Patrick and his predecessors, existed for many ages free and unshackled: for about seven hundred years, this church maintained its independence; it had no connection with England, and differed upon points of importance from Rome.

"The first work of Henry the Second was to reduce the Church of Ireland into obedience to the Roman Pontiff. Accordingly he procured a council of the Irish clergy, to be held at Cashel in 1172; and the combined influence and intrigues of Henry and the Pope prevailed. This council put an end to the ancient church of Ire-

land, and submitted to the yoke of Rome. This ominous apostacy has been followed by a series of calamities, hardly to be equalled in the world. From the days of Patrick to the council of Cashel, was a bright and glorious career for Ireland; from the sitting of this council to our times, the lot of Ireland has been unmixed evil, and all her history a tale of woe." *O'Driscoll*, Vol. II. p. 84.

"The ancient church of Ireland, like the churches of the apostolic age, exacted no tithe; but was supported by the voluntary offerings of the people. Its bishops also, like the bishops of that period, had, for the most part, authority over one church or congregation only: they were what were called *choressis*, *cosi*, or village, or parish bishops; or, generally, what we would now call rectors. Of these, the number in Ireland exceeded three hundred. These bishops were mostly married men, as was the case in the first Christian churches; and it appears frequently to have happened, that some succeeded to father in the ministry for several generations. This would naturally be the case in a pious age, and among an uncorrupted people.

"All these are evidences of the simple and apostolical character of the ancient church of Ireland. But we have stronger testimony. We should infer much excellence, and good, and many great works, even from the construction of this church solely, as we should infer good work from a machine rightly constructed for its purposes: but, in such a case as this, we would not be satisfied with mere inference; nor are we left to it. We have before us the plan of the machine, but we have the history of its working also.

"A church disclaiming human authorities, and acknowledging no superior but Almighty God—a church simple and free in its internal structure, uncorrupted by the fatal power of seizing, by authority of law, upon the property of the people—from such a church we should expect much.

"The seventh and eighth centuries were periods of great calamity, upon the Continent and in England. Dreadful wars had scourged and barbarised the nations; Christianity was nearly shaken from her throne of mild dominion; humanity and letters shared her misfortunes, and fled when her sceptre was broken.

"They found a peaceful and secure abode in Ireland: they were welcomed to her hospitable shore; and those who valued them came hither from all parts of the world, to study and to be instructed. There is abundant and unquestionable evidence of foreigners, that Ireland, at this period, opened wide her arms to receive and to shelter the students, and the distressed of all nations.

"She possessed numerous colleges, where learning and religion were cultivated; and with a generosity seldom equalled, she afforded to indigent foreigners the means of support, as well as of instruction. And when the ravages of the northern barbarians upon the Continent, and of the Danes in England, permitted a breathing time, she sent forth, at every opportunity, men eminent for piety and learning, to keep alive some seed of Christianity abroad. The

Church of Ireland extended her concern over all the churches of Europe at this period; but assumed no authority over them. She attended also to the interests of learning; and, chiefly by her zeal, a number of colleges were founded on the Continent; and she continued, for a long time, to supply them with able, pious, and learned professors. In England she was equally active; and Alfred, if not educated in Ireland, as there is some reason to think, knew how to value her acquirements. He invited and encouraged the learned missionaries of Ireland to bring into order the church and the colleges of his kingdom." *O'Driscol*, Vol. II. p. 99.

Those who are acquainted with the early history of Britain and Ireland, will not require to be informed, that Mr. O'Driscol has studied Antiquities with just as much success as he has studied Scripture. The uninitiated may be assured, that 'the bright and glorious career,' 'the great works,' the 'open arms,' the 'numerous colleges,' the number of 'pious, able, and learned professors,' are facts which a child may disprove, and which the most credulous has no excuse for believing. Doubtless there were Christian Bishops, and Christian congregations in Ireland—doubtless some of these Christians travelled to the Continent, and distinguished themselves by their proficiency in the learning of those times. But as to the mass of the people being converted or civilized, there does not exist a tittle of evidence in support of such an assertion. Mr. O'Driscol is not ignorant of the real state of the question, but pretends that Ireland lost her manuscripts, her learning, her churches, and her colleges, during the 'Danish invasion. It is singular that pure Christianity should go so completely to wreck, when the Romanised and established religion of the Anglo Saxons weathered a severer storm, and bequeathed to us the only knowledge which we really possess respecting the Scotch and Irish Christians. Bede, who was intimately acquainted with them, informs us that their faith and practice was, in all important points, the same as those of England, one half of which derived its Christianity from the Highlands of Scotland. Thither it had retreated from the assaults of the Saxons—thence, in all probability, it was originally introduced into Ireland—thence it certainly issued, neither more or less pure, than the Christianity generally professed on the Continent, to share with St. Austin the honour of converting England from paganism.

Perhaps our readers will blame us for wasting more time upon Mr. O'Driscol. But in spite of their anticipated censure, we must treat them with a few more of his opinions on things in general and things in particular. He tells us, Vol. II. p. 92, that "the spirit of the times is against all esta-

blishments," and that it must and "will prevail." He assures us (p. 82) that "it is a monstrous assumption that the religious instruction of the people belongs exclusively to the clergy," and proves his case by enquiring whether "the state has no interest in this matter?" He quotes and highly lauds the famous pamphlet upon the "Consumption of public Wealth by the Clergy." And a full year after its absurdities have been exposed and confessed, he gravely argues upon its information, respecting the eighteen thousand clergymen, and the *two thousand six hundred* churches and chapels of the Established Church of England. This is at the rate of eight clergymen to a church; and the assertion is so absurd, so much on a par with what we have been told about primitive Christianity, Constantine, and St. Patrick, that we cannot help surmising, that Mr. O'Driscol may have been its original inventor. An Englishman could not have talked such nonsense. None but a parent could persist in fondling such a rickety bairn; and the Morning Chronicle, in which this pamphlet was originally noticed, is under deep obligations to the fluent pen of Mr. O'Driscol.

In a discussion upon the Poor Laws we are informed, Vol. I. p. 240, that "they are the corner stone of England's manufacturing greatness:" with respect to the Universities, it is observed, that "some of the brightest men of our country were never at college," and equally at home in matters of trade as of learning, Mr. O'Driscol assures us, that Dissenters make better manufacturers than Churchmen. The moderation of his political sentiments may be appreciated from two passages. In one of them he asserts, that "the principle of Toryism is absolute power;" in the other, he insinuates, that the Irish rebellion was fostered and excited by government for the purpose of preparing the way for the Union. We are unwilling to call names, even in imitation of such a high example as that before us; but can Mr. O'Driscol require to be told that these railing accusations are not very consistent with his regard for *unestablished* Christianity. To give him a specimen of more liberal treatment we proceed to notice some parts of his work which must be excepted from the censure to which the rest is entitled.

He informs us that the Presbyterians in the North of Ireland are supposed to be generally tainted with Socinianism; and that their Socinianism itself is considered as little more than a cloak for infidelity. He deplures and condemns their errors in a spirited manner; and sums up the subject with unwonted brevity:

"A socinian must consider the Divine Spirit as the worst author that ever put pen to paper; and accordingly he treats him as never author was treated before." O'Driscoll, Vol. I. p. 162.

The remonstrance with the Papists upon their antipathy to the Scriptures, and to education, is also deserving of commendation; and without subscribing to his doctrine respecting the all-sufficiency of school-masters and Bibles, we heartily wish that he could establish a school in every parish. He also exposes the folly of making collections for the Jews Society, and others of the same kidney, in a country so poor and so distressed as Ireland. The declaration on this head is rendered more praiseworthy from the pain which the writer must naturally feel at the exposure.

Having carefully picked this handful of grain from two pondrous volumes of chaff, we proceed to introduce our readers to the pamphlet entitled "*Lachrymæ Hibernicæ*." It differs in every respect from the other work under review; and furnishes succinct and valuable information upon the predominant grievances of Ireland. These are the small number of resident gentry, the forty shilling freeholders, excessive rents, tithes, the county cess, the payments to the Popish Clergy, and Popery. We extract the writer's statements respecting several of these particulars.

"It is the policy of the Irish landlords to make as many freeholders as he can, who will vote as he directs, in the election of members to represent the county in parliament. A freehold worth 40s. a year is the qualification of an elector; to create these, the land is divided into portions of from 2 to 10 acres. If a tenant has got a larger proportion he is called upon as soon as his sons attain the age of 21, to demise a portion of it to each, to make him a freeholder. If his daughters marry, the same is done for the husband, and so small are the divisions and subdivisions, that I do assert, without fear of contradiction, in truth, that if they held the land without rent or taxes, they would be poor. How wretched then must be their state, when they are charged for this land a rent altogether disproportioned to its value? A rack rent! besides the yearly imposts of county cess, tythes to the Protestant, and most heavy exactions to the Catholic clergy.—This 40s. system is one of the many curses of this most wretched country; the effect of it upon the minds of these *freeholders*, (I beg pardon for using such a misnomer) is pernicious; they are brought forward by the driver to a registry, many of them express great reluctance at taking the oath, conscious that it is false, and that their holding is not worth 40s. a year above the rent and taxes, nor in nine cases out of ten worth what they pay—but necessity is laid upon them, they are threatened, they are obliged to swear, and to perjure themselves;

thus the obligation of an oath upon the mind is gone, and they are habituated to falsehood.

"It may be enquired from what cause are the Irish landlords so anxious to make those freeholders? To those acquainted with the internal policy of Ireland, it is not necessary to answer such an enquiry. But for the information of others it may be necessary to state, that the government naturally look to the representatives of the county for its peace and safety, and that the government patronage generally passes through them; besides it is for various political reasons a desirable object to get a seat in the British House of Commons; and every landlord feels his real consequence in the county to be in proportion to the number of freeholders which he can poll at an election. It would lead me too far to enter into a discussion of the various evils of bribery, of county jobbing, of misapplication of patronage arising from this electioneering policy, which probably is not to be altogether avoided. The writer would rather confine himself to the evil arising from it, of pauperism to the population, and which may be remedied by a change in the law. Let no person vote for a representative in parliament but a bona fide freeholder, who has himself some stake of property in the country; the minimum should not be less than 20*l.* a year; by this law the landlords would be obliged to create a class of men, of which Ireland is now so miserably deficient, raised above pauperism. They would lower their enormous rents, they would enlarge the lettings, and the face of the country would be spotted with comfortable cottages, in place of those wretched hovels, which now disfigure it, and disgrace the landlords." *Lachrymæ Hibernicæ*. P. 4.

"It may be necessary to inform the English reader, that in Ireland *tithes* is scarcely ever collected in kind; indeed it is impossible, in many cases, from the nature and extent of the parishes, that it should: the custom is this, the *tithes* are valued one year, and promised to be paid in the next; so that the state of the clergy through Ireland, in the present summer, can be readily conceived to be very bad. We write in large characters, it is the alternative of the Protestant Clergy in Ireland—COMMUTATION, OR STARVATION. Thus also the poor Irish peasant will be relieved from a charge, to him peculiarly oppressive. Some of our Irish landlords represent *tithes* as the principal grievance in this aggrieved country; they ought to be ashamed to hold up their faces in the British Parliament, and say so; they well know that they are not the *chief grievance*; the grievance of *tithe* is, to that of rack-rent, as the lighting down of the grasshopper, which is felt to be oppressive, when coming upon a body enfeebled, while rack-rent is the millstone hanging on the neck. *Tithe* is also the constant pretext for insurrection, too, much encouraged by speeches in and out of Parliament. On these several accounts, the grievance should be removed, as well for the sake of the clergy as of the people." *Ibid.* p. 13.

"The public have heard much of the grievance of *tithe*, and the cry has sounded forth, from many of the grand jurors of Ireland; how should they be astonished then to hear, that in many parishes the grand jury cess exceeds the whole amount of the money collected for *tithes*, in the proportion of *three to one*; sometimes more. This is the case with few, if any exceptions, in the province of Connaught." *Ibid.* P. 16.

With regard to a proposal which has been frequently made, and favourably received, namely, to pay a stipend from the public purse to the Catholic Priesthood, and respecting the general claims of that priesthood upon the people and the friends of Ireland, we have the following observation.

"If the question be considered merely in a political view, and as a remedy for the heavy charges of the priest, it is a matter of doubt whether the measure will at all correct the evil. The people are taught that it is an indispensable duty to pay dues to the clergy. This is one of the commandments of the Church; immediately following in their Catechism and put upon the same footing with the commandments of God—such is the policy of that system! Will the proudly boasting, unalterable church alter this?—and if not, how will the enslaved conscience be satisfied without paying; besides it is impressed upon the minds of the people, that the offices are only valuable and effectual when paid for. And supposing that a parish priest and curate, or two curates, are paid by government in each parish, what is there to prevent a swarm of *friars of different orders*, spreading through the land; propagating error; strengthening bigotry and prejudice; stopping the entrance of light and knowledge; impeding education; *vending* their offices, and imposing upon the people to their temporal and eternal loss. Would the people pay less, would the exactions of priestcraft, and the grievance of the peasant be diminished?" *Ibid.* P. 18.

"I come now to the last grievance of the Irish peasant which I shall enumerate. It is the greatest; it is, in fact, the source of all;—this grievance is his RELIGION; by this he is kept in chains of darkness; his mind is enslaved; the basis of popery is ignorance of the word of God; and the great aim and object of the priest is to keep the people from the knowledge of it. But that religion does not leave the mind in a blank state; it inculcates doctrines that debase and enslave it, and principles which demoralize it. The poor Irish peasant, who is at this day more under the influence of popery than the native of any other country, is degraded by it below the state of his fellow-creatures. He is the slave of the priest and his craft; he worships the very garments of his office; one of his greatest oaths is to swear by his *vestments*; he trembles at his anger; he is horror-struck by the fear of his

curse, and bows himself in the dust of the earth to obtain his forgiveness. The priest at the altar is to him a God; he considers him as endued with divine power; he can forgive or retain sins, shut out from heaven, or admit into it, and by words fitly expressed, transform a wafer into a Saviour, and make it a God to be worshipped. The priest exercises a tyrannous sway over the mind of the poor peasant, who submits to even corporeal flagellation from his hands." *Ibid.* p. 19.

"Will it be denied then that the religion of the Irish peasant is one great cause of his poverty? Being also enslaved in his mind and body to the priest, and to superstition, not having any portion of that light and knowledge of God's word, which invigorates the mind, and makes it free, he submits to the impositions of the landlord, nay, he is himself the promoter and cause of it. The landlord finds himself a slave, and finds he can be managed only as such; his degradation of mind fits him for oppression, and this oppression confirms his degradation. He is also demoralized by his religion; he will cheat, and lie, and swear; he will fawn, and flatter, and deceive; he cannot be trusted; he has no attachment to the law of the land, or to the government of his country; he breaks the law himself, and thinks it meritorious to screen the transgressor; his conscience is not connected with integrity, with faithfulness, with justice, with loyalty. The book that would teach him, and influence him in all that is good, is carefully kept from him; he thinks it criminal to consult it; the terror of the priest is his great restraint; and the priest inculcates the great crime to be, *rebellion to his own authority*. The religion of the Irish peasant is not one which corrects the evils of the human heart; it is ceremonial, directed to the outward senses, to the eye, and to the ear: it is mere theatrical exhibition; it conveys no religious knowledge. His religion is one of his grievances, and perhaps should be considered the source of all the rest. He would be altogether a different kind of being, if he was taught in the pure word of God, and lived under its happy influence. The writer cautiously watches over his personal feelings, for the wretched state of his poor countrymen, and restrains expressions which might appear too strong; but he intreats the candid attention of all good men to his statement, and begs their endeavour to discover the causes of our misery, and to devise relief—not merely the temporary one which we are now receiving, which is indeed most bountiful, but of a permanent nature—some lasting remedy for the causes of our wretchedness. And he further intreats of them not to be deceived by an outcry against tithes, as if these were our chief grievance, which are in truth but a secondary and minor one; nor to imagine that the admission of Roman Catholics into Parliament would be any remedy. That question has no more to do with the miserable state of the population of Ireland, than the late Chinese dispute has. The writer has endeavoured to point out the true causes; he has done so to the

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best of his judgment; if he is mistaken, or has expressed himself in any way unsuitable, he begs forgiveness; his object is to do good; and he will rejoice if what he has written be the means of producing any permanent benefit to his WRETCHED COUNTRYMEN." *Ibid.* P. 21.

There is an honest business-like plainness in these paragraphs, and they carry conviction to the heart and understanding. They are evidently written by one who has witnessed the evils he describes, and is anxious to point out a practical remedy. Mr. O'Driscoll, had passed over the real grievances of his country; and occupied himself with an attack upon ecclesiastical establishments. Having acquired his religious knowledge at Bible Society Meetings, having learned history and political economy in the Edinburgh Review, and making himself acquainted with the Church of England, through the medium of the Morning Chronicle, he proceeds with due deliberation to dole on this discoveries in a style which may be formed by dissolving an ounce of Chalmers in a quart of Charles Philipps. After toiling through his stores of confusion and ignorance, it has been no little relief to close our labours with the perusal of such a pamphlet as the "*Lachrymæ Hybernicæ.*"

ART. III. *The Inspiration of the Holy Scriptures proved by the evident Completion of many very important Prophecies.* By the Rev. Thomas Wilkinson, B.D. Rector of Bulvan, Essex. 8vo. pp. 239. Rivingtons.

THE series of prophecies recorded in the Old and New Testaments forms one of the most convincing testimonies of the truth of revealed religion. That it is impossible to foretell future events without the aid of divine inspiration is evident; and hence, a series of predictions, clearly and minutely fulfilled, is the strongest proof of a revelation from God. One or two, indeed, answering to something future, might be the mere effect of chance; but when numerous, it precludes the possibility of their being only lucky guesses, or of their being accomplished by a fortuitous concurrence of events; therefore they must have been delivered by the suggestion of Omnipotence. Prophecy, also, is a *cumulative* evidence; every age adds to the number of prophecies fulfilled, and the more receive their completion, the more and stronger are the con-

firmations of the truth of our religion. In this respect the evidence of prophecy has the advantage over the evidence of miracles. The latter constituted the great proof of revelation to those who were eye-witnesses of the displays of supernatural power; but the former constitutes the great proof to subsequent ages, and will grow clearer and stronger till the consummation of the amazing plans of providence and grace.

Important, however, as prophecy must be deemed, it is a subject of extreme difficulty, requiring the most cautious, patient, and deliberate investigation. No question in theology requires greater critical sagacity, or more extensive learning, in order to the full discussion of it; and many able divines have applied themselves with diligence and success to the illustration of the prophetic parts of Scripture. But most of those who have written upon the subject, have done it in a manner not well fitted for general use and edification; they have written for scholars rather than the common people; and hence it has arisen that we have scarcely any work on the subject of prophecy which can be put into the hands of the great mass of readers. To supply this want is the object of Mr. Wilkinson's volume, which is expressly designed to exhibit to those who have neither learning nor leisure for abstruse researches, the irresistible evidence for the truth and inspiration of the Holy Scriptures derived from the evident completion of many important prophecies.

"If," says he, "we find in our Scriptures various prophecies which have been successively fulfilled, and are still fulfilling; when they are of too vast and too particular a nature to have been the conjecture of a wise man, or the guess of a rash one; when these are connected with a system of religion evidently tending to the good of mankind; what conclusion can we draw, but that these Scriptures derive their origin from those who were thus sent from the Supreme Being, and therefore deserve the deepest reverence and the most undeviating obedience? Now, the prophetic parts of Scripture have, on this account, become the subject of inquiry and contemplation in every Christian nation. Our own has particularly distinguished itself in this important study. Such researches, however, were necessarily abstruse, and have seldom been adapted for general perusal. But from these writings may be drawn so many prophecies completed, so many extraordinary events (*predictions*) fulfilled, that a selection of them must convince every reader whose habits have not already made him hostile to the idea of a resurrection to judgment. Omitting, therefore, all discussion, it is the present intent to bring forward those accomplishments only which are undoubted, and to make that accomplishment appear as plainly as possible to those who have not leisure for extensive and general

study. That this, therefore, is a compilation from preceding authors need not be observed." p. 7.

Such being the praise-worthy design of Mr. Wilkinson's volume, it was his duty to follow and compress, rather than add to, the labours of others : and this he has executed in a manner highly creditable to his judgment. He has presented, in a work at once pleasing and accessible to all, such a body of evidence to the truth of religion, that the unlearned Christian, to use the author's own words, may "be enabled to silence the sceptic, or, at least, to tranquillize any doubts arising in his own mind." His modest and unassuming work cannot be read without advantage by those for whose benefit it was designed ; and this consideration is the best recompense of an author's toils. The proudest triumphs of literature are but as the small dust in the balance in comparison of the conscious satisfaction of him who has extended the faith of Christ, and promoted the glory of God.

The first prediction brought forward by the author is that of Noah to his three sons, recorded in Genesis ix. 25—27. and he understands it as a prophetic description of the peopling of the earth. This is a more extended interpretation than is generally given to it, but it may well admit of it, as such an explanation does no violence to the sacred text. He then notices the predictions concerning the Israelites, which are explained in a very neat and succinct manner. Among the various prophecies in the Old Testament, respecting various cities and nations, he next selects those relating to Egypt and Babylon. He just notices that concerning Tyre, which many will be of opinion deserves to be further illustrated, but the fulfilment of the two former is excellently demonstrated. After this the author's attention is directed to the prophecies of Daniel, on which, in general, he makes the following judicious observations :—

"The words of this prophet carry the stronger conviction with them, because their authenticity long ago became the subject of discussion ; and Porphyry, who lived A.D. 278, contended, that as Daniel's predictions were very clear down to the time of Antiochus Epiphanes, and very obscure afterwards, it was evident that they were written after the death of that monarch, the former part being history delivered in the manner of prophecy, and the latter part obscure conjectures. Now it so happens that some of this latter part having been accomplished since Porphyry's time, turns out quite as clear as the former part. Therefore, either this proves that the whole is authentic, and written as pretended during the Babylonish captivity, or else, Porphyry's argument being valid, that

they must have been written after the accomplishment of the latter part, being so very clear, that is about five or six hundred years after Porphyry's own death. We leave the deist to draw his own conclusion; we will not be too hard upon him." P. 40.

The instance to which he particularly alludes, and which fixes the stamp of divinity on the whole, occurs in the interpretation of Nebuchadnezzar's dream, the first prophecy in the book, the accomplishment of which is proved by the authority of Machiavel, and Bishop Lloyd the chronologist. After this follows Daniel's prophecies concerning the four great kingdoms;—Mahomet; the seventy weeks; and the Pope; all of which are explained, and shown to accord strictly with the event. Then follows a brief, but at the same time very forcible, illustration of the predicted rejection of the Jews; which rejection, while it so particularly and wonderfully fulfils the prophetic denunciations, evinces both a providential interference, and the just severity of vindictive power. Mr. Wilkinson's concluding remarks on this subject are so happy that we shall gratify our readers by quoting them.

"The case of the Jews is a very strong one, and may be summed up in a few words: THEY ARE LIVING PROOFS OF THE MOSAIC AND CHRISTIAN DISPENSATIONS, AND THAT THESE BOTH PROCEED FROM GOD. If our Scriptures were unknown, or destroyed, yet a contemplative man, acquainted with the history of the Jews, and comparing that with the history of other nations; observing them living alone in the midst of society, of marked figures and physiognomy in all climates and countries; *a nation scattered and peeled; a people wonderful from their beginning hitherto; a nation meted out and trodden down, whose land the rivers (i. e. hostile incursions) have spoilt*; he would, from all these circumstances, have concluded them to be an extraordinary people, an exception from the rest of the world, and a phenomenon among the inhabitants of the earth. When, therefore, we find them the subject of repeated prophecies, many of which were given nearly 2000 years before their completion, and that they are now evidently protected and preserved for the fulfilment of a great and final prophecy respecting them, we are surely warranted in making that appeal to their case which the most prejudiced unbeliever can never refute. Let him, in contemplating this proof, attend to a circumstance which alone would remove from a fair and candid mind all suspicion of imposture. Of the four Evangelists, three wrote their Gospels before the destruction of Jerusalem, and when that event was by no means expected. They have recorded the prophecy of their Lord and Master. But St. John, who wrote his Gospel twenty years after the ruin of the Jewish nation, makes not the slightest allusion to the

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exact completion of so wonderful a prediction. What can such conduct arise from but a generous conviction of the truth of Christianity, which required no additional proof to convince the honest and persuade the well-disposed." P. 117.

The author's next appeal is to the revelations of St. John, the investigation of which occupies the remainder of the volume. He commences with the exact fulfilment of the prophecies respecting the seven Churches of Asia; and in successive chapters treats of the seals, the trumpets, the first two woe trumpets, the two Churches of the East and West, the Church Universal, the state of the Western Church, and Popery. These are discussed in a very lucid manner; and the interpretation adopted by the author is confirmed by a reference to historical writers, particularly to Gibbon, whose infidel notions render his testimony the more valuable, in as much as it is a testimony extorted by the force of truth. On subjects so mysterious it is impossible for all to think alike; and as they were, no doubt, designedly involved in obscurity, we must believe it to be for wise purposes. Of all the books of Holy Scripture the Revelations of St. John are the most intricate and obscure. Set forth in the boldest figures, and allegories, and visions, and abounding with a vast and celestial machinery, they almost overpower, while they astonish, the inquirer. The awful grandeur which surrounds them, dazzles the intellectual eye; and many, through the agitation of the moment, are tempted to throw up the volume in despair: but a beam of light fails not to burst forth upon a steady gaze; by a continued contemplation it becomes brighter and brighter, till the light of divinity dawns upon the book, and it is found to be "the sure word of prophecy," which in part has already received its accomplishment.

In the last chapter is a short summary of the plan of the book of Revelations, which is followed by some remarks equally pertinent and just, and the whole is concluded in the following words:—

"In the struggle against the powers of darkness, the ministers of our Church have not been wanting to their duty, nor have their endeavours apparently failed. To establish the divine inspiration of the Scriptures must effectually tend to repress any rising doubts, and they themselves appeal to the sure word of prophecy, as a proof that they came from God. Whoever shall seriously consider the predictions here laid before him, uttered and recorded long before any of them were fulfilled, whilst the completion of some is now gradually going on before us, he cannot, in his heart, doubt of that inspiration. It may be, indeed, desirable to some, that they should give no account of the past and abandon all hope of the future.

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But, whilst they must perceive escape to be impossible, let them recollect that repentance is still practicable. Their days will, in the course of nature, soon pass away, their hour of trial will be at an end, when eternity shall receive them to happiness or to misery, as they avail themselves of this suggestion." P. 226.

Our readers will now be enabled to judge that Mr. Wilkinson's volume is well calculated to attain the object he had in view. Without any parade of learning he has compressed a great deal of useful information into a small compass. No critical discussions have been introduced respecting the application of the prophecies, for they would serve only to perplex the plain reader for whose sake the work was composed. The author, for the most part, treads in the steps of others, scarcely any new interpretation having been attempted; but he is by no means a servile follower, as he adheres implicitly to no particular system, and in the choice he makes pursues the guidance of his own judgment. On such points as he discusses, perfect unanimity of opinion is not to be expected; but, though in some instances we may not entirely agree with him, he is generally judicious: and, upon the whole, we strongly recommend the volume to the young and the unlearned.

Having thus expressed our sense of the general merits of the publication, we cannot conclude without pointing out what appears to us a considerable omission. We allude to the omission of the prophecies in the Old Testament relating to the life, death, doctrine, and character of our blessed Saviour. That the Hebrew Scriptures were written at least some centuries before the Christian era, and that Christ's history, setting aside the miraculous part, is faithfully recorded in the Gospel, are facts which few have the hardihood to deny. Now, the exact correspondency between the predictions of the Jewish prophets and the events of that history, forms the strongest possible evidence to the divinity of our religion. Such an entire fulfilment, in so many and so wonderful particulars, could not be brought about by accident; and it seems impossible for any candid mind to reflect upon it, and not to exclaim, This is the finger of God! We throw out this hint in the hope that the omission will be supplied in a future edition.

ART. IV. *History of the European Languages; or, Researches into the Affinities of the Teutonic, Greek, Celtic, Slavonic, and Indian Nations.*

(Continued from page 396).

IT was the opinion of Dr. Murray that all the languages of Europe, including Greek and Latin, were derived from a more ancient and original tongue, which appears to have been spoken at one time in all the western parts of Asia, and perhaps as far to the eastward as the banks of the Ganges, or even the confines of China. The late ingenious John Horne Tooke, it is well known, entertained nearly the same views in regard to the origin of European speech; and no one who is acquainted with his "*Diversions of Purley*," requires to be informed that he has illustrated at least one branch of this subject with great learning and success. He was convinced, moreover, that many of the difficulties which attend the study of Latin etymology would be removed by having recourse to those primitive languages which are still used in the north of Europe, and by particularly reviving, among scholars, a grammatical acquaintance with the Anglo-Saxon and the other affiliated dialects of the more ancient Teutonic. The main object, no doubt, of his learned work, was to elucidate the structure of our own language, by tracing to the vocabulary of our Gothic ancestors a numerous class of words which, though of the most primitive use, had become extremely obscure both as to meaning and derivation; but he was occasionally induced, nevertheless, to extend the application of his principle to the Greek and Latin also, and to bring forward a variety of strong reasons for believing that the polished languages of Rome and Athens must have drawn their origin from the same source which subsequently produced the Runic and Scandinavian. Hence he paved the way for the somewhat unexpected conclusion that Demosthenes and Cicero, in their famous orations, employed only two different dialects of that rude but energetic speech which was originally spoken in the wilds of Scythia, and used by the most savage of Asiatic tribes.

No small degree of obscurity, it is admitted, continues to hang over the history of the Hellenes and Pelasgi; and we know not whether any more plausible hypothesis has been anywhere maintained than that which ascribes their origin to a family of Thracians. That this latter people, again, were

Scythians, appears not to admit of any doubt. The authority of Strabo, of Appian, and even of Herodotus, might be confidently adduced in support of such a genealogy; whilst the affinity of the Greeks with the Scythians, through their Thracian progenitors, will come to be established by means of the same facts and reasoning. Dr. Jamieson, in his "*Hermes Scythicus*," has endeavoured to prove that the Greeks derived both their language and the use of letters, not from the coast of Syria, but from the shores of the Black Sea, and originally, of course, from those extensive countries which are watered by the first streams of the Euphrates and Tigris. It should seem, indeed, that the current of population, accompanied with most of the arts which are necessary in the first stages of social life, had flowed from the east towards the more accessible parts of Europe: and it is worthy of remark, that traditions are still preserved among the primitive and unmixed tribes of Teutonic origin, which seem to attest their ancient connection with Asiatic blood and manners.

Dr. Murray was satisfied that the seat of the Teutonic tribes, before their entrance into Germany, was placed far to the north-east, probably about the lake Aral, or in the vicinity of the Ural mountains; that they never settled on the Euxine, or descended the Wolga, Tanais, or Dneiper; but that they entered Germany at an early period by traversing at once the Russian and Polish forests. The probability of this opinion rests solely on the pure and original form of the language which at the revival of learning was found among the older branches of the great Teutonic family;—a proof, it is alleged, that these nations have descended from the primæval race in a direct line—that they have never mixed with foreigners—and that while the Celts, Greeks, and Hindoos have all deviated more or less from the original tongue, the Tentones have adhered to it with a pertinacity which could not have been maintained but at a distance from all intercourse with the south. Again, the resemblance between the languages of Europe and of Upper Asia is so striking that our author felt no hesitation in pronouncing, on that ground alone, all the nations, in these portions of the old world, to be of one lineage, and to have sprung from one common stock; that nevertheless, as he himself adds, the different tribes, as they spread over the face of the earth, were connected by peculiar and special affinities; that the Persians and Indians, for example, must have been one people, about the time of the Assyrian empire; and that the Slavi or Sauromatæ were northern Persians, who had crossed the Araxes, and dispos-

essed the Scythians ; that, further, the relation between the Celtic and Roman is considerable, and between the Roman and Greek still greater : but that the Teutonic stands by itself, original and less corrupted than any of the others. The ancient British or Cymraig, he informs us, the base and general structure of which is Celtic, approaches closely to the Teutonic in names of numbers and in a variety of particular words. There can be little doubt therefore (he concludes) that the progress of emigration westward proceeded in this order ; first the Celtæ, by the way of the Euxine and along the Danube into Gaul ; next, the Cymri, in the rear of these, and originally part of them, though changed somewhat in respect of language by long separation. The Cymri must, from an evident resemblance in their speech to the Teutonic, have resided long in the vicinity of the Gothic race. At length the Cymri occupied Gaul and the adjacent countries ; but they were soon followed by the Teutonic nations, whom they for a time resisted ably, and even invaded, in their territories beyond the Danube. The Cymraig Gauls, meanwhile, carried their arms along the Danube into Illyricum and Dalmatia, took possession of the Alps, and colonized the whole north of Italy.

" In the south of Europe, the Romans must be considered not so much of Greek descent as allied to the general stem from which the Greeks arose. It is doubtful whether the Hellenic tribes originally passed through Lesser Asia, or traversed the deserts on the Euxine. There is abundant reason to suppose that the Greeks and Thracians were the same people which in remote times had coasted along the southern shores of the Black Sea, and entered Europe across the Hellespont. If we knew the history of the Cimmerians, that nation which the Scythæ expelled from Taurida, our enquiries into this subject would be greatly promoted. All we can depend on, as to their affinity with other tribes, is that they were of the race of the Thracians. They were driven from the Crimea by the Scythæ, an Asiatic horde, which antiquaries of all kinds have not scrupled to identify with the Goths. I consider the proofs commonly produced from history and etymology, in support of this identity, as being vague and every way defective. The Scythæ were overpowered at a late period by the Sarmatæ, who kept possession of all the countries on the northern shore of the Black Sea, till the Goths, Alani, and Hunnish nations forced them into the Carpathian deserts. Their descendants, the Antes, Venedi, and Slavi were the parents of the Poles, Russians, Bohemians, Croats, Morlacei, Vends of Mecklenburgh, Lettes, and several other nations."

The object of this historical outline is to establish the affinity of the various tribes which were found in possession of Europe at the dawn of authentic history; and thence to account for the great resemblance which appears in their language, both in regard to structure and material. On this principle the Greek and Latin, as we have already observed, are to be considered only as two different dialects of that original tongue which the Scythian invaders introduced into the extensive countries which stretch westward from the Volga: and a large portion of Dr. Murray's book is accordingly occupied with a laborious attempt to trace the vocables and even the flexion of the two languages just specified, to the ancient Teutonic, the purest branch of the great Asiatic stream. The Latin, he imagines, was the speech of the first Greek colonies which entered Italy, at a time when the dialect of Southern Greece was very different from what it afterwards became in the age of the principal Greek writers; and on this ground it is maintained that the language of Rome is at least one degree more closely related to the parent tongue than was the more refined dialect of Attica; which, as it increased in polish gradually lost its resemblance to the coarse but powerful diction whence it had proceeded.

Dr. Murray begins the long, learned and laborious dissertation to which we have just alluded, by asserting that Greek and Latin substantives and adjectives are formed by the very same *consignificatives* which are used in Teutonic; and he afterwards remarks that the Latin, Greek, and Sanscrit verbs owe their variety of moods and tenses to that northern dialect, by means of which (he adds) we are enabled to illustrate their exuberant fertility. After the Greek and Latin, we have a long array of Sanscrit, Persic, and Slavonic vocables, nouns and verbs; all of which are traced with much ingenuity to the same mother-tongue. And the languages of India, Persia, and Russia are again succeeded by the Celtic and Cymraig, which are, in like manner, proved to belong to the same prolific stock. In short, according to our author, there were but two parent languages in ancient times, whence have sprung all the dialects which have been used since the era of authentic history, whether in Europe or in Asia: the one of which is the remarkable form of speech attempted to be explained in the work now before us; the other is the base of Hebrew, Syriac, Chaldee, Arabic, and of some less important tongues still spoken in the East, as well as on the western shores of the Red Sea.

We regret that it is impossible to abridge Dr. Murray's speculations on the grammatical properties of that original

language to which the inhabitants of Europe are said to owe so much, or to follow him as he marks the progress of the more modern dialects from that simple monosyllabic form, in which they first appear, to their present disguised condition, the effects of repeated composition and abbreviation. The constant use of his nine primitives *Ag, Wag, Nag, and Bag, &c.* gives to his theory, it must be confessed, a very paradoxical aspect, and creates in the mind of the reader an involuntary suspicion that there is more of ingenuity than of truth, in the conclusions which are laid before him. It is obvious, at the same time, that the author has very unnecessarily narrowed his ground, and reduced himself to the necessity of using a variety of small expedients, with the view of maintaining his hypothesis: for which reason, the most laboured and even the most successful of his deductions are opposed, by the very natural reflection which must arise in every mind that nine syllables afford but a very scanty basis for all the languages of Europe!

It will not be denied by any one who has attended to the history of human speech that the original words of every language are short, and not unfrequently monosyllabic. It will even be farther admitted that, as most of the words used by a rude people denote action and qualities rather than things considered as mere individual objects, the distinction between the noun and the verb would be marked by a very slender boundary. The action, and the thing that acts, would in many instances go by the same name: and, in such circumstances, a few expressions aided by gesture and emphasis, would give utterance to all that the barbarian might have to communicate. That *Ag, Wag, Bag,* and the rest of Dr. Murray's nine primitives were of the number of those interjectional sounds or impassioned exclamations, which form the modiments of human speech, we are not disposed to call in question; but, at the same time, we see no reason why the number should be limited to *nine*, or why they should all end in *AG*. In truth, were we to remove the aspirations and the other accidental varieties of pronunciation, we should discover that the basis on which are founded all the languages of Europe, is much narrower than even nine syllables. It will appear, for example, that *Ag, Wag, Whag, Dwag, Thwag, Twag, Gwag, and Cwag,* differ from one another in hardly any particular besides the mode of utterance; and proceeding on this principle of simplification we shall find ourselves compelled to conclude either that Dr. Murray's theory is absurd, or that all the languages of all the nations of Europe, as well as of the greater part of Asia, were derived from

five or six monosyllables, variously redoubled, and compounded.

The reader of this Philosophical History will, however, be more astonished at the success which has attended the investigations of the author, than at the degree in which he has failed to accomplish his undertaking. It is really surprising that so many words, common to all the dialects of Europe, should be found referable to so small a number of radicals, even on the hypothetical and sometimes very arbitrary principles which Dr. Murray assumes. Perhaps, if we were to analyze with attention that great instrument of human thought, in their intercourse with one another, do not much exceed the number of primitive vocables specified by our author; and that *motion*, *seizing*, and *putting away* comprehend, in a wide sense, nearly all the actions that can be expressed by the various and multiplied orders of verbs. Mr. Whiter, in his "Etymologicon Magnum," has shewn, in a greater variety of instances, that a very numerous class of words, connected by the simple relation of a generic meaning, may be reduced to the same radical syllable. In several respects, indeed, the learned work just mentioned bears a considerable resemblance to this Philosophical History of the European languages; and as the object of the one may be illustrated by that of the other, we will, by and by, lay before our readers an outline of Mr. Whiter's operose publication.

Meantime, we have to remark in reference to the volumes now before us that, besides the objection already urged in regard to the narrowness of the ground and the scantiness of the materials upon which Dr. Murray's theory is built, there is given to all the nine primitives, in different parts of the work, such a number of meanings that we not only lose sight of the original one, but are utterly at a loss to trace any connection or affinity among those which are made to supply its place. TWAG, for instance, which is called, at page 239 of volume first, an attenuation of DWAG, signifies not only "to pull rudely, tweak, tug, taw, subagitate, work, till, cultivate, labour," but also, "to make, appoint, settle, teach or instruct by labour and industry, direct, inform, form, bear, bring, carry, fetch; extend, make tense, lengthen, stick, be tough and clammy, draw, rarify, make thin or broad; take up, lift up, elevate, raise, exalt; be stupified, dead, dull, dozing, tacit, sleepy, faint, quiet, soft: struggle, contend in words or person, plead in court," and a great number of other senses which we cannot possibly trace to the radical meaning

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of DWAC, which is, "to strike with a violent, harsh, strong blow."

Again, the primitive monosyllable LAG, which signifies to lay, lick, level, strike down, flatten, make smooth, is also made to signify "*bound forward, show vigour, force, bravery, to walk, go, run, go prosperously, run easily, seize, apprehend, catch, hold; to lift, raise, to exalt, as hills or eminences; to counterfeit, lie, cheat; to lay stress on, trust, depend on, to remain, live, continue; to rend, kill, and butcher; to please, delight, flatter, soothe; to burn, waste, destroy; to trench, delve, form ditches and sloughs; to leap, jump, frisk, be glad; to bear, endure, suffer; to engrave lines on a hard substance, scabble, scratch, write; to roll, shake, lead, direct, whip, lash, raise marks of stripes; to be pliant and buxom; to lift the voice, cry, laugh, rear, sound, prate, speak, jabber, talk, sing aloud, lift, incline to love, lust; to accumulate in lumps or heaps; move in a trailing way, creep: be rough and hairy; sink down, melt, sleep; sound shrill, give a sound like a bell*"—in a word, between two and three closely printed pages of meanings equally unconnected and even incompatible, and diametrically opposite to one another. Upon what views, we beg leave to ask, of grammar or of philosophy can the same word be made to signify *creeping* and moving along in a *trailing way*, and also *bounding, jumping, leaping, frisking*? Where is the affinity between being *pliant and buxom*, and whipping and lashing; between pleasing, delighting, flattering, soothing, and killing, butchering, burning, wasting, and destroying? What possible bond of meaning can connect the physical quality of being "*rough and hairy*" with *sounding like a bell*, or with *melting* and sleeping?

Had Dr. Murray assumed a broader basis for his scheme, and employed his rare acquirements as a linguist in illustrating the actual affinities that do subsist among the languages of Europe both ancient and modern, as also between these and such of the tongues of Asia as are known, in regard to structure and other grammatical properties, to the scholars of the West, he could hardly have failed to render an essential service to the cause of literature. The resemblance and affinity of the Sanscrit and Persic to the ancient Teutonic, and, through this last language, to the Greek and Latin, and then again, to most of the present dialects of the European and American continents, constitute a subject which merits all the attention which the learned Professor could have bestowed upon it; and which, had he advanced to it on the ordinary grounds of philology, would have crowned his ex-

deavour, with a degree of success that could not possibly be obtained by the most lavish waste of erudition on his paradoxical attempt to reduce all the languages of civilized men to Ag, Wag, Dwag, Rag, and Nag!

It has been observed that Dr. Murray recognizes only two parent languages in early times: of which the Teutonic represents the one,; and Hebrew with its kindred dialects perpetuates the other. It is extremely probable that future research will discover such affinities between these two primitive forms of speech, as will justify the philologist in reducing them to one more ancient and more simple language, of which the materials as well as the leading principles may be distinctly traced in both. The inspired writings inform us that, at one period, there was but one race of men and one tongue on the face of the whole earth; and we have no doubt that the time is approaching when philology will supply for the truth of Revealed Religion an argument not less convincing than those which have been recently drawn from other departments of science. Dr. Murray does not attempt to connect Hebrew, Arabic, and Syriac with the genealogy of European tongues. He thought that such an attempt was still premature, as the derivation and composition of these Eastern dialects are not yet sufficiently known to warrant any conclusion in regard to their origin. He even appears to question the grounds upon which some writers have laboured to establish an affinity between the languages of ancient Syria and those of Greece and Rome. Whiter and Allwood are, however, of a different opinion; and as the speculations of these authors on this subject partake largely of the character which belongs to those of the Edinburgh Professor, we proceed to lay before the reader a *precis* of their several performances.

The Key to Mr. Whiter's theory is to be found in the assumption that the body and meaning of all words are lodged in the *consonants*. The vowels go for nothing, they are necessary indeed for spoken language, as being essential to vocal utterance; but in written language they may be entirely dispensed with. The word *stblr*, for example, is as plain to the eye, and serves all the purposes of communication equally well when printed as we have now set it down, as when it is given with all its vowels and printed *stabler*. It is therefore (he thinks) perfectly philosophical to conclude that the vowel sounds are not essential to language, and also that the affinities of words will be most successfully traced by confining attention to the consonants only. Mr. Whiter perceived that FATHER in English is FÆDER in Saxon—

VATER in German—PADRE in Italian and Spanish—FADER in Islandic and Danish—VADER in Belgic—PATER in Latin, and PATER in Greek—PADER in Persian, and PETER in Sanscrit. We here perceive, says he, though the word *father* has assumed these various forms, that the difference arises only from the change of the vowels themselves or of their place; but that the *same* consonants, or those which all grammarians, at all times, have acknowledged to be cognate, have still been preserved. In our earliest stages of acquiring knowledge we learn that, *inter se cognatæ sunt* F, B, P, &c. that is, that P, B, F.—K, G, Ch.—T, D, Th, may be changed into one another in the variations or declension of the same word.

After writing at some length on the convertibility of the three orders of mute consonants, he arrives at the following conclusion, which contains the essence and leading principle of his two quarto volumes.

“ I must again repeat what we shall instantly acknowledge, that a general idea pervading a race of words with the same consonants, is not attached to the *name* but the *nature* of the symbol. That it is not a necessary attendant on the *form* of the symbol, which is an arbitrary sign perpetually changing; but it is an inseparable adjunct to the *power* and *property* of that symbol, whatever form it may assume, and by whatever name it may be called. Probable as this fact is, it may appear that even its illustration borders upon ridicule, yet we know that the Hebrew Lexicographers have had no glimpse of its existence: and they have continued to compose Dictionaries, as if among the maxims of their art, it had been expressly decided that ideas were *enamoured* with one form of a symbol, and were abhorrent from another. This then was my conclusion: if it is accordant to the genius of the Hebrew language that similar ideas, should be represented by the same consonants, or by consonants bearing the same form and name; it must certainly be true that the *same* COGNATE consonants, through the whole compass of the language will be impregnated with a train of similar ideas. As those principles of the human mind which are effective in the production of one language will operate in that of another, I again was led to conclude that in *every form of Speech*, the same fact will necessarily exist. I again referred to the English, Latin, and Greek languages for the confirmation of this idea; and I found the most ample proofs for the establishment of my hypothesis, which the reader will see detailed in the following discussions.”

In short, having satisfied himself that in each particular language, the same element conveys the same train of ideas; and assuming the general affinity of all languages as a fact

completely acknowledged and ascertained, Mr. Whiter thought he had good reason to conclude that *through ALL LANGUAGES* which this affinity pervades, *the same element conveys the same train of ideas*. Suppose, for example, that there subsists an affinity between Hebrew and English, we may expect to find that the words in these languages which signify any particular object, which is so common as to be frequently named, would consist of the same radical or cognate consonants. Now it so happens that the terms, EARTH in English, ARETZ in Hebrew, and ERD in Arabic, not only mean the same thing, but do actually contain the same elements, that is, the same consonants, either identical or cognate. Thus then, exclaims Mr. Whiter, according to the doctrine which I have before established respecting the cognate consonants and the rejection of the vowels, the name of the earth might be represented in an abstract manner by [^] R Th, [^] R T Z, [^] R D, &c. and if we adopt a mark to express that a breathing commonly occurs before the first letter of the Radical, our representation will be complete, and will be found to answer every purpose for which it was adopted.

In this way he arrives once more at his favourite conclusion that, *Letters in their abstract state, unformed into words, REPRESENT, RECORD, AND PROPAGATE IDEAS*. These elements of speech appear to Mr. Whiter to discharge an office somewhat similar to that of algebraical symbols; with this exception, that the notions expressed by his consonants remain always unchanged, both as to their quantity and quality, at least when placed in the same order and connection. R B, C B, D R, and B C, are elements which have in themselves a peculiar and unalienable signification; and whether we find them in Hebrew or Greek, or Arabic, or German, or Celtic, or English, they always "represent, record, and propagate the same ideas." The element which he finally selects for the illustration of his doctrine is C B; which, owing to the convertibility of the several classes of mute consonants, may be expanded as follows.

C B,	C F,	C P,	C V.
G B,	G F,	G P,	G V.
K B,	K F,	K P,	K V.

It is to be observed that the above element C B, in all the forms which it is here made to assume, signifies generally "to be hollow—to contain—to comprehend—infold—enclose—confine—retain—hold—to collect or bring together—to contract—to possess or take into possession," &c. &c.

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&c. From these generic meanings come the more particular "names of garments—vessels, enclosures of any kind,"—or of the *actions* "to hold, contain, to collect or bring together, or lastly, the *qualities* of holding, containing, and hence of being prominent, convex or concave, raised, elevated, eminent, topping."

When vowels are supplied to any one of the forms in which the element C B is represented in the table just exhibited, we have a variety of regular and current words produced. The following is a list in various languages, where the element uniformly denotes *hollowness, capaciousness, or the power of reception.*

Cave, Cavern.....	English.
Cavca, Caverna, Cavo.....	Latin.
Cave, Caverne.....	French.
Cava, Caverna.....	Italian.
Cueva.....	Spanish, &c.
Cavus.....	Latin.
קבב C B B. cavum fecit....	Hebrew.
כפפ C P P. curvare....	Hebrew.
כפ C P. curvitas, cavitas..	Hebrew.
Havv, cavus.....	Celtic.
Kaff, Kaov, } Kavarn, }	cavea.....Celtic.
كعب Kab, } كحف Khf, }	A Cave'Arabic.

The object of the author, we need not repeat, is to shew that the true meaning and import of every word is to be found in the radical consonants of which it is composed, and that the vowels are of no farther use than to make these consonants pronounceable. C B, or C V, or C F, contains the particular idea, which is afterwards only somewhat varied, according to the uses of the different ages, nations, and languages by which they have been employed. *Cab* a cave, and *cap* a dish, and *cape* and *cope* a cover, and *caff* coffee, and *cope* to contend, and *cob* a horse, and *cepe* an union, must, according to this system of philology, have originally meant the same thing.

We may, however, remark in regard to this learned work, as we have already remarked in reference to Dr. Murray's still more paradoxical undertaking, that the reader will be more frequently astonished at the success of the author, than surprised at his failure. Admitting the affinity of all known languages, it is certainly to be expected that they shall be found to resemble one another in that very parti-

cular on which Mr. Whiter has fixed. The roots of words are less liable to be changed than the terminations are; by that process of abbreviation which is constantly going on, in all improving countries. The consonants, too, by ministering less than the vowels to the music of a language, are farther removed from that caprice which innovates so deeply on the form of speech, whenever society has arrived at such a degree of refinement as demands a gratification to the ear from the melody and cadence of vocal sounds. It is not, therefore, altogether without reason that Mr. Whiter expected to discover the rude frame of human language in these firmer portions of the material, of which it appears to have been originally constructed. That his success was equal to the ardour of his pursuit, or even to the complacency with which he was accustomed to look back upon his labours, we do not make bold to assert: and we believe too there are few of his readers who, after attaining the 505th page of his first volume, will be ready to join him in the song of triumph with which he closes that portion of his literary toil.

Surely Mr. Whiter could not be serious in deriving *Gip*, the slang term for a college servant, from *C B* or any other of the cognate consonants; nor could he wish to enter into grave discussion when he asserted that, in our word *SERVANT*, we perceive in the final *ANT*, the name of *man* or *person*, such as it exists in *ANTHROPOS* or *ANDROS*. The derivation of the former, we have always understood, had not so creditable an etymon; whilst, in regard to the origin of the second, we would much rather accompany Dr. Murray in one of his longest and darkest excursions into the ancient Teutonic, where at least we should be gratified with a more plausible account of that syllable, and of all the other participial terminations which belong to the Latin tongue.

In Mr. Allwood's *Literary Antiquities of Greece*, we meet with an attempt to carry the origin of the languages of Europe still farther East, than either Dr. Murray or Mr. Whiter deemed advisable. He finds the rudiments of all speech, ancient as well as modern, in the monosyllabic tongue of China; and, like the Edinburgh Professor, he chuses to exemplify his system and display his philological dexterity by a praxis on *nine radicals*. These are:

Zui.....water.

Can.....a concert.

Nundelicate, tender.

Can.....to shine brightly.
 Su.....a sacrifice.
 Cog.....a kingdom.
 Gao.....to laugh.
 Youm.....eternity.
 Diosi.....God.

From *can* "a concert of men" comes *kanur* the Hebrew word for a harp, the Ethiopian *kaza* a song, the Latin *cano* and *canto*, the Greek *ᾠδὴ* *ᾠδῆς*, the German *sanger*, the Saxon *singan*, the English *sang* or *song*, the Irish *canam* or *cantaire* and CLAN!

From *cog* a *kingdom* we have *cog* the tooth of a wheel, the German *sug*, victory, the Italian *doge*, the Egyptian and Arabic *cheik* and *scheik*, the Greek *κορυαί*, *κορυός*, *κορυς*, and the Hebrew *קין*.

We beg the attention of the reader to the following summary:

"The analysis of these words, says Mr. Allwood, will enable us to discover the solution of a difficulty which has hitherto much perplexed the learned—namely, for what reason the lower extremity of the *spina dorsi* has been denominated *os sacrum*. The loins are the chief seat of strength in the human body; and by means of the articulation of these, man is enabled to support himself erect, to view the spacious canopy of heaven over his head, and to maintain the superiority of his form above that of the brutes around him. When, therefore, the worship of the true God became supplanted by a higher veneration for the first restorers of mankind—when a devotion to astronomical research, co-operating with this idolatrous reverence, had raised these patriarchs to the skies—and when under the influence of this unhappy superstition, every thing was only valued in proportion as it was rendered subservient to the interests of impiety—then this part of the corporeal system (the *os sacrum*, namely) was honoured with particular marks of attention: it was considered as sacred to the glorious orb of day, and was often separated from the slaughtered victims, in preference to every other part, as the sacrifice of highest value. Hence the origin of the words *κόρυς*, and *κόρυτος*; for they are literally *COCHON*, the *supreme deity of the sun*, and were only terms of dedication. The *os sacrum* is an expression perfectly analogous to these, and was evidently indebted for its use to the same religious custom."

It would be difficult, we think, to find in any book, not meant to be burlesque, an example of derivation more thoroughly ludicrous than the above. Nor has the following instance of philological acumen much more the air of serious

thinking. "From gao, to laugh," says he, "we have the Welsh word for a goat, which in that language is called GAUP, *from its friskiness and love of play.*"

In regard to one or two of his radicals, no doubt, he is more successful in tracing a faint orthographical resemblance between the language of China and the numerous dialects of modern Europe. But what are *nine* syllables compared to the many thousand words of which the literature of China is said to boast? In the most fortuitous and unmeaning combination of letters that a child could form at its play, we should unquestionably discover some resemblance to the language even of philosophy and religion—a more striking resemblance perhaps than Mr. Allwood has been able to establish between his Chinese primitives, and any tongue that has yet been spoken to the westward of the Himalayan mountains.

Our readers cannot fail to perceive that the only reason for which we have introduced to their notice, on the present occasion, the works of Whiter and Allwood, arises from the similarity which they bear to the Philosophical History of European Languages now before us. This last production, no doubt, is considerably different from the other two, in the principles by which the author attempts to carry us back to the origin of all regular speech: but the object of the three authors is very much the same, inasmuch as they profess to illustrate the complicated system of writing and speaking which obtains among civilized men by a reference to a few primitive sounds and radical letters; which, to use the words of Mr. Whiter, have served all along "to record, represent, and propagate ideas," in proportion as society has advanced and the human mind has expanded. In every attempt of this kind, there is almost unavoidably a great deal of groundless hypothesis as well as of revolting paradox: but the most groundless and paradoxical of the whole, perhaps, is that undertaken by Dr. Murray, who thought it not too much, as we have already remarked, to ascribe the languages of Greece and Rome, together with the varied tongues of all the Teutonic nations, as well as the numerous languages of modern Europe, to the mystical combinations of Ag, Wag, Bag; Dwag, Cwag, Lag, Mag, Nag, and Rag!

It might be amusing to discover in what manner a people, whose language was confined to the scanty stock of vocabularies which we have now exhibited, could perform a narrative or enter into conversation. Dr. Murray imagines to himself that the monosyllabic orators would proceed as follows:

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RAG, run; RAG, RAG, run, run; DWAG, DWAG, drive, drive, dash, dash; NAG, knock, crush; MAG, MAG, MAG, kill him, murder him by bruising. Bring water, BAG WAG; bring a little water, BAG AG; drive a stone, DWAG LAG; roll a stone, RAG LAG; move a stone, SWAG LAG; LAG. RAG, take or lay a reed; MAG, AG, bruise the fire, crush it; DWAG AG, dash out the fire, extinguish; BAG AG, move the fire, that is, kindle it, raise it. DAG DAG, work, work; AG BAG, the serpent bites; AG DWAG, the serpent strikes; AG LAG, the serpent gives a blow; AG AG, I eat; MAG MAG, I am chewing, grinding; NAG, chump it with thy teeth; BAG, he drinks; WAG, the air moves; TWAG, it is thin, *tugged*, tense; DWAG, he is dead; DWAG! DWAG! killed! killed! MAG! O MAG! murdered! O murdered! BAG, BAG, BAG! they fought very much, greatly; SWAG, SWAG, they gave heavy blows; RAG, rushed on. Such he considers as a just and not imaginary specimen of the earliest articulated speech, when words were few and the natural signs of voice, gesture, and look, indicated and supplied their deficiency, as a system of communication!

With all this absurdity attached to it, we must not allow ourselves to despair of the future triumphs of the rational philologist, even in regard to this difficult achievement of tracing back the history of modern languages to one original and simple form. The identity of the Greek, Sanscrit, and Persian, was long ago ascertained by Sir William Jones; and the affinity of these languages to the Teutonic, or parent tongue of Europe, is successfully illustrated in Dr. Murray's volumes. Others have found a relationship, not less striking, between the Hebrew, including its kindred dialects, and the more ancient of our European tongues, particularly the Greek; and on the basis of this general connection may yet be formed a path which will ultimately lead to a complete knowledge of that primitive speech, which has served for a foundation to all the languages of the East and West. Much unquestionably still remains to be accomplished before any reasonable attempt can be made to generalize on all the languages of the globe. In the first place, these languages must be thoroughly studied, their structure analyzed, and their radical import completely ascertained. Hitherto our philologists have entered on their investigations with much too limited resources. Their acquirements, in oriental literature, particularly, were extremely confined; and as a proof of this, in one case at least, we have the authority of Mr. Whiter himself for asserting that he knew little more than

the letters and grammar rules of most of the eastern languages which he has adduced for the illustration of his theory. Of late, indeed, the progress of philology in the East has been unusually rapid. The formation of literary society in our Asiatic Provinces has at once revived the spirit and supplied the means by which the main difficulties will at no distant period be finally overcome. Even the mysteries of Chinese grammar will soon be brought into view. Dictionaries of that singular language are already announced; and there is good ground to hope, accordingly, that the literature, the laws, and religion of the Celestial Empire, will not much longer remain a secret to the enlightened curiosity of Europeans. But with all these advantages, our preparations for some time to come will only extend to the erection of the scaffolding, and not to the completion of the building; and if we attempt the latter whilst we are only qualified to accomplish the former, we shall assuredly renew all our disappointments, and give existence to works such as those which, in this article, we have only mentioned for the purpose of regretting the time, the talent, and, in some instances, the erudition, which have been uselessly thrown away.

ART. V. *A Charge delivered on Wednesday the 18th of June 1823, to the Clergy of the Episcopal Communion of Ross and Argyle. By the Right Reverend David Low, L.L.D. their Bishop.* 8vo. p. 86. Rivingtons.

NOTHING can be more natural than for a Scottish bishop, when he looks around on the penury and depression, which are now the leading features of Episcopacy in too many districts of the North, to think of the happier circumstances from which his Church has fallen, and on the various causes which have produced that change. The subject of this excellent and pathetic Charge accordingly, is an historical outline of the vicissitudes which have afflicted the Scottish Episcopalians; arising as well from the Penal Laws which long pressed heavily upon them, for their attachment, real or imaginary, to the exiled branch of the Stuart dynasty, as also from the calumny and persecution of those bigoted Presbyterians, who were the most active in lifting the "axes and hammers" against the ancient establishment. At Inverness, therefore, where this Charge was delivered, and from whence, we believe, the field of Culloden as also the ruins of several

Episcopal chapels may be distinctly seen, the review of past events which it unfolds, must have been listened to with the deepest attention, and the most lively interest.

But our brethren in the North, it should seem, are doomed to suffer affliction and loss, not only from wars and revolutions, but also, in more modern times, from that zeal which is not according to knowledge, and more especially from the hypocritical pretensions of men who appear to "preach Christ of envy and strife," if not for popularity and the sake of filthy lucre.

"To the very distressing difficulties with which our Church has had to struggle, we have to add the recent introduction of that pretended Evangelism, which has so long cherished schism and the bigotry of religious dissension in England, but from which we happily continued free till the seed was insidiously sown by itinerant intruders, whose trade, to adopt the language of Bishop Warburton, seems to be their profession, and their profession to be their trade. I am aware that those men, with the bigotry which specially belongs to them, have long declared, that none of us (their agents excepted) were or are gospel ministers. Many worthy members of our communion, seduced by this groundless calumny, from the sober gospel of Christ, and the sound system which our church has never ceased to inculcate, have, I lament to say, been cozened into an entire confidence in the crude conceits and peculiar phraseology of a presumptuous stranger, who has learned his prescribed lesson as the leaders of the party have adapted it to the popular taste and tendency of the age." P. 4.

In the commencement of his address, the Bishop compares the condition of his church, in her present circumstances, with that of the primitive church, as persecuted by the Roman Emperors, or as enjoying a precarious and undefined toleration. He next takes a view of her situation, as compared with the Episcopal Church in the United States, and shews that his brethren in Scotland labour under peculiar difficulties; arising not only from the fact that they are dissenters, in the midst of a hostile Establishment, but also, and, in no small degree, from the caution and delicacy which are found expedient on the part of Government, who cannot, it appears, without the risk of exciting unpleasant suspicions, extend to the Scottish Episcopalians that measure of support and countenance which they openly bestow upon dissenters both in England and Ireland. In reference to Independent America he thus observes :

"The present condition of the Episcopal Church in that country, affords a triumphant answer to a thousand illiberal cavils, which have been urged by ignorance, prejudice, and bigotry. The liberty,

independence, and national honour of the United States are as safe in the hands of Episcopalians at least, as in those of any other class of religionists in that growing country; and the descendants of many a moody Covenanter, and of many a narrow-minded Puritan, are now the willing and well principled adherents of that communion which their intemperate and prejudiced forefathers abhorred, because they did not know, and would not learn, its sober principles and beneficent practice.

"I have made this reference in order to shew that Episcopacy, which we consider of apostolical, and, therefore of Divine institution and authority, is not necessarily confined to any country, nor necessarily incompatible with any form of government. It may subsist in dignified alliance with the state, as in England; under humbler attributes, but still established, as in Sweden and Denmark; on a footing of general equality with all other Christian communions, as in America; and in a state of persecution at one period, and of simple toleration, mixed with considerable neglect and enmity, at another, as in Scotland."

Bishop Low repeats, what we believe is no longer esteemed doubtful, that the change of religion at the Revolution was effected in Scotland by a small but turbulent minority, encouraged or connived at, by that numerous class of persons who had enriched their families by the plunder of the Church. As to the more active of the deluded people who ministered as the tools of faction, he justly observes that

"It has been common, both in poetry and in prose, to consider the Covenanters as the victims of religious persecution, and their cause as the cause of religious and political liberty, while the Episcopacy and the Episcopalians of Scotland are, without hesitation, accounted the support of despotism and the ministers of persecution. If the Covenanters were indeed persecuted, it was by the government, not by the church. But the truth is, however contrary the current of opinion may still run, that what they called persecution, *their own writings* prove to be rebellion. The very books which hold them up as martyrs prove them to be rebels, such as no government could tolerate, and to be sullen fanatics, not only intolerant, but exercising their intolerance, without scruple, in assassination. The Episcopal Church was as tolerant at least as any religious community of the same age, and was infinitely more so than the zealots by whom she was overturned, and who declared that to grant toleration to *Episcopulians* would be to establish iniquity by a law!" P. 21.

"From contemporary authors, it appears plain that the events referred to were accomplished, not by a majority, but by a small minority of the population, and that too of the most antiepiscopal district in Scotland. However this may be determined, it is altogether incontrovertible that, north of the Tay, and throughout the Highlands, Episcopacy predominated almost without opposi-

tion. Force was necessary in most parishes to effect the changes which the Revolution settlement rendered necessary ; and the great mass of the people, including the higher classes, continued attached to the Episcopal clergy and to Episcopal principles.

“ The two attempts made, in 1715 and in 1745, to restore the house of Stewart, contributed much more to ruin the Episcopal church than even the Revolution. King William latterly felt some compassion for the Episcopal clergy, and some indignation at the intolerant bigotry of their persecutors ; while Queen Anne treated them with something like favour. The two events just mentioned exposed them afresh to the vengeance of government, and their church to still greater evils, by the joint influence of fear and of the selfish passions. The seeds of division were sown soon after 1715, by the establishment of qualified chapels. Still, immediately before the year 1745, the Episcopal clergy exceeded in number two hundred, and their congregations were numerous and respectable.

“ The tenor and the tendency of the laws of 1746 and 1748 are well known, and it is indeed astonishing that a wreck of our Church survived their unexampled severity. The pretext was political ; political delinquency, real or supposed, was the cause. The effect, however, was a religious persecution, the laws being enforced, in most instances, by the bigoted zeal of local religionists. The execution of those statutes had very pernicious effects. The political delinquency, even where it was real, was accidental ; while the principle which, down to the year 1745, amid so many changes, and chances, and difficulties and discouragements, yet attached so many persons of all ranks, and in all parts of the country, to their native Episcopal ministers and communion, was evidently a principle of religious preference of the most decided nature. I repeat, that the laws to which I have referred did great and lasting mischief, and that they actually persecuted in Scotland the faith, and worship, and church discipline which were established in England, in Ireland, and in the colonies. They could not annihilate the principle, nor change at their bidding the religious profession which had survived so long, and was felt so forcibly. They prohibited the practice, and imposed on the public profession penalties which the clergy could not resist, and which men of rank and fortune could not venture to incur. The *qualified* chapels supplied the form to many, but could not satisfy those who were acquainted with and attached to church unity. In numerous instances, and in various districts, especially in the Highlands, where there were no such chapels, the Episcopalians, still attached to their own church, were deprived of all means of publicly professing their religion ; and the consequences, though they have been rarely noted, were most injurious to individuals, families, and districts. Had it not been for this unparalleled persecution, the severest and the most insidious which was ever endured by a Christian community in a Christian country, our Church would at this day have been in a comparatively flourishing condition.

There is still in various places, and especially in the district to which we belong, an hereditary attachment to the principles and the forms of Episcopacy, which the disasters and derelictions of more than a hundred and thirty years have not been able to destroy. I am commenting on facts: I am not pleading for novelty. It is beyond dispute, that, for sixty years after the Revolution, Episcopacy was preferred by numerous congregations, in most parts of Scotland, to the religion established; nor was it for the advantage of the country, of sound religion, and of sober morality, that it was then subjected to such hardships as no zeal could surmount, and such as seriously injured, without tending to promote the influence of any other, a system of religion which was conscientiously preferred. In this extensive district, where the harvest is great and scattered, and the labourers are few, much good might be done, were we enabled, by a moderate grant, such as is bestowed, from year to year, on the dissenters in England, and on the dissenters, Protestant and Popish, in Ireland, to provide resident ministers in every place in which the people, who have not the means themselves of meeting the expense, would receive them with open arms. It is well known that better behaved citizens, and better instructed Christians, there are not generally in any community throughout the country, than those who are Episcopalians on principle. I plead for nothing but that which we fully merit. I maintain, without hesitation, that it is *not* for the benefit of the country, and of those whose stake in the country is greatest, to discourage that preference for Episcopacy, wherever it may subsist. We all know what Episcopalians have been, and what they are; whereas the periodical impulses of extraordinary zeal, which occasionally excite so much noise, and exhibit so much religious pretension, generally end in satiety and lukewarmness, and sometimes fill the ranks of Socinians, semi-infidels, and radicals." P. 23.

The only other extract which we can afford to give, respects the aid and encouragement which the Highland District over which Bishop Low presides, has occasionally received from the benevolence of an individual known to most of our readers, and from the Christian zeal of an Institution to which, we hope, few of our readers are strangers.

"You are all aware, my Reverend Brethren, of the very peculiar situation of this diocese; of the peculiar inconveniences and disadvantages under which it has laboured. Of the inconveniences and disadvantages which at present I have in view, one of great magnitude consists in a large proportion of its population being utter strangers to the English language, a circumstance which, I lament to say, must shut to them many avenues of knowledge and instruction, more especially of that knowledge which 'maketh wise unto salvation.' Means of access to that knowledge have been happily and kindly supplied by the excellent, the meritorious Society for Promoting Christian Knowledge; whose generous patronage of the institution at Arpafellic, and Christian present of the Book of Com-

mon Prayer, and of religious tracts, in the Gaelic language, have I doubt not, gladdened the bleak mountain, the sequestered glen, and the lonely islands of a stormy sea.

"And here I feel myself irresistibly called upon to offer a sincere, though very inadequate, tribute of esteem, to the memory of my venerable predecessor, under whose Episcopate measures so beneficial were adopted and partly carried into execution; but of whose pious undertaking it was not permitted him to see the final accomplishment.

"For another very important improvement in the situation of this diocese, partly manifested in the now increased number of your respectable body, we are indebted to the bounty of an illustrious individual, procured, as well as other distinguished favours, through the recommendation and good offices of a never slumbering, ever active friend of Scottish Episcopacy, whose praise is deservedly in all the churches, and with whose name and family are associated virtues that dignify and adorn human nature*. To all and each of these, to the venerable society, and to individuals, including the worthy representative of a family of distinction, and other benefactors whom you all know, the grateful acknowledgments of the Bishop and Clergy of this diocese are justly due, and are hereby offered; beseeching, as in duty bound, the Author of every good and perfect gift to shower down blessings on themselves and on their families, to reward them here and hereafter, for their eminent deeds of piety and charity." P. 31.

ART. VI. *Journal of a Tour in France, in the Years 1816 and 1817.* By Frances Jane Carey. 8vo. pp. 518. 14s. Taylor and Co. 1823.

ART. VII. *London and Paris, or comparative Sketches.* By the Marquis de Vermont and Sir Charles Darnley, Bart. 8vo. pp. 310. Longman and Co. 1823.

WE introduced our readers last month to a gentleman who travelled to the banks of the Wabash, in order to see how he liked the situation. We have now to notice a lady who made the tour of France with the same laudable object, and a gentleman who furnishes descriptions of London and Paris without stirring from his garret in Grub Street. The latter is un-

* John Bowdler, Esq., who, to the irreparable loss of our poor Church, departed this life on the 29th of June 1823, in the 79th year of his life, full of piety and good works. He is buried in Eltham church-yard, the parish where he latterly lived, near to his admirable friend Bishop Horne.—See *Christian Remembrancer* for August.

questionably the most patriotic of the three, seeing that he eats his bread and cheese at home, and wastes no portion of his substance upon foreigners. If his lucubrations were as valuable as those of the travelling tourists, he would be entitled to double praise: since his power of imagination, as well as narration, has been severely taxed. But in the instance before us, the palm must be awarded to the lady, who publishes an amusing volume, rather than to the commonplace Essayist, who wraps himself up under the dignified incognito of *Marquis de Vermont*, and *Sir Charles Darnley*.

The Marquis, as might be expected, writes bad French. The Baronet has never set his foot within the society which he affects to describe. Nothing is told us concerning London or Paris which has not been said twenty times in newspapers and magazines; and without troubling ourselves to bestow more castigation upon a writer who means well and does his best, we venture to warn him against the perils of book-making, and to request that when he writes again, he will take up a subject in which he is a little more at home, than in the manners of the fashionable world. An imaginative portrait of French society may go down smoothly enough. But it is rather too presuming to describe London to those who live in it, and give proofs in every page that the picture is not taken from life.

Mrs. Carey wisely contents herself with relating what she saw—and her talent for this sort of writing is very much above mediocrity. Her travels lasted about a year; namely, from the summer of 1816 to that of 1817. She passed the winter at Tours, visited the principal towns in France and Switzerland, and gives us a minute account of the recommendations and disadvantages of each. We select *Marseilles* as a fair specimen of the rest.

“There is something in the appearance of this ancient and celebrated city that makes a strong and uncommon impression on the mind. It is not, perhaps, so much from the beauty of its streets, the grandeur of its stately buildings, the extent and shade of its umbrageous walks, the capaciousness of its harbour, or the magnificence of its quays, as from novelty, the potent charm of novelty, which is thrown over the whole. The harbour is crowded with shipping, and many of the vessels are of a make peculiar to the navigation of the Mediterranean. Pleasure boats line the quays, and they have a form distinct from others, shaped like a walnut shell, and covered with square awnings of silk, of bright and gaudy colours. Though they may not be quite so gorgeous and splendid as the bark of *Cleopatra*, yet their gay and gallant trim has a pleasing influence on the fancy, and one might almost imagine

‘Youth at the prow, and pleasure at the helm.’

The quays are crowded with people; and the persons assembled from foreign lands are dressed in the habits of their different countries, few of them familiar to an English eye; Greeks, Turks, Moors, Jews, Spaniards, and Italians. The streets, the quays, and the public walks, are loaded with piles of fruit and different vegetables, and it is the fruit of a warmer clime:—pomegranates, figs, almonds, olives, grapes, melons, limes, and chestnuts, the scarlet berry of the arbutus, the bulky yellow gourd, the glaring tomato, and the bright, purple pod of a species of solanum; whilst the tuberoses and the jasmine, on every stall, exhale the perfume of a southern sky. The very employments of the people are peculiar: winnowing their grain on the quay, twisting coarse grass round their long bottles of Hungary water and other perfumes, to secure them from injury on their way to distant regions. At Marseilles, as well as in most other towns in France, all the petty handicraft trades are carried on in the streets—cobblers, blacksmiths, carpenters, upholsterers: the latter lay the wool out of an old mattress on a frame, and thresh it with a flail, the dust flying out for the benefit of those who may happen to be passing by.

“The Hotel des Empereurs displays a superb front in one of the best streets in the town, and is in great vogue. There are several other capital hotels, and all in good situations. We drove to the Hotel des Ambassadeurs, near the quay, but the best apartments were all engaged by a party of English. We looked at the rooms of two gentlemen, who were going away the next day but one, which were very pleasant, the windows opening on the harbour. The price was eight francs per day, and the dinners six francs each person; but most of the English families dined at the table d’hôte for three francs ten sous a head. We did not choose to wait in back bed-chambers, till these were vacant, but went to an hotel garni, which had been recommended to us at Aix; and engaged a suite of rooms. For two large handsome apartments, with a small one adjoining, we paid four francs a night. Mons. Auguste, the master of the house, was himself a restaurateur, and provided us with excellent dinners at a very reasonable charge; with many delicacies which we had not tasted before, particularly very small birds, roasted in a leaf, or three or four together in a sheet of writing paper. These birds feed on figs and grapes, and are seen in great numbers in the vineyards. We had ducks stewed with olives, pigeons with crayfish, and we had various kinds of fish, but we did not find that they smacked of the Mediterranean; they tasted to us very much like the ‘native burghers’ of our own herring pond. I do not think the French excel in their manner of dressing fish. It is frequently eaten cold, and never served up first as in England.” P. 110.

“The greatest luxury at Marseilles is the fruit, which is in an almost inconceivable profusion, and of the best quality. Besides what is produced in the neighbourhood, the market is supplied from the other ports in the Mediterranean, with all the delicacies

of the season. We bought exquisite grapes of several fine sorts, for two sous (one penny) a pound, melons for four or five sous each! but the most esteemed, which are with green flesh, are seldom less than twelve sous; but one may taste half a dozen by paying an additional sou, and choose the best. They are likewise sold by the slice; a large slice for one sou; black figs twelve for a sou; pomegranates are a sou a piece; their juice is rather insipid, but cooling and pleasant in hot weather. The olives are exposed on the fruit-stalls in great quantities in a proper state for bottling, of a beautiful green, and rather more than half ripe. When they are left longer on the trees for oil, they get quite soft, and the colour of a sloe. We saw plenty of apples and pears, chestnuts, almonds, and late peaches with yellow flesh; but the best peaches, the white figs, the plums, and a variety of other sorts of summer fruit, which are reckoned delicious, are over. But all the fruits of these hot climates, delicious as they are, can offer no adequate compensation for enduring the sun that brings them to perfection. On the 14th of October the heat at Marseilles was so excessive, that we sat in the house till the evening, almost gasping for breath. The hottest days we ever experienced in England in the month of August are not more sultry; and the extreme dryness of the atmosphere increases the evil tenfold, and is not only very disagreeable, but, I should conceive, very prejudicial to people in a delicate state of health, and injurious to weak lungs. It parches the frame, disorders the nerves, and discomposes the whole economy of one's feelings.

"This remarkable dryness is a circumstance quite astonishing to me. All through the heart of France we were deluged with rain. At Lyons the weather had been constantly wet during the whole summer; and we perceived no symptoms of any change in the climate in that respect till we reached Avignon; there the appearance of the country bespoke drought, and all the way from thence to Marseilles the want of rain was a subject of complaint. We learnt by the newspapers that at Nismes prayers for rain had been read in the churches. It seemed likely, that as we approached the sea we should find the humidity of the air increase; but it was just the reverse; and why it should be so much drier at Marseilles, on the shores of the Mediterranean, than in the centre of the kingdom, appears inexplicable. No doubt exists of the fact, though in some seasons perhaps there may be a less degree of difference than in others. Is it possible that these thirsty calcareous mountains can absorb all the moisture in the atmosphere, and leave none to fall in rain or dew?

"From all the accounts we could obtain, the temperature of the air in the months of November, December, January, and February, must be delightful. Its equability, however, is frequently interrupted by the setting in of a wind called the mistral; which (as we were told by a gentleman to whom we brought letters of introduction) frightened all the English, but braced the nerves of the

natives, and did them good. This wind is often accompanied by storms of hail and sharp frosts, too severe for the orange trees, which will not grow in the open ground in any part of France, except in the sheltered neighbourhood of Toulon and Hyères.

Between twenty and thirty English families spent the last winter at Marseilles; and not only enjoyed good society amongst themselves, but (as the same gentleman informed us) they were well received by the inhabitants, who tried all the means in their power to make the town agreeable to them. In the winter it is very gay with balls and other amusements; but at this season of the year most of the principal people are at their country houses, which are called *bastides*, and the number of them in the vicinity is said to exceed five thousand. In the gardens that encircle them the vines and figs are trained over hoops, to afford a little shade beneath their foliage. The gardens join one another, so that the *bastides* do not appear to have any distinct pleasure ground appropriated to each; and their number is more striking than their beauty. In spite of all the culture bestowed upon it, the general face of the country is bare and white.

"No sentiment of dislike to the English is harboured, as far as we could ascertain, by any class of society at Marseilles. In some of the towns we passed through it was discernible enough, though restrained in the higher orders by civility, and in the others by fear. At Lyons the English are very unpopular, which perhaps is the reason that amongst so many emigrants from our island not one family has chosen it for a place of abode, though so desirable in many respects." P. 113,

The following anecdotes may serve to shew how the English are imposed upon in France, as well as to do away the scruples of those who are partial to goose's liver.

"The moment we landed at Avignon, five or six men were eager in offering their aid to get our carriage on shore, for which service they made a most extravagant demand; but, on our intimating to them that we were apprised of the regular charge being seven francs ten sous, they instantly acquiesced. This reminded us of a circumstance that occurred some years ago to a friend of ours in Paris. It happened then to be the fashion to consult a famous corn-cutter, and this lady, amongst the rest, thought proper to employ him. After he had made his first visit, she enquired how much she was in his debt, and he answered, 'Nine livres.' 'Nine livres!' repeated the lady, 'nine livres! why, Monsieur, you know very well that your usual fee is only three.' 'Ah, yes,' replied the Frenchman, 'it is true; I do know it very well myself; but I was not aware that madame knew it also.'" P. 92.

"Agen is a very dirty ill-built town. We had comfortable accommodations at the Hotel Petit St. Jean. The landlord, who occupied a farm, took some pride in showing us his cattle, and his

pigs, and poultry; which gave us an opportunity of making inquiries into the method of managing the geese, so as to produce the celebrated livers. We had tasted them for the first time at Toulouse, and found them such an exquisite dainty, that we lamented not being able to eat them with a quiet conscience, and without the phantom of a gasping goose haunting the imagination: the idea is shocking, that any living thing should suffer torture as well as death merely to gratify the palate. Having remarked the extraordinary shape and size of the geese in the fields, we might perhaps have persuaded ourselves that nature had given them these delicious livers of her own free will, if we had not promiscuously heard divers stories of the cruelties practised upon them to make their livers increase in bulk. Some accounts of their treatment assert, that the geese are nailed to the floor by their feet, round a large fire; and as they lie panting and half melted with heat, water or moist food is poured down their gaping bills. In this situation, they soon become diseased, and are killed when at the point of dying from their previous treatment; their livers being swollen to an enormous size, and their bodies wasted away to skeletons, and good for nothing. When we left Toulouse, we did not fail to gather all the information we could upon the subject at every country inn where we halted; and the accounts we received agreed with that which our landlord at Agen now gave us. He said the geese were shut up in outhouses to be fattened, like other poultry, and were fed with maize, boiled or soaked in milk. So far from their being fastened close to a fire, they require to be kept in a cool place: they soon got very plump, and were killed. The livers being then a lump of fat, were sold at a high price: for, besides the demand for them in the neighbourhood, they were made into patties, and sent to Paris. The body of the goose, being too fat to be roasted, was cured in various ways; the legs, in particular, were sometimes potted, and sent to the West Indies. This account is corroborated by several circumstances. At Marseilles we noticed over the door of a cook's shop, amongst other articles for sale, "Confiture d'Oie," and wondered what description of preserve it might be; and we have since been informed that the legs are much prized in the West Indies, and used for soup and other dishes."—
P. 192.

Occasionally our fair tourist indulges us with over-long reflections, but most of her essays relate to a question upon which women are entitled to be communicative, and men are bound to listen; the proper studies, occupations, and privileges, of the more interesting moiety of mankind. Mrs. Carey patronizes the study of the dead languages, disapproves of the partial law by which a man exclaims, "what is my wife's is mine, but what is mine is my own," and thinks it extremely indelicate in an injured husband to

we thought the risk of falling into habits of idleness and dissipation of time was too great to be hazarded. Having continued our inquiries, and persisted in these schemes for our son till our first visit to Tours, we there relinquished them, and determined to take him with us." P. 259.

"The blossoms of the fruit-trees have been destroyed by the coldness of the spring, and the harvest by the unusual wetness of the summer, in both the two last years, and the poor have suffered much distress from the badness of the seasons. They were very peaceable in the Touraine, which is a plentiful part of the country, but in many places they became extremely violent and clamorous.

"A dreadful combination of poor wretches took place in the winter, at Chateaufort, where they went from house to house demanding bread, in a tone too peremptory to be refused. They assembled together in this manner frequently; and at last concerted a scheme to murder the farmers who employed them as labourers, and to plunder their houses. The plot was discovered by one of their confederates, and at the first house they attacked, four of them were taken into custody by the gens d'armes, who lay in wait for them. They were guillotined at Orleans, and no further disturbances occurred." P. 303.

"Clermont is famous for its preserves of apricots and of apples; they are made into small clear cakes and dried.

"The inhabitants of the town have nothing singular in their dress; but some of the women who come from a distance to beg in the streets wear a black cornered cap, drawn through a circle of brass, like the collar of a dog, which binds it round the head, and the corner hangs down behind. The peasantry in the neighbourhood are clad in very coarse homespun cloth, made of wool and hemp mixed, with a long cloak, like a large bag, thrown over their shoulders; their uncombed hair streams down on each side of their narrow faces to their waists: altogether they present a most melancholy picture, as they assemble in crowds in the streets of Clermont, crying for food. They carry small pitchers in their hands, and broth being given them, they sit eating it in the corners of the streets in groups of fifteen or twenty together, of all ages. To see these poor wretches absolutely makes one's heart ache, and they who live in England can form no notion of the extreme distress of these mountaineers, when their scanty harvest entirely fails. Before the winter is over, every thing is consumed, and actual famine stares them in the face. The government has employed on the roads, and other public works, as many as possible, giving them sevenpence halfpenny a day, which is the usual price of labour here, except in the harvest season: but the number of starving families, who pour down from the hills into the town, is scarcely credible, and their miserable condition beyond description. A collection is made for them amongst the towns-people, who give them broth, to save them from perishing at their doors. These emaciated creatures look with anguish at the desolated buildings,

which were once convents, where, in time of need, they were sure of relief and support, and which their fathers were the first to overthrow and pillage. It has been objected to convents, that by affording succour to the poor, they encouraged idleness and mendicancy. The convents are gone; their riches are dispersed; but the poor remain:—'*Poverty is indestructible.*'" P. 338.

"The men who are employed in mending the roads earn from seven-pence to ten-pence a day each, without victuals; but it is customary in this part of the country to give the labourers in the fields their food. Their wages have undergone no alteration for many years: five-pence a day is their regular pay, with bread, or an equivalent quantity of other victuals. But now that provisions are scarce, their allowance is scanty and its quality bad, and the peasantry look poor, and are ill clothed. What labourer in England would be content with three pounds of coarse bread as his daily provision; with nothing to drink but water, or at most, in times of the greatest plenty, a bottle of Boisson, or acid wine, weaker than our small beer? But here they are well satisfied when they can get plenty of bread, and pleased if the luxury of an onion be added.

"But, from the king upon his throne to the beggar in the street, the English people command more of the necessities and superfluities of life. Our nobles, our merchants, our shop-keepers, our mechanics, our farmers, our labourers, our servants; all live in a style of profusion, unknown to the French. The price of labour is higher in proportion to the price of provisions, and all descriptions of people are better fed, better lodged, and more expensively clothed than the corresponding classes in France. But our appetite grows by what it feeds on; we have more wants and more cravings, and are neither so easily contented, nor so inclined to be happy." P. 356.

"Sens lying in the direct road from Paris into Switzerland, Italy, and the South of France, the travellers who throng its streets are generally tourists seeking for pleasure in a foreign ramble. But the frequent object of the English who settle in provincial towns is economy; not that the necessities of life are so much cheaper in France as speedily to cover the expences of a long journey, but people are glad to disburden themselves of some of their comforts, which in England are multiplied to such an excess, that we suffer the fate of Tarpeia, and are absolutely overwhelmed by their load.

'Tis bliss but to a certain bound,
Beyond is agony.'

"We have carried our refinements to agony. Even in the middle walks of life every thing must be in a certain style, which exceeds the point where convenience ends, and folly begins. Our very furniture is designed more for show than service; our carpets

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are too handsome to be trod upon, our grates too highly polished to have a fire in them, our tongs and pokers are too brilliant to be used, our horses are too tenderly kept to go out in the cold and rain, our carriages too beautifully varnished to be exposed to the sun; and at last every thing grows too expensive to be obtained, and we pour in shoals to France." P. 441.

The result of these important statements, the statements of an impartial and intelligent eye-witness is, that if the Bourbons neglect to provide for the education of the upper classes, there will soon be no *gentlemen* in France; and that if they do not repeal the *democratico-despotic* rule, which, at the death of a father or mother divides the property equally among all the children, there will never be any great capitalists, secure revenue, improving tenants, or well fed peasantry. A scarcity and a famine will infallibly prove cause and effect, unless more capital is accumulated in the country, than the present French system has any tendency to produce.

ART. VIII. *The Bridal of Armagnac, a Tragedy.* By the Rev. T. Streatfield, F.A.S. pp. 178. Harding, Mavor and Lepard. 1823.

WE have allowed some time to escape since this Tragedy was placed upon our table. The public taste appears to have been so much occupied of late by dramatic productions of every description, and we have ourselves had occasion, so fully to notice several works of the kind, that we shall feel excused from making more observations upon the performance of Mr. Streatfield, than will be sufficient to make our readers acquainted with his work. Although we shall not be expected to rank the *Bridal of Armagnac* amongst the higher orders of our Drama, yet it contains several pleasing scenes, and frequent passages which bear testimony to the poetical powers of the author, with an easy flow of language, which is its pervading character, and is well sustained. We confess, had the Abbot been a more genteel villain; nay, had he been somewhat more conformed to the hateful model of the smooth villany of the German school, he would have better assimilated himself to our preconceived ideas. It was with no slight regret we found that the worthless Count himself was not consigned to some severe fate. The character of *Blanche* is well delineated, and without doubt, it is in her

mild retiring suffering feelings, that Mr. Streatfield has best succeeded. The Dauphin is a model of more manly energy, and requires a greater effort to support his generous feelings unimpaired to the end; and, consequently, we must observe, that the precept of Horace, the "*Qualis ab incepto*" has been slightly violated in this case. Before we proceed to give our readers any specimens of the Tragedy itself, we must say a few words upon the Preface. It contains a vein of humour which inclines us to fancy that in another, and a very different style from tragedy, Mr. Streatfield would not have failed of success. We are no friends to the electric friction of cats, and will accordingly leave that point to the peculiar taste of every individual reader. But for the necessity of an apology for a clergyman producing a work like the present, we confess we were not prepared. We know no restriction which should hinder that profession, occupied as they are with more important duties, from employing those leisure moments, which every scholar, every gentleman, well knows how to appreciate, in the exercise and employment of their minds in such pursuits as these. In many instances, they bring us back to those happy hours of youth and idleness, when few pens do not engage in some poetic efforts; and surely when employed in the composition of such a work as the present, they can in no way throw the slightest stain or imputation on the clerical character.

Mr. Streatfield is rather too fond of indulging in obsolete phrases, which, although we may privately feel some slight bias in their favour when used in a tragic Poem, yet have given a stiffness to certain passages in his work, which does not well accord with its prevailing freedom of style. But these are occasional and slight blemishes. We proceed to lay before our readers a short specimen of the work itself.

—Could not the ministers

Bring up the muskeeters of Armagnac
And bind the cold allegiance of this Count,
Without the sacrifice of my poor Blanche?
'Tis well! there is some hope her heart has marbled.
She has been turning into alabaster
E'er since the council took this match in hand.
It made me angry, and it pained thee too,
To mark her alter'd mien. I do remember,
When in our boyish days we broke upon her,
Clustering the gay parterre in her bright tresses,
Joy flushed her cheek and sparkled in her eye,
She took the flowrets heedless from her brow,
And scattered fragrance as she came to meet us:

The Bridal of Armagnac.

While yesterday, she recognized your presence
 With that due curvature of her white neck
 Which nought endangered her gemm'd coronet.

ARCHAMBOLD.

Mature discrimination that discards
 The childhood's playmate, is not fickleness.
 It were indeed most sad, if infancy
 Knew all the cares which place and circumstance
 Impose on elder years. The princess Blanche
 Has tasted pleasure from its purest spring,
 But higher duties in fulfilment pour
 Pleasures of higher relish in her cup. P. 14.

One more extract, and we have done.

KING.

Is it guilt that roots
 Thy gaze thus to the ground? If chaste the flame,
 Sure thou canst meet thy father's eye, my Blanche?
(She looks up.)

'Tis innocence in tears,
 The dove's soft plumage gloss'd with morning dew.
 Now, tell me, who has danced thy heart away?
 Or, thou didst love thy lute, and hang upon
 The thrilling magic of the violist;
 Say, has he lured thy love with madrigals?
 I know thy throat is dry, thou canst not speak
 His name without an effort.

BLANCHE.

Alas! it crept unheeded on my soul,
 And twined the gentle chain in childhood there;
 But I have struggled to escape the toil,
 And well the progress of that effort know.
 My father, you have seen how steadfastly
 Against the spell I strove, my onward step
 Unwavering, whilst my fluttering spirit fail'd.
 I learnt that lesson from the man I loved.
 Deep in my heart his calm philosophy
 Inculcated the principle of duty;
 And, if that heart fail not, the strength is his,
 Its task has sweetness, for 'twas he that taught. P. 60.

Upon the whole we have found entertainment and interest also, in despite of the predictions of his friends, in this effort of Mr. Streatfield's muse. It is a fair and pleasing specimen of a cultivated mind, employing its leisure moments in literary amusement, a taste which we hope to see daily increasing in

all our professions, but particularly in that profession of which our author is a respected member. With this feeling we take a leave of the book, and trust our readers will find the same amusement as ourselves from its perusal. We can assure Mr. Streatfield that, if, with some blemishes corrected, and some slight particularities removed, he ventures forth in an improved and loftier strain, we shall look with pleasure for his re-appearance.

ART. IX. *Considerations on the Abolition of Negro Slavery, and the Means of practically Effecting it.* By J. F. Barham, Esq. Second Edition. 8vo. pp. 94. Ridgway. London. 1823.

THE Author of this Pamphlet has long been known as a distinguished Member of the Opposition, but his opinions on Colonial Affairs, are generally regarded as those of a shrewd and practical man, whose personal interests have led him deeply to investigate all the questions of our West Indian policy. He has lately retired from Parliament, but the influence of his name will give much weight to his sentiments on this subject: accordingly we shall endeavour to lay before our readers the general substance of his pamphlet, together with such extracts as seem particularly to merit their attention.

Mr. B. sets out with assuming a point which will be universally conceded, viz.

“ That the nation, as with one voice, has called for the Abolition of Slavery in our Colonies; and that the government has accepted this call (which amounts, as he afterwards states it, to this requisition), that the most energetic measures shall be forthwith employed to bring the slaves into that state in which freedom may be granted to them with benefit and safety.” P. 2.

He thus states what is their present condition.

“ That in *physical* respects it has much improved, and little is left to do; but that in *moral* respects their condition is not materially changed, and that at the present rate of improvement, generations must pass away before freedom could be safely or beneficially imparted to the slaves.” P. 3.

He afterwards proceeds to shew, that it is not in the power of the *local* authorities materially to accelerate such

improvement, and that it cannot be effected by *partial* enfranchisements, "because the Negro Slave, when he is enfranchised, does not pass into the condition of a free community, but forms a class of his own, and that the most wretched class of the whole population." P. 7. He next asserts, "that the project of declaring all children free who shall be born after a certain time, would bring the most certain ruin to the colonies; because that ruin would inevitably arrive whenever such children had arrived at maturity." P. 8. His conclusion is this, "that it is not by emancipating *slaves*, but by emancipating *slavery*, by extracting from the condition of slavery all its ingredients, that we must effectuate their future liberation."

To bring about this important purpose, he proposes that "the nation should at once assume to itself all colonial property, and make moderate but just compensation to the proprietors for the whole." This project he recommends by many just and plausible arguments, by the general equity of the case as sharing profit and loss equally amongst all, by doing away with many local difficulties, and with many unnecessary expences which are now incidental to the management of estates, &c. But with all our respect for this author, we consider this plan, if not absolutely impracticable, yet never likely to be adopted, and utterly repugnant to the general feelings and wishes of the nation. We shall pass on therefore to consider those parts of his pamphlet which are of certain and practical utility.

In this view we are sure that our readers will thank us for inserting the following historical facts "respecting the origin and continuance of the Slave Trade; and the right of compensation which here arises to the proprietors for any loss which may ensue from the abolition of slavery in our colonies."

"Great Britain established the Slave Trade in the reign of Queen Elizabeth, who personally took a share in it.

"The Colonies did not then exist.

"Great Britain encouraged it in the successive reigns of Charles I. Charles II. and James II. by every means that could be devised. But it was William III. who outdid them all. With Lord Somers for his minister, he declared the Slave Trade to

"The Colonists, all this time, took no share in it themselves, merely purchasing what the British merchants brought them; and doing therein what the British government invited them to do, by every means in their power.

be '*highly beneficial to the nation*;' and that this was not meant merely as beneficial to the nation through the medium of the Colonial prosperity, is demonstrated by the Assiento Treaty, in 1713, with which the Colonies had nothing to do; and in which Great Britain binds herself to supply 144,000 slaves, at the rate of 4,800 per annum, to the Spanish Colonies. From that time, till within a few years of the present time, our history is full of the various measures and grants, which passed for the *encouragement* and protection of the trade.

" So much as to those who created and fostered the trade; and now let us see, who it was that first marked it with disapprobation, and sought to confine it within narrower bounds.

" The Colonies began in 1760. South Carolina (then a British colony) passed an act to prohibit further importation; but

" Great Britain rejected this act with indignation, and declared, that the Slave Trade *was beneficial and necessary to the mother country*. The governor, who passed it, was reprimanded; and a circular was sent to all other governors, warning them against a similar offence.

" The Colonies, however, in 1765, repeated the offence; and a bill was twice read in the assembly of Jamaica, for the same purpose of limiting the importation of slaves; when

" Great Britain stopped it, through the governor of that island, who sent for the assembly, and told them, that, consistently with his instructions, he could not give his assent: *upon which the bill was dropped*.

" The Colonies, in 1774, tried once more; and the assembly of Jamaica actually passed

" Great Britain again resisted the restriction. Bristol and Liverpool * petitioned

* " The conduct of this town, with regard to the slave trade and slavery, is too curious to pass without remark. Within a very few years of the present time, Liverpool was the great slave trader of all. Liverpool invented and clung to all the enormities of the middle passage. Liverpool defended the trade to the last

two bills to restrict the trade ; but

against it. The matter was referred to the Board of Trade, and that Board reported against it.

“ The Colonies, by the agent of Jamaica, remonstrated against that report, and pleaded against it on all the grounds of justice and humanity ; but

“ Great Britain, by the mouth of the Earl of Dartmouth, then president of the Board, answered by the following declaration : ‘ We cannot allow the Colonies to check or discourage, in *any* degree, a traffic so beneficial to the nation.’ And this was in 1774 !” P. 27.

After the above expression of our opinions, it is almost needless to say, that we rest our hopes of the gradual improvement and final emancipation of the negroes on other grounds than those of general and sudden transfer of colonial property. Doubtless there are great difficulties to surmount and many dangers to encounter ; but with a steady eye kept on the moral and religious improvement of the whole population, we see no reasons for absolute despair. In all such changes much must be left to the chapter of accidents ; or, as we should choose rather to express it, to the dispensations of Providence ; but we look forward with some confidence to the cheering prospect of soon beholding a regular Ecclesiastical Establishment provided for our West Indian Colonies ; and we are much gratified, that such a man as Mr. Barham, should have turned his attention to the same subject. It is with these feelings, that we think it our duty to transfer to our pages his “ Calculations of the expence of a Church Establishment, and Schools for the Negro Slaves.”

moment, not as a necessary evil, but as a good thing in itself. The sense of the nation, however, prevailed, and the trade was abolished. Still Liverpool would not give up the topic of slavery, and its voice is still heard more than any other on that subject ; but (oh the miracle !) it has suddenly changed sides, and the ultra advocate of the slave trade has become the ultra declaimer against slavery ! How is this to be accounted for ? Self-interest is pretty generally worshipped, but seldom in so public a way. But something still more extraordinary has been reserved for this most mercantile town. It has not only changed sides diametrically within a very few years on this subject, but it is able at this moment to view the same thing in both ways at once. An ingenious merchant of that place has invented a glass, by which, if directed to the West, slavery is seen as a monster of such frightful magnitude, that, in order to destroy it instantly, you ought to destroy all your colonies ; but which same glass, if directed to the East, shows the same slavery in a form perfectly diminutive and inoffensive.”

" If we suppose the eight hundred thousand slaves to be divided, as nearly as possible, into congregations of two thousand each, and that one clergyman could take on him the charge of two adjoining congregations, it would require two hundred clergymen for the whole; and, farther, it would require fifty supernumeraries to assist those who might be disabled by sickness, and supply the vacancies as they occur. It seems almost indispensable that they should be married men, both for the sake of their own domestic society, and for the sake of furnishing examples to the slaves, of the married state as it ought to be. The buildings in the plantations, which it is proposed to throw up, would conveniently enough supply habitations and churches; and to each should be allotted a few acres of land for private use, but not enough to allow of any speculations of gain. Their stipends should not be such as to tempt worldly avidity, but sufficient to place them beyond the cares of any reasonable want. Above all, they should be freed from any undue solicitude respecting the families they may leave behind them.

" It does not seem, that a married couple could live in decent comfort in those countries under 300 <i>l.</i> per annum; this, therefore, would require, per annum	£.75,000
" To each congregation should be attached a negro clerk, a slave, selected for his good character and Christian conduct; their pay might be 5 <i>l.</i> per annum each; and, as it should not be taken from them after they were disabled, the amount might be	5,000
" Passages out and home, repairs of churches and dwellings, &c. &c. might be	20,000
" It would require one Bishop for Jamaica, and two for the other colonies: these, besides a suitable residence, could not have less than 4,000 <i>l.</i> each	12,000
" Three Deans, or coadjutors, to assist or succeed them, 2,000 <i>l.</i> each	6,000
" Passages, &c. &c.	2,000
" Total church establishment	£.120,000

" Taking the number of children to be educated at forty thousand, and dividing them into schools of fifty each, and supposing each teacher to attend four schools, it would require two hundred teachers, and fifty supernumeraries: as these persons ought to be of a description to assist the clergy as catechists and readers, a stipend of less than 200 <i>l.</i> per annum would not be more than sufficient to maintain them, and thus we should want	50,000
" Incidental charges would amount to, probably	10,000
	60,000

" A sufficient fund for the support of all that were disabled in both services, for their widows and children, might require - - - - -	70,000
" Church establishment, as stated before - - - - -	120,000
" Total for church establishment and schools - - - - -	<u>£250,000</u>

Appendix, p. 71.

Having thus freely availed ourselves of the great local knowledge of Mr. B. on these interesting subjects, we cannot conclude this article without returning him our sincere thanks for the very candid spirit with which he has conducted his inquiries. We could have wished, indeed, that he had not hazarded those reflections on a *great commercial town*, which are contained at the bottom of p. 29. But with this single exception we do not hesitate to state, that his calm and dispassionate manner is more likely to benefit the cause of Slavery than all the declamations of Messrs. Wilberforce and Stephens, or than all the petitions which can be signed by unthinking multitudes.

ART. X. *Historical Illustrations of Quentin Durward; selected from the Memoirs of Philip de Comines, and other Authors.* 8vo. pp. 171. Knight. 1823.

THE sagacious reader has questionless observed, (or, if he have not, for the sake of our simile we exhort him to observe it,) that when a wild "haggard of the forest," hovers with slow and stately motion near the confines of a rookery, suddenly, the whole croaking population arouses itself in hasty pursuit; while tom-tits and sparrows, mingling with the circumambient throng, contribute their quota to the obstreperous clamour. Or, peradventure he has seen (for who has not?) a motley assemblage of "mongrels, puppies, whelps, and hounds,—and curs of low degree," grumbling and growling at each other; until they discern, at short distance, a solitary turnspit, gnawing with peculiar zest, a delicious bone bestowed by the fat (we wish we could add, *fair!*) hand of some greasy cook-wench—the bountiful reward of past exertions: instantly the whole canine congregation scamper off, "helter skelter," determined to lose nothing of the good cheer, which may be had by running for. The Author of "*Waverley*," et cætera, et cætera,

resembles more the stately bird above described, than the voracious, and it may be, half-starved animal last alluded to; but the anomalous race of scribblers that infest the public, we consider better designated by our second metaphor, than even by the hoarse screaming of our rooks, or the insipid twittering of our sparrows.

No sooner does the fertile imagination of the "great Unknown" embody itself in three fair volumes of letter-press—no sooner do the thousands pass from the pocket of the publishers, to the thousands, dormant in the pocket of the Author, than the whole noisy pack instantaneously give tongue in pursuit of the fortunate possessor of the *bons*; and, albeit, the cunning dog catches up the precious relic, and inserting his tail between his legs, steals off with the prize, yet do these creatures ingeniously contrive to pick up here and there a few scattered morsels, upon which they regale, with very singular pleasure. First, we have plays and melodramas; then engraved illustrations; then historical illustrations; then—in truth we know not what! There is no pause, no interval. The novel is scarcely out of the hands of the printers before it gives occasion to a hundred catch-penny publications, which we do not think much to the honour of literature. Yet, the fame of their original causes them to be bought, and—read? perhaps; but we are doubtful. However, they sell, more or less; and it is amusing to perceive the avidity with which authors, editors and booksellers run to dip their wooden spoons into the plum-porridge of the Scottish Novelist.

We have before us a work of the nature in question, entitled, "Historical Illustrations of Quentin Durward," in the preface to which the writer lets us know that "the execution of this plan has been *unavoidably* hasty, but it is hoped that no material errors have escaped observation." P. v. "*Unavoidably hasty!*" and why? Because it was apprehended that certain unwelcome brothers and sisters—curs of all degrees, would be starting off, at the same period, and with the same object in view! Because the book would lose all its interest, (*interest*, means *sale!*) if not brought out while the reading public were busily employed upon Quentin Durward!

The great resource of this hasty writer, appears, as might be expected to have been, the Memoirs of Philip de Comines; which he has perused according to the best of our judgment, through the medium of a "*Table of Contents.*" The circumstance may be accounted for by the "unavoid-

able haste" which constrained him to adopt the most expeditious system. It may have given occasion, moreover, to the generous hope which the Preface expresses, that "no material errors have escaped observation." Errors, in a production like the present, can scarcely be any other than those of omission; and of such, we shall clearly convict him. But there is a more serious charge to be exhibited; and from which, the shelter of his anonymous target shall yield him no protection. His extracts are principally from an *English* translation of Comines Memoirs, published in 1674; for which service, he not only withholds an acknowledgment, but here and there modernizes the phraseology, as if to conceal the robbery and bear away the merit of a faithful translator. Yet "the labour of *such* an inquiry," as he thinks, "is great*;" and, in consequence, he seems inwardly to exult at the miraculous success of his toilsome investigation; and to contemplate a vast award both of reputation and booty.

Upon such a publication, much longer criticism would be wasted; we shall, therefore, apply ourselves directly to the Memoirs of Comines, and from thence extract, rather what has been omitted of interest in the volume under review, than what has been noticed; in the supposition that it is already purchased by our readers to fill up the complement of their libraries, and to adorn, in uniform gilding, the distinguished shelves which support the magnificent tomes of the "Author of Waverley."

Whilst Charles the Bold was besieging Paris in 1464, a conference was agreed upon between himself and Louis, for the purpose of entering into a treaty of peace, at which the following dialogue is reported to have passed. We shall extract the whole passage, as it is curious and illustrates the character of both these Princes.

"The negotiation went on so far, that the King came one morning by water right over against our Camp, having drawn up a good body of horse upon the bank of the River, but in the boat with him there were not above five or six besides the boatmen. Among those who attended him in the boat, there were Monsieur du Lau, Monsieur de Montauban (at that time Admiral of France) Monsieur de Montovillet and others. The Count de Charolois (afterwards Duke of Burgundy, his father Philip being then alive;) and the Count de Saint Paul were at the same time upon the bank of the River on our side, attending his Majesty. The King accosted him in these words, 'Brother,' (for his first wife was the

* Preface, p. iv.

King's sister) shall I be safe if I come to you, and will you assure me?" The Count replied, "As safe as a brother ought to be." Then the King came on shore, and the aforesaid Lords with him. The Count de Charolois and the Count de St. Paul received him with great honour (as reason good they should) and he, being not sparing after the compliments were passed, began in this manner: "Brother, I find now you are a gentleman and of the family of France." "Why so?" replied the Count de Charolois. "Because," (said the King) "when I sent my Ambassador lately to Lisle towards your father and yourself, and that fool Morvillier* talked so saucily to you, you sent me word by the Archbishop of Narbon (who is a gentleman, and indeed he has shewn himself so, for every one is pleased with him) that before the year came about, I should repent me of what Morvillier had said to you. You have been as good as your word, and much before your time was expired." Which words the King delivered pleasantly and smiling, knowing the humour of the person to whom he spoke to be such, that he would be tickled at such an expression, and, in truth, they pleased him exceedingly. Then the King went on, "It is with such persons that I would deal, who are punctual to their promise, and afterwards he disavowed whatever Morvillier had said to him, and denied that he had given him any such commission." *Mem. of Phil. de Com. transl. from the Ed. of "Denys Godefroy Councillor and Historiographer to the French King," 1674. P. 56, 7.*

If the reader compare with this passage the conversations between Louis and Charles in the last volume of "*Quentin Durward*," it will evidently appear to have been the basis upon which they were built. And he will also observe with what admirable tact the author has conceived and drawn the character of Louis. But to seize some prominent feature, and with a delicate and masterly hand to work in vivid and picturesque colourings, is one of the least merits of this surprising writer.

"His retinue" (speaking of the Duke) "absolutely blazed with gold and silver; for the wealth of the Court of England being exhausted by the wars of York and Lancaster, and the expenditure of France limited by the economy of the Sovereign, that of Burgundy was, for the time, the most magnificent in Europe." *Quentin Durward*, Vol. I. p. 47.

Comines remarks, that

"At that time the subjects of the house of Burgundy were very rich, by reason of the aforesaid long peace which they had enjoyed;

* Morvillier was the Ambassador, whose unbecoming language was made a pretence for the war between France and Burgundy.

by the goodness of their Prince" (Philip, surnamed the Good) "who laid but few taxes upon them; so that, in my judgment, if any country might be called then the *Land of Promise* it was this country, which abounded in wealth and repose, more than ever it did since, and it is now three and twenty years since their miseries began. The expenses and habits both of women and men were great and extravagant; their entertainments and banquets more profuse than in any other place that I ever saw. Their baths and their treats for women lavish and disorderly, and many times immoderate. I speak of women of inferior degree. In short, the subjects of that house were then of opinion no Prince was able to deal with them, at least to impoverish them; and now, in the whole world, I do not know any people so desolate; and I fear, the sins of their prosperity have pulled down this adversity upon them; and particularly, because they did not own and acknowledge that all good things proceed from God, who distributes and disposes of them, as he pleases." *Mém.* p. 8.

It is pleasant to observe an historian, in times of ignorance, dissoluteness and atrocity, entertain so true and edifying a feeling of devotion; a feeling, unmingled by the savage barbarism of feudal domination, or the enthralling influence of monastic bigotry. But to resume. Amongst the most unpardonable we should not forget the making Cardinal Balue, *Bishop of Verdun*. The French edition of the *Memoirs* says, that the first contriver of the iron cages at the castle of Lockes was the "Bishop of Verdun:" which, the compiler of the "Illustrations," whether misled by the translator, or, of his own accord, interprets "*(Balue.)*" See p. 64. Balue was the son of a miller, or as some think, a tailor of *Verdun*. He was presented by John de Melun to Louis XI. who made him Almoner, and gave him the Abbacies of Fécamp du Bec, and St. Ouen de Rouen. He was afterwards Intendant of Finances, Bishop of Evrèux, and subsequently of Angiers, but never of *Verdun*. See "*Preuves et Observations sur les Mém. de Ph. de Com. Liv. II. p. 419.*"

We think we have now sufficiently demonstrated that there are very "material errors," in a volume purporting to contain full and exact "Illustrations of Quentin Durward *."

* Another curious passage of Quentin Durward, may be illustrated here. " 'You disapprove of our giving way to this hot-headed envoy,' said the King. 'By no means,' said Dunois, 'I meddle not with matters beyond my sphere. I was but thinking of asking a boon of your Majesty.' 'A boon, Dunois,—what is it? You are an unfrequent suitor, and may count on our favour.' 'I would then, your Majesty would send me to Evreux to regulate the Clergy,' said Dunois, with military frankness. 'That were indeed beyond thy sphere,' replied the King smilingly. 'I might order priests as well,' replied the Count,

We have not exhibited one third of these; and we are sure, were it worth the trial, that it would be easy to furnish forth another volume with *nearly* as much merit as the present. We think likewise that we have made good our opinion upon the medium by which the dapper little gentleman obtained the dish he has served up to us. For had he proceeded regularly through the narration, from which he has quoted with pomp enough, is it possible that the omissions we have noticed could have occurred—making all necessary allowances for any extraordinary thickness of the pericranium? We trow not: nevertheless he knew it to be his duty “carefully to supply any illustration of the narrative which is furnished by authentic relations,” p. 12. To say the truth, the book is neither bulky nor expensive; it is, moreover, perfectly harmless; but we dislike unfounded pretensions. We dislike the system of “getting up,” in which the “trade” have too much, and too long indulged; and we are totally at war with the unfair and delusive character of the volume, whether as founded upon the partiality of its Illustrations, or as sanctioning an undue belief that it is a work of care and labour—and *learning*.

ART. XI. *The Footman's Directory, and Butler's Remembrancer; or, the Advice of Onesimus to his young Friends: comprising, Hints on the Arrangement and Performance of their Work; Rules for setting out Tables and Sideboards; the Art of Waiting at Table, and conducting large and small Parties; Directions for cleaning Plate, Glass, Furniture, Clothes, and all other Things which come within the Care of a Man-servant; and Advice respecting Behaviour to Superiors, Tradespeople, and Fellow-servants. With an Appendix, comprising various*

‘as my Lord Bishop of Evreux, or my Lord Cardinal, if he likes the title better, can exercise the soldiers of your Majesty's guard.’”

This circumstance is historical; although not relating to the Count de Dunois, but to the Count Daumartin, (probably Antony de Chabannes, Grand Panetier of France in 1439,) as appears by the following extract.

“Il avoit (Balue) tant inclination pour la guerre qu'il se trouvoit à la revue des troupes, et payoit lui-même les soldats qu'on avoit levez contre cette Ligue, que les Mécontens nommerent *du bien public*. Les Seigneurs de la cour étoient peu contents de ce procédé; et le Comte de Dammartin demanda au Roi la permission d'aller regler le Clergé, et de faire la fonction d'Evêque, puisque le Prêlat faisoit la *sienne*.” Moreri.

useful Receipts and Tables. Second Edition. With considerable Additions and Improvements. 12mo. pp. 336. Price 5s. boards. Hatchard and Son. 1823.

WE know not how to excuse ourselves for having overlooked the first edition of this useful little book; but the best amends we can make for the failure is to introduce our readers to the present "considerably improved and enlarged" reprint.

The Introduction is not prepossessing; it is evidently above the cut of a Footman or even a Butler; and if it had not put us into good humour by comparing Gehazi to the servants of a medical gentleman, extorting money from the poor whom their master intended to cure for nothing, we should have been tempted to throw down the book in a passion as a forgery, nearly akin to a religious novel; but upon a little further enquiry we were convinced that the greater part of the volume is genuine. The Introduction, and a few other chapters, are the only morsels in bad taste, and these we suspect were furnished by the lady and gentleman to whom Mr. Onesimus returns thanks in his Advertisement. They might as well have omitted such phrases as "moral government," "careful foresight," "cheerful enjoyment," and others of the same stamp which were never forged in a pantry. And they might as well also have omitted telling us, that "Jacob's master Laban shifted and shuffled him about for twenty years, and changed his wages ten times." The fact is undeniable; but Scripture should not be treated with so little ceremony.

To come, however, to the Butler himself; his modes of describing and arguing can only be understood by a sample. And passing over his hints about early rising, blacking shoes, cleaning knives and forks, brushing clothes; not waiting to partake of his excellent breakfast or lunch, we shall extract such of his dinner directions as appear most worthy of notice.

"Now, Joseph, we will leave the company, as it were, enjoying themselves over their fish and wine, while we turn aside, and have a conference. I will first observe what you ought not to do, while waiting at dinner; and then give directions what you ought to do; therefore, you, Edward and John, be on the alert, while I am speaking to Joseph.

"While waiting at dinner, never be picking your nose, or scratching your head, or any other part of your body; neither blow your nose in the room; if you have a cold, and cannot help

doing it, do it on the outside of the door: but do not sound your nose like a trumpet, that all the house may hear when you blow it." P. 97.

"Do not yawn or gape, or even sneeze, if you can avoid it; and as to hawking and spitting, the name of such a thing is enough to forbid it, without a command. When you are standing behind a person, to be ready to change the plates, &c. do not put your hands on the back of the chair, as it is very improper; though I have seen some not only do so, but even beat a kind of tune upon it with their fingers. Instead of this, stand upright with your hands hanging down or before you, but not folded." P. 98.

"Always serve ginger-beer, soda-water, or any thing of that kind, while it is in a state of effervescence, or else it is not good. If there should be more than one person at a time who wants it, and one bottle holds enough, let the glasses be quite ready for each person, that you may let them all have it while it is brisk; you therefore must be quick in doing it; but do not put your thumb or finger into the neck of the bottle, while you carry it to the others, when you have served one, but have a cork in your hand to put in, if wanted, which it will be unless you are very quick, or else the liquor will get flat." P. 104.

"If at any time you should not have wine enough out, and more should be called for, try to catch your master's eye, if you cannot provide it without him, and then go out of the room. If, after waiting a few minutes, you find he does not come, go back again, and tell him that a person wishes to speak to him. Never say, "There is no more wine out," or any thing of that sort, as, if you do, you will make yourself appear very ignorant of proper behaviour, and render your master liable to be ridiculed for your want of consideration." P. 115.

"I shall now proceed to give you and James directions how to manage a party of fourteen to dinner, to which I hope Joseph, John, and Edward, will pay attention, as there are many things more to be done in a party of fourteen, than in a party of six. If you have any Dukes, Earls, Lords, or persons of title, to dine, you should be very particular to serve them according to their priority of rank; therefore no one who does not know them personally should be allowed to hand the plates, but only the sauces, vegetables, bread, &c." P. 127.

"*Half past six o'clock.*—Begin, if dark, to light up your lamps and candles; be sure to have plenty of lights in the passages, pantry, and other places which you may have to go through; get the dish and plate warmers ready on the table, the bread put round in the napkins, and the chairs set round the table in their proper places. When the cook has dished up the dinner, be quick in putting it on the table, that it may not get cold. If you have ice-pails to ice the wine, let this be done; be careful not to dirty the pails in putting the ice in. Let a hot plate be put round to

M M

each person, and the soup plates to the left of the persons who serve at top and bottom, pretty near the tureen. Take a view round the room, to see if every thing is in its proper place. As it depends upon you, William, to conduct the dinner, you will have time to look over the table and on the side-board and side-tables, while the rest will bring up the things to you. Do not flurry yourself in running up and down stairs to fetch things; the others must do that, as they have no particular charge upon them, and you will have the care and arrangement of the whole: therefore keep yourself cool and collected, as your head on such occasions must work more than your hands.

"Having now brought you, William, to the setting on the first course, and every thing in readiness in the dining-room, we will proceed to the arrangement and waiting at table.

"The first thing which you should do is to appoint a person to assist you in handing the wine, and taking the things from off the table and putting them on. I shall suppose that James is fixed on for this. You, William, should stand a little to the left of the carver, at the bottom of the table, and have one waiter to the right of the carver, then he will be ready to take any thing from you, and hand it to the person whom it is for. You, James, take your standing to the left of the carver, at the top of the table, and have a waiter the same as William: let the other two stand opposite the middle of the table, one on each side. You, William and James, should hold the plates to the carvers, then give them to the other persons who wait, for them to hand to the company. Let each one have his own side to wait on, so as not to be running round the table: let those two persons who assist you at top and bottom, be the persons who shall fetch up the dishes, &c. and hand them to you; they ought to look over the bill of fare, and be perfectly acquainted how it is to go on the table, or they cannot hand it properly. If those two persons have the bill of fare, they can set the dishes on their trays as they are to go on the table; for as the covers will be on the dishes, you will not be able to see what is in them without taking the covers off, which does not look well before company.

"As you, William, are at the bottom of the table, and near the sideboard, if you have time you may pour out the beer, toast and water, or any thing of this kind when wanted; but I think it best for you, or any one who takes charge of the dinner, to be near the carver to see and hear the wants of the company; therefore, let the others do it. I do not mean, by what I have said, that either of you are only to do just what is allotted to you; as, for instance, you, William, would not stand to hear a person call for a thing the second time, if all the rest were busy; or if the person who is on one side should see several plates want changing on the other, and none on his own side, he will not stand like a post, and not help." P. 129.

After reading these paragraphs, who can deny that we live in an age of wonders. Our forefathers never heard of a Butler's Remembrancer, except as a subject for the jokes and gibes of Swift; their descendants have three hundred pages of advice for the pantry, executed with much spirit and originality, and worthy of being bound up with Mrs. Rundell, and ascribed, whether justly or not we can hardly determine, to the classic pen of Dr. Kitchener.

If the work had not been disfigured by some dabbler in modern Theology, we should have said that it deserved a place in all parochial libraries. The good butler himself is well drawn, the very king of old servants. Prosy, particular, pompous, good-natured, and occasionally jocose, he is well calculated to instruct the rising generation in practices and principles which run some risk of being forgotten. But not contented with allowing the parlour and the kitchen to profit by this worthy person's advice, some spiritual coxcomb has furnished the Doctor with the Introduction already mentioned, and with a chapter on religion towards the close of the volume, in which foot-boys are told that the first Christian duty is not to mind whether their masters and fellow-servants are of their way of thinking with respect to the outward ceremonies of worship. This is contemptible cant. The occasional preaching of the veteran himself is all very well. But to tack on a Postscript about liberality and "the Bible only," and other topics of the same description, is not quite fair. Onesimus's own Postscript is much more to the purpose, and should shame the pious lady or gentleman who has so unsuccessfully meddled with his lucubrations. He gives us an Appendix full of household receipts, and "a Table of priority or precedence among ladies and gentlemen, intended as a guide to servants in waiting on them, to serve them according to their respective ranks." We shall hope to see a third edition from which all spurious matter is faithfully expunged.

ART. XII. *An Historical Sketch of the International Policy of Modern Europe, as connected with the Principles of the Law of Nature and of Nations, concluding with some Remarks on the Holy Alliance. By the Hon. Frederick Eden, of Lincoln's Inn, Barrister at Law.* 8vo. Pp. 114. Murray. 1828.

THIS is a sensible pamphlet; but we do not exactly comprehend its application to the circumstances of the present

times. Mr. Eden enumerates the principal authors upon the Law of Nations; adverts briefly but distinctly to its various branches; to the treaties that have arisen out of it, and the part which different nations have taken in it. He proceeds to trace the Federal system from its origin in Greece, and its revival in Italy, to the Congress of Vienna and the Holy Alliance; and the conclusion obviously deducible from his able sketch, is, that England was and is bound to preserve the balance of power; and that the principle of non-interference has never been acted upon, but to the manifest detriment of our country.

“The general adoption of these maxims by the nations which compose the European Commonwealth, has produced that long succession of wars and negotiations, by which they have unceasingly endeavoured to repress the spirit of aggrandizement and conquest, and the abuse which an aspiring nation might make of its superiority and power. For this was the object of the famous Triple League, and of all the measures which King William opposed to the ambition of Louis XIV. Such was also the Grand Alliance, and the stipulations by which the Treaty of Utrecht prevented the Union of Spain, with either the French or Austrian crowns. And the same principle, in latter times, dictated the opposition of Great Britain to the dismemberment of the Austrian monarchy, and the resistance of Frederick of Prussia to the exchange which Austria projected, in 1778, of the Netherlands for the Bavarian succession, by which the internal balance of Germany would have been entirely overturned. But the part which the different European nations have respectively borne in these transactions has depended on their geographical situation, their wealth and power, and the peculiar disposition of their inhabitants. Some states, and more particularly, according to an eminent French publicist *, those of inferior order, have been happy, by a cautious neutrality, to preserve their independence under the general influence of public law, and the more immediate protection of some powerful neighbour. But the great monarchies of the continent and the insular empire of Great Britain, have aspired to a more decided lead in public affairs. The former have each alternately endangered by their ambition, or protected by wise and moderate councils, the peace and independence of Europe; while it has been the boast and good fortune of Great Britain to be more peculiarly the guardian of these great interests, and, by systematically opposing tyranny and oppression, to hold the balance of power amidst the contentions of her neighbours. This delicate office, to which every great country has at times aspired, requires that a nation should possess not only sufficient power to make her remonstrances and interference effectual, but also that moral consideration and influence which are inspired by

* Favier.

an habitual respect for public law, and by the absence of all temptation to seek territorial aggrandizement. These requisite qualities, it is evident, will not be found among the weaker states, who are themselves the objects of protection, nor among the great military nations of the continent, whom the possession of power has generally tempted to its abuse; and whom the jealousies and embarrassments inseparable from a doubtful frontier and a close proximity to other states, must frequently divert from steadily pursuing a liberal and comprehensive line of policy. But they are all united in the happy situation of an insular empire, which equally prevents all collision with her neighbours, and all plans of continental aggrandizement. To Great Britain, therefore, has the maintenance of this equilibrium been committed*; in which office she has, with a few occasional exceptions, displayed a wisdom, integrity, and fortitude, which have rendered her the refuge and protector of the oppressed,—“the arbitress of Europe, and the tutelary angel of the human race†.” P. 43.

“This system, which has uniformly provoked the undisguised hatred, or affected contempt of all the oppressors of mankind‡, has taught its different members to consider themselves as naturally placed in a state of amity, and has thus united them by more sacred and indissoluble bonds than mere positive treaties can afford. It has opposed barriers to the ambition of the more powerful states, and has conferred on the weaker a degree of security unknown in ancient times, and has ensured to all “that happy mixture of union and independence, which, while it asserts their separate freedom§,” connects them for the purposes of mutual improvement, and excites them to an honourable competition for pre-eminence.

“While it enlarges the sphere of their relations, it has also regulated their measures by the principles of equity and justice, and has thus rendered their existence and happiness, in a great measure, independent of the contingencies of fortune, and the casual appearance of extraordinary talents. It has introduced into their correspondence a becoming courtesy and decorum, has abolished the severities and insolent triumphs of ancient warfare, and has limited its objects to compensation for the past, and security for the future. If it has not entirely extinguished, it has at least mitigated national animosities, and proscribed that deadly hatred and inexorable resentment, which dictated in the Roman Senate the extermination of Carthage¶. And finally, it has checked the

* Mr. Burke, *Regicide Peace*, vol. viii. 537.

† *Regicide Peace*, vol. viii. 158.

‡ Thus Frederick of Prussia lays down the following directions for his Professor of Public Law. “Toute-fois il avertira la jeunesse que ce droit Public, manquant de puissance corrective pour les le faire observer, n’est qu’un vain fantôme que les Souverains étalent dans factums, et dans les Manifestes, les même qu’ils le violent.”—*Thiebault, Souvenirs*, &c. vol. 5. 159.

§ “And Buonaparte expressed nearly similar sentiments to a deputation of the University of Leyden, which was headed by the Professor of Public Law.”

¶ § 10 Gibbon, 162.”

“¶ Delenda est Carthago.”

rapid advance of conquest, and raised an insuperable barrier to the return of an universal monarchy, by maintaining a regular equilibrium of power, and cherishing those lofty feelings of national independence, which have survived the severest trials, and have rescued the liberty of the civilized world from the bigotry of Spain, the tyranny of Austria, the over-weening insolence of Louis XIV. and the iron despotism of Buonaparte." P. 50.

These opinions are illustrated by a glance at the History of Europe from the age of Charles V. to the times in which we live, and the treaties which grew out of the downfall of Buonaparte are submitted to the test of those rules of international law, by which Mr. Eden contends that Europe should be governed. We shall not attempt to follow him through the details of this subject. Whether it was right to divide Italy among its present rulers, or to punish Saxony and Denmark for their adherence to revolutionary France, or to enlarge the power of the House of Orange, are points which have been fully discussed in and out of Parliament; points upon which it was not to be expected that Mr. Eden could throw new light, or that the opinions already formed by the adherents and opponents of administration would undergo any material alteration. The only portion of these treaties which can be considered a subject of present interest, is the "Holy Alliance;" and the inference to which Mr. Eden's reasoning tends, although he refrains from drawing it out in an express proposition, is, that the coalition against free institutions and reformed governments should be resisted for the same purpose and in the same manner as the Family Compact of the Bourbons, or the Armed Neutrality of the Empress Catharine. Such at least is the interpretation which we put upon the following and several similar passages.

"This union of the great military sovereigns is not more opposed to the principles of public law, than to the ancient federal maxims of the European Commonwealth. That wise and excellent system secured the tranquillity and independence of the civilized world; not by the greater nations assuming an amphictyonic control, which must necessarily press exclusively on their feebler neighbours, but by maintaining among themselves a salutary jealousy of each other's conduct, and a constant equilibrium of power. And as long as these principles retained their full operation, so long were all its members, from the most potent empire to the humblest republic, equally secure of their independence. But there exists, on the other hand, no security that the present union may not only reduce the feebler states to an entire vassalage on the great military monarchs, but that it may not itself, at

no remote period, degenerate into a league of spoliation and partition, to which even its most powerful members may fall a sacrifice.

"Nor is this system less unfavourable to the progress of literature, and the social and political improvement of mankind, for it will certainly extinguish all activity of mind and freedom of discussion. It will also be found equally fatal to individual liberty and personal security, by depriving those who had been guilty of political offences of an asylum in Europe, and compelling them to seek for refuge in another hemisphere; and thus it would again renew all the evils of universal monarchy, without its general tranquillity or transitory splendour." P. 110.

The only part of the question upon which we differ materially from Mr. Eden, is the advantage to be derived from such statements as these. If the Holy Alliance should attempt to bring feebler states into vassalage, should degenerate into a league of spoliation and partition, and threaten to introduce the evils of universal monarchy, no time ought to be lost in organizing a systematic opposition to it. Such of its members as sit more loosely to the confederacy should be detached from it at any sacrifice; and strict union should be cemented among those states of Europe which are no parties to the grand treaty, and are most exposed to become its victims.

But we are not convinced of the wisdom of negotiating, and coalescing, and arming, in opposition to *tendencies* and *ultimate consequences*. Next to the folly of such a league as the Holy Alliance, we should incline to place the folly of a countervailing coalition. Until the Continental Sovereigns are guilty of an act of spoliation, we should pay very little attention to their disposition so to do. And we are satisfied that the treaty of which so much has been said, and the condemnation of which seems to be the chief object of Mr. Eden's labours, is best met as the British government has met it, by calmly disowning its connection and its principles. There is no advantage except to stock-jobbers and newspapers, in keeping up a perpetual alarm of approaching war. When the inclinations with which the allies are charged break out into overt acts, it will be time enough to resist them. And there will be no insuperable difficulty in forming a league for that purpose. But to argue as Mr. Eden does, from the necessity of preserving the balance of power, to the necessity of teaching Europe to think more correctly respecting free institutions, is at once an inconclusive and unstatesmanlike proceeding.

ART. XIII. *Don Juan. Cantos IX. X. XI.* 18mo.
Pp. 72. 1s. Hunt. 1823.

WITH any appeal to the conscience of Lord Byron, to the common decency and common feeling which he has outraged, and the literary reputation which he has so materially diminished by his own wilful act, we have entirely done. Our present purpose is merely to inquire, and that in the shortest possible manner, how far he has in the present instance succeeded, or is likely to succeed, in serving the interests of the firm in which he has thought fit to become an active partner. Had the characteristic little specimen of the "cheap and nasty," which now lies before us, in the shape of three four-penny cantos, been concocted by any other member of that firm, its intrinsic talent would hardly have entitled it to the privilege of being criticised; but the public attention which Lord Byron's former works have engrossed, and the notice which has been already taken of the former parts of *Don Juan*, render it advisable to persevere in our nauseous task.

The three cantos under present discussion have only served to confirm us in the gratifying conviction which we before expressed, that Lord Byron's anxiety in the cause of mischief has been detrimental to his success. The meanest understanding cannot be imposed upon by such palpable bravadoes as the following:

" Just now,
In taking up this paltry sheet of paper,
My bosom underwent a glorious glow,
And my internal spirit cut a caper." P. 25.
" Thus far, go forth, thou lay, which I will back
Against the same given quantity of rhyme,
For being as much the subject of attack
As ever yet was any work sublime,
By those who love to say that white is black.
So much the better!" P. 72.

Nor will such ungracious and wry-faced attempts at triumphant pleasantry, as the twenty-first stanza in the ninth canto exhibits, weigh against the internal evidence of rankling spleen and mortified pride, afforded by the whole seventy-two pages before us. The case is perfectly plain. Lord Byron has perceived too late that public opinion has connected him, more than he may approve, with the Rimi-nists, or Cocknico-Carbonari, or whatever name may rejoice the ears of the literary club which he has been pleased to found at Pisa. As obvious must it have become to his tact and observation, that these his chosen friends are scouted both by Whig and Tory as a gang of despicable Pilgarlics,

insensible alike to English prejudices, English pursuits, English humour, and the comforts of an English fireside. Alike coarse, fluttering, and insignificant, their body collective has been roughly brushed away, like a nauseous flesh-fly, from the front of Whiggism on which it crawled for a while, and not even Lord Byron himself has escaped a portion of the disgrace. The temperate, keen, and gentlemanlike strictures, attributed to Mr. Jeffrey, representing, as they naturally do, the opinion of his party, on the conduct and writings of Lord Byron, have been the death-blow to his Lordship's self-love.

“ This was the most unkindly cut of all ;”

And the tone of good temper and moderation in which he appears (p. 28.) to receive the reproof, is falsified by the whole context. Aware that the remarks of the Edinburgh Review are as unanswerable as they are unassailable, and at a loss how to vent the mortified feelings which they have inspired, the noble bard starts from his fawning posture at the feet of Mr. Jeffrey, to fly with the undistinguishing fury of a mad dog at every other person and thing which can command the respect, claim the forbearance, or gratify the predilections of Englishmen. From the king to the humblest individual of this empire,

“ Which 'tis the common cry and lie to vaunt as
A moral country ;” P. 71.

from the Duke of Wellington to good-natured Sir William Curtis, from Shakspeare to “ the gentle Euphues,” (Heaven knows who !) from Queen Elizabeth to the living “ Lady Carolines and Frances's,” “ the drapery Misses,” and “ the Blues,” nothing escapes him. The same wretched sarcasms on the memory of

“ Carotid artery cutting Castlereagh,”

“ That long spout
Of blood and water, leaden Castlereagh,”

which disgraced the former cantos of Don Juan, and the same dull declamations against the great Captain of the age, are repeated “ usque ad nauseam :” enlivened, however, by a brainless French pun, which has grown stale in the mouth of the veriest *badaud* of the Palais Royal, and which stands as the frontispiece of this delectable farrago. His native country is designated,

“ Of those true sons the mother,
Who butchered half the earth, and bullied t'other.” P. 46.

St. Paul's, as seen over London, is

"A huge dun cupola, like a foolscap crown
On a fool's head—"

In short, the same tone of rabid defiance is kept up throughout, excepting where the writer is betrayed into good humour by an opportunity of creating disgust. The amours of an antiquated virago, and the penalties of youthful dissipation, are dwelt upon with the vapid chuckle of a quack doctor, and the exploits of a foot-pad are commemorated in a professed plagiarism from Pierce Egan, or some other scribbler of P. C. anecdotes and highway slang.

As to the story, it is a mere thread, and totally destitute, thank Heaven! of those attractions by which vice knows how to recommend himself. John Johnson, though a bad husband, by his own confession, was a cool, whimsical, military philosopher, possessing a fund of eccentric humour in his way; Dudd and her companion were very sufficient decoy-ducks; and the escape from the seraglio, and flight across the frontier, offered a wide field for romantic and amusing adventure. Now mark the difference. The above personages are not once named, and the whole tale may be comprized as follows. Juan arrives at St. Petersburg with Savaroff's dispatches; is presented to the Empress Catherine in "uncurled stockings," and

"Brilliant breeches, bright as a Cairn Gorme,"

is by her first taken into keeping, and next sent to England on a political mission, where the story leaves him in the character of Giovanpi in London, and in the full enjoyment of tan and notoriety. Such is a full abstract of the three cantos before us. It would be difficult to quote any passage illustrative of the main argument, without insult to our female readers, and we shall therefore confine ourselves to the four first stanzas of each canto, as detached specimens of delicate sarcasm, sublime reflection, and clear reasoning.

CANTO IX.

I.

"Oh, Wellington! (or 'Vilainton'—for Fame

Sounds the heroic syllables both ways;

France could not even conquer your great name,

But punned it down to this facetious phrase—

Beating or beaten she will laugh the same)

You have obtained great pensions and much praise;

Glory like your's should any dare gainsay,

Humanity would rise, and thunder 'Nay *!'

* "Query—Nay? Printer's devil."

II.

" I don't think that you used K—n—nd quite well
 In Marinét's affair—in fact 'twas shabby,
 And like some other things won't do to tell
 Upon your tomb in Westminster's old abbey.
 Upon the rest 'tis not worth while to dwell,
 Such tales being for the tea hours of some tabby;
 But though your years as man tend fast to Zero,
 In fact your Grace is still but a young Hero.

III.

" Though Britain owes (and pays you too) so much,
 Yet Europe doubtless owes you greatly more;
 You have repaired Legitimacy's crutch,
 A prop not quite so certain as before:
 The Spanish, and the French as well as Dutch,
 Have seen, and felt, how strongly you restore;
 And Waterloo has made the world your debtor,
 (I wish your bards would sing it rather better.)

IV.

" You are ' the best of cut-throats : '—do not start;
 The phrase is Shakespeare's, and not misapplied;—
 War's a brain-spattering, windpipe-slitting art,
 Unless her cause by Right be sanctified.
 If you have acted *once* a generous part,
 The World, not the World's masters, will decide,
 And I shall be delighted to learn who,
 Save you and yours, have gained by Waterloo?" P. 3.

CANTO X.

I.

" When Newton saw an apple fall, he found
 In that slight startle from his contemplation—
 'Tis said (for I'll not answer above ground
 For any sage's creed or calculation—)
 A mode of proving that the earth turned round
 In a most natural whirl, called ' Gravitation ; '
 And this is the sole mortal who could grapple,
 Since Adam, with a fall, or with an apple.

II.

" Man fell with apples, and with apples rose;
 If this be true; for we must deem the mode
 In which Sir Isaac Newton could disclose
 Through the then unpaved stars the turnpike road,
 A thing to counterbalance human woes:
 For ever since immortal man hath glowed
 With all kinds of mechanics, and full soon
 Steam-engines will conduct him to the Moon.

III.

" And wherefore this exordium?—Why, just now,
 In taking up this paltry sheet of paper,
 My bosom underwent a glorious glow,
 And my internal spirit out a caper:
 And though so much inferior, as I know,
 To those who, by the dint of glass and vapour,
 Discover stars, and sail in the wind's eye,
 I wish to do as much by Poesy.

IV.

" In the wind's eye I have sailed, and sail; but for
 The stars, I own my telescope is dim;
 But at the least I have shunned the common shore,
 And leaving land far out of sight, would skim
 The Ocean of Eternity: the roar
 Of breakers has not daunted my slight trim,
 But *still* sea-worthy skiff; and she may float
 Where ships have foundered, as doth many a boat." P. 25.

CANTO XI.

I.

" When Bishop Berkeley said 'there was no matter,'
 And proved it—'twas no matter what he said:
 They say his system 'tis in vain to batter,
 Too subtle for the airiest human head;
 And yet who can believe it? I would shatter
 Gladly all matters down to stone or lead,
 Or adamant, to find the world a spirit,
 And wear my head, denying that I wear it.

II.

" What a sublime discovery 'twas to make the
 Universe universal egotism,
 That's all ideal—*all ourselves*: I'll stake the
 World (be it what you will) that *that's* no schism.
 Oh Doubt!—if thou be'st Doubt, for which some take thee,
 But which I doubt extremely—thou sole prism
 Of the Truth's rays, spoil not my draught of spirit!
 Heaven's brandy, though our brain can hardly bear it.

III.

" For ever and anon comes Indigestion,
 (Not the most 'dainty Ariel') and perplexes
 Our soarings with another sort of question:
 And that which after all my spirit vexes,
 Is, that I find no spot where man can rest eye on,
 Without confusion of the sorts and sexes,
 Of beings, stars, and this mariddled wonder,
 The world, which at the worst's a glorious blunder—

IV.

" If it be Chance; or if it be according
To the old text, still better;—lest it should
Turn out so, we'll say nothing 'gainst the wording,
As several people think such hazard's rude.
They're right; our days are too brief for affording
Space to dispute what *no one* ever could
Decide, and *every body one day* will
Know very clearly—or at least lie still," P. 49.

Those curious readers who wish to explore still further, may learn the following undisputed truths; that England is famishing, that the Duke of Wellington loves potatoes, that Emperors fall with oats, that worlds pup, that men are maggots, that

" The eye

In love drinks all life's fountains, save tears, dry;" P. 19.
that thought clings " like a whelp to its teat," that Lord Byron's ancestors received eight-and-forty manors from William the Conqueror, that " the world is only one attorney;" and other well-expressed facts, whose importance will be duly appreciated. The puzzling want of connection in the reflective passages, is thus candidly accounted for by Lord Byron himself:

" ' The time is out of joint,'—and so am I;
I quite forget this poem's merely quizzical,
And deviate into matters rather dry.
I ne'er decide what I shall say, and this I call
Much too poetical; Men should know why
They write, and for what end; but, note or text,
I never know the word which will come next." P. 13.

How are the mighty fallen! We can hardly suppose that the author of Childe Harold and Sardanapulus has grown incurably dull; or that, contrary to the case of the Duke of Wellington, whom he tries to prove an elderly man and a young hero, Lord Byron himself is become superannuated in intellect, though young in years. Rather let us take him at his word, and supposing, as he asserts in p. 26,

" That he has more than one muse at a pinch,"

transfer the stigma to that non-descript goddess, who seems peculiarly to have presided over the composition of Don Juan. In the first canto we saw her elegant, highly talented, and graceful, and lamented her deflection from virtue. We can trace her subsequently through each stage of deterioration, till we find her a camp-follower at Ismail, still possessing allurements of a coarse and sensual sort, and though thoroughly depraved, full of anecdote and adventurous spirit

In the present three cantos we behold her a reckless and desperate outcast from society, smarting under the sense of universal neglect, and venting it in the roar of scurrilous defiance against every one who comes in her way: her conversation a mixture of metaphysical scraps picked up in the course of her former education, with broader slang, and more unblushing indecency, than she had as yet ventured upon. Such is the history of the rise and progress, the decline and fall, of the tenth, or Juanic muse.

Present State of Religion, and particularly of the Protestant Episcopal Church in the United States of America.

ART. XIV. *An Introductory Address, on Occasion of the Opening of the General Theological Seminary of the Protestant Episcopal Church in the United States of America. By John Henry Hobart, D.D. Bishop of the Protestant Episcopal Church of the State of New York.* Pp. 40. New York.

ART. XV. *The Constitution, Act of Incorporation, and Statutes of the General Theological Seminary of the Protestant Episcopal Church in the United States.* Pp. 20. New York.

ART. XVI. *A Pastoral Letter to the Clergy and Laity of the Protestant Episcopal Church in the United States of America, from the Bishops of the same.* Pp. 20. New York. 1823.

ART. XVII. *Journals of the Proceedings of the Bishops, Clergy, and Laity, of the Protestant Episcopal Church in the United States of America.* Pp. 116. New York.

WE are inclined to believe, from the sources of information to which we have had access, that the state of religion in the United States of America is not so unpromising as has been sometimes supposed. The old settled parts of the Union, and particularly the Eastern and Middle States, are in general well furnished with places of worship, in which service is regularly performed by the ministers of the various religious denominations to which they belong. In some places the congregations possess property; but in general the clergy are supported by the rents of pews and the subscriptions of the people. The new settlements, which comprise a considerable portion of the country, are not so well furnished with the means of public worship and religious instruction. Missionary societies are, however, organized, who send out missionaries to these destitute settlements;

and the people, where they have neither a minister nor a place of worship, meet on Sundays in school-houses, and some approved person among them offers social prayer, and reads a sermon. These persons are styled in the Episcopal Church, *Lay-Readers*, who, when there is no minister, read such parts of the Liturgy as are not strictly appropriated to the clerical office.

The Protestant Episcopalians in the United States are not near so numerous as the Congregationalists or Independents, who constitute the great bulk of the population of the Eastern States, and the Presbyterians, the Baptists, and the Methodists. The original settlers of New England, which has been the hive that has peopled, in a great measure, the new regions of the Western world, were Puritans. The Episcopal Church commenced in the then colony of Connecticut, only about the middle of the last century, and since has been gradually extending itself, and is now very respectable in that state. The close of the war, however, which led to American Independence, found the Episcopal Church in the United States deprived almost entirely of its clergy; who being loyalists, had generally left the country. It had to contend with various other difficulties of the most serious description. From this state of depression it is emerging, and the increase of its members is greater in some places than could reasonably be expected. It is, we believe, most numerous and influential in the State of New York; one fourth of the whole number of clergy in the United States being in that diocese, and the number having doubled within twelve or fifteen years. We are pleased to find that besides the diocesan missionary societies, a *General Missionary Society* is organized, the especial object of which is to provide for the wants of the newly settled districts in the United States.

It is with no little pride and gratification that we thus perceive the Protestant Episcopal Church in that country, a church which gratefully acknowledges, in the Preface to her Liturgy, that she is "indebted to the Church of England for her first foundation, and for a long continuance of nursing care and protection;" and from whom she has not essentially departed, further than local circumstances required, rising in importance and respectability, both as to the number and to the principles and character of her clergy and members. The journal of the proceedings of a convention of her bishops, clergy, and laity, and several documents relative to the General Theological Seminary for the Education of Candidates for Orders, which she has established, and which now lie before us, afford striking evidence of this fact.

At the close of what is called in America, "The War of Independence," the Episcopal Church, as has been observed, was almost extinct. The numbers of the Clergy are now as follows:—*Eastern Diocese*, consisting of New Hampshire, Massachusetts, Rhode Island and Vermont—One bishop, forty clergymen. *Connecticut*—One bishop, forty-six clergymen. *New York*—One bishop, ninety-two clergymen. *New Jersey*—One bishop, thirteen clergymen. *Pennsylvania*—One bishop, thirty-six clergymen. *Maryland*—One bishop, forty-four clergymen. *Delaware*—Three clergymen. *Virginia*—One bishop, thirty-three clergymen. *North Carolina*—One bishop, eight clergymen. *South Carolina*—One bishop, twenty-seven clergymen. *Ohio*—One bishop, seven clergymen. *Georgia*—Four clergymen. Total—363.

In each state or diocese there is a convention meeting annually, consisting of the bishop, of the clergy, and of lay-delegates from the congregations. In this convention the bishop presides, and delivers annually an *Address* on the state of the Church. A *Charge* is a distinct act, and is considered as particularly directed to the clergy on their duties, or on some important points of doctrine. These diocesan conventions, acting under the authority of the bishops, make such regulations as local circumstances require.

But the Church at large is governed by a *General Convention* meeting triennially, consisting of the bishops, who sit and vote as one house; and the clerical and lay deputies from the diocesan conventions, who meet and vote as another. A concurrent vote is necessary to every act of the convention; and in the house of clerical and lay-deputies, whenever demanded by the clerical or lay-representation from any state, the clergy and laity vote separately, and a concurrent vote is necessary to constitute a vote of that house. Thus the bishops, the clergy, and the laity of the Church, have a negative on one another, agreeably to the principle on which HOOKER defends the constitution of the Church of England; in uniting the King and Parliament in ecclesiastical legislation with the Bishops and Clergy in convocation.

This General Convention met in May last; and we observe in their Journals a Report on the State of the Church, from which we make the following extracts.

" *Vermont.*

"There has been a gradual and steady advancement of the Church in this State, since the last meeting of the Triennial Convention. By a late decision of the Supreme Court of the United States, a large amount of landed property is expected to come into the possession of the Church, which will afford a permanent revenue for the support of the Clergy, for which the gratitude of Episcopalians is due

to that venerable Society, which was the first in those exertions for the promotion of Christianity, that so peculiarly distinguish the present period, which has done, and is still doing, so much for extending the influence of pure and undefiled religion, on this and on the other continent—the Society in England for Propagating the Gospel in Foreign Parts.”

“ Massachusetts.”

“ The Church in this Diocese, may justly be represented as flourishing, if we take into view the difficulties and trials which it has had to encounter. Notwithstanding the political and religious prejudices which operated here with peculiar hostility, there were 17 churches founded in Massachusetts proper, between the years 1679 and 1774. During the Revolution two clergymen only continued the exercise of their public ministrations; yet of the 17 thus founded, 15 have been preserved to this day, through evil report and good report; and though most of them are small, they are still united and striving together for the faith of the Gospel.”

“ The number of Clergy in Massachusetts is 20, of whom three only are in Deacon's orders.”

“ Rhode-Island.”

“ No material change has taken place in the Church of Rhode-Island during the last three years. The several congregations are in a state of continued prosperity.”

“ Connecticut.”

“ The state of the Church in the Diocese of Connecticut has been steadily improving since the last Triennial Report; and now generally appears under prosperous circumstances. In some instances, the increase of communicants has been altogether unprecedented; and in every parish, where the ministrations of the word and ordinances are regularly enjoyed, the congregations are advancing in number, zeal, and respectability.”

“ The Clergy of the Diocese consist at present of the Bishop, forty Presbyters, and four Deacons.”

“ The Society for the Promotion of Christian Knowledge, having determined to devote its receipts for the present to the support of missionaries within the Diocese, has been enabled, by the annual collections in the several parishes, and by the aid of auxiliary societies established in many of them, to employ two or three active missionaries, whose labours have been already crowned with the most flattering success.”

“ Sunday schools are generally established throughout the Diocese; and by the adoption of measures for pursuing a systematic course of instruction, are becoming highly beneficial to the interests of the Church.”

“ A memorial is now before the State Legislature, praying for the charter of a college, to be located either in Hartford, Middletown, or New-Haven, and to be under the patronage and direction of Episcopalians.”

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" New York.

" The Diocese of New-York contains eighty-nine Clergymen, viz. the Bishop, sixty-nine Presbyters, and nineteen Deacons, and one hundred and twenty-seven congregations."

" Twenty Missionaries are at present employed in this Diocese*."

" Missionary labours continue to receive much attention, and to be very usefully prosecuted. The appointment and charge of the Missionaries rest solely with the ecclesiastical authority. There are a number of Missionary Societies; but their only object is to collect funds to be placed at the disposal of the Committee for Propagating the Gospel, which is appointed by the Convention, and of which the Bishop is, *ex officio*, chairman. As an important portion of our western country is included within the bounds of New-York, and the rapid increase of its population renders obvious the duty of extending to it proportionable means for the diffusion of the principles and practice of the Gospel, it is gratifying to find this section of our Church bestowing its efforts in this way. There are annually raised, in various ways, within the Diocese, and devoted to this object, about 2,500 dollars. The reports of the Missionaries afford the gratifying hope that much good to religion and the Church is thus effecting.

" Besides these missionary exertions at home, the members of the Church in this Diocese lent a willing ear to the late earnest and affecting appeal of the Bishop of Ohio for assistance to the Missionary Society of that Diocese, from the more favoured sections of the Church in the Atlantic States. It appears by the returns of the agent of the Ohio Society, that of the 2,911 dollars 9 cents raised by him, 1,339 dollars 17 cents, were from the Diocese of New-York †.

" The several Societies of the Church in this Diocese continue their beneficial operations. Under their auspices, Bibles, Common Prayer Books, and Religious Tracts, are distributed in considerable numbers, funds are raised for missionary purposes, and the benefits of gratuitous Sunday instruction, extended to a large number of children and others. As connected with this latter branch of religious charity, may be mentioned the existence and successful operation, in the city of New-York, of an Episcopal Charity School, originally established, long before the Revolution, but lately enlarged and organized on Dr. Bell's system, extending daily instruction to 250 poor children, and particularly devoted to their improvement in Christian knowledge and piety.

" It appears by the address of the Bishop to the last Convention, that there is now a fair prospect of securing, at Geneva, in this

* It appears, that since the last Triennial General Convention, seven new Churches have been organized in this diocese, and eight new churches consecrated by the Bishop.

† It appears also from a report of the Trustees of the General Theological Seminary, that in the State of New York, 20,000 dollars have been raised for the General Theological Seminary, besides a legacy of about 60,000 dollars from a gentleman of the city of New York.

Diocese, what has been so long a desideratum in our Church—a College, to be under the management and direction of her members. Should the efforts to this end prove successful, as there is every reason to hope they will, very essential benefit to the cause of our Church and religion, may be anticipated.

"To this notice of matters relating to the outward State of the Church in this Diocese, it is gratifying to be able to add, that there is reason to hope, that in the much more essential point of spiritual prosperity, the divine blessing continues to rest upon it; and that in the enjoyment of this, very satisfactory evidence is afforded of the natural tendency of the institutions of our Church, and of conscientious adherence to her primitive and evangelical order, to promote the interests of true Gospel piety, and with them, the glory of the Saviour, and the spiritual and eternal good of his people."

"New-Jersey.

"In New Jersey the Church continues gradually to improve."

"The Sunday Schools are flourishing, and promise much good. Very considerable benefit is derived from the Missionary fund, which is gradually increasing."

"The Episcopal Society of this Diocese, for the Promotion of Christian Knowledge and Piety, which was instituted principally for the distribution of Bibles, Prayer Books, and Tracts, has succeeded beyond calculation. Its support is derived chiefly from four or five congregations; yet it has been able, through the smiles of Providence, to distribute, and almost altogether gratuitously, upwards of two thousand Prayer Books, besides a large number of Bibles, and more than five thousand Tracts. Its permanent fund also exceeds 1000 dollars.

"The congregations, with an occasional exception of one or two, are visited yearly by the Bishop.

"From all these circumstances, it is evident that the Church in this Diocese is regularly improving, both in its temporal and spiritual concerns. May it, under the blessing of its Divine Founder and Head, still progress, and become instrumental, in a higher degree, to the promotion of his glory, and the best interests of men."

"Pennsylvania.

"The Diocese of Pennsylvania consists at present of the Bishop, twenty-nine Presbyters, four Deacons, and forty-four congregations."

"Sunday Schools exist in many of the parishes, and are flourishing. Their effects have been highly beneficial both upon pupils and teachers; 1,587 scholars were reported from eleven congregations. Bible classes have been established in some parishes, and have been found highly advantageous."

"In consequence of the exertions of some respectable ladies of the city of Philadelphia, a Scholarship has been established in the General Theological Seminary by the deposit of 2,500 dollars in its Treasury. In aid of the same institution, a board of agents, established in Philadelphia, has collected 1,500 dollars.

"The Church in this Diocese has exhibited much interest in the concerns of the Domestic and Foreign Missionary Society. Several public meetings were held in Philadelphia to promote its important objects. Eight Auxiliary Societies have been organized. Some of the Clergy have been made patrons by the female members of their congregations. The Treasurer's statement shews that in Pennsylvania there are ten patrons, nine life subscribers, and seventy-one annual subscribers.

"The interest thus exhibited in the cause of this institution, has not, and it is trusted, will not affect the concerns of those societies which have been established to promote the welfare of the Church within the bounds of the Diocese. The Society for the Advancement of Christianity continues its useful labours. Eight Clergymen have acted as its Missionaries, or have been assisted from its funds, while they were endeavouring to build up infant churches. Three Missionaries are now in their employ, and they are anxious to obtain some more."

" Delaware.

"The Diocese of Delaware continues nearly in the same state it was at the meeting of the last General Convention, with the exception of some improvements in repairing and building Churches."

" Maryland.

"Since the meeting of the last General Convention, the prosperity of the Church in this Diocese has been steadily progressive. The number of communicants has considerably multiplied; and in general there is an increasing attention, among the different congregations, to the services of the sanctuary, and a continued call for the labours of devoted ministers."

" Virginia.

"No material alteration has taken place in the condition and character of this Church since the last report. The number of its ministers had increased until the last year, when, by deaths and removals, it was reduced to the number reported to the last Triennial Convention. Some valuable ministers have been lost to the State by reason of the great difficulty of procuring a support for them in these times of unparalleled pecuniary embarrassment."

" North-Carolina.

"The prospects of the Church in this State are equally as bright and encouraging as they were represented to be in the General Convention of 1820. Its renewal resembles indeed less the restoration of an old and decaying, than the healthful growth of a young and vigorous plant. This appears, not only from the rapid augmentation which has already taken place in its numbers, but from the principles of increase which it appears to possess within itself. Its present prosperity is visible in the addition to the numbers of its congregations and Clergy, in the erection of new Churches, in the increase of baptisms and communicants, in the greater zeal manifested for the fundamental doctrines, and correspondent practices, of our holy faith in general, and of the government and discipline of our Church in particular; also, in the formation of Bible, Prayer Book, Mis-

tionary, and Tract Societies, and Societies for the encouragement of industry, and relief of indigence.

" There are at present twenty-five congregations in this State, being seventeen more than was reported at the General Convention of 1820. Most of these, however, are small, and but badly provided with ministerial services. Some are attended by Missionaries, at regular, indeed, but long intervals; while many have to depend entirely on the occasional visits of the parochial Clergy. This want has been supplied; as far as possible, by the appointment of lay readers, and much benefit has apparently resulted from the measure. Congregations have, in some instances, been saved, in a good degree, from dissolution; greater interest has been produced for the cause of the Gospel, and a better acquaintance contracted with the more common forms and ceremonies of the Church."

" Completeness has recently been given to the organization of the Church in this Diocese, by the election and consecration of the Rev. J. S. Ravenscroft, as Bishop thereof."

" South-Carolina.

" Since the last General Convention, the number of Clergy in this Diocese has increased. In 1820 there were twenty-seven; there are at present thirty-five, the Bishop, 28 Presbyters, and six Deacons. Some of the parishes have been endeavouring to create permanent funds."

" Six young men from this Diocese have been pursuing their studies preparatory to the ministry, at the General Theological Seminary.

" There are at present thirty-five organized congregations. Five of them are vacant. Since this state was settled by Christian people, there has never been so many ministers of our communion as at present.

" The Protestant Episcopal Society for the Advancement of Christianity in South Carolina has essentially contributed to the present promising condition of our ecclesiastical concerns. It has aided several of the parishes, otherwise unable to support ministers. The missionaries sent forth at different times, have all, with a single exception*, derived their *whole* support from this society. It is formed on the most comprehensive plan, being at once a Bible, a Prayer Book, a Tract, a Missionary, and an Education Society. Its books have been distributed in most of the parishes. It has aided several young men while engaged in their academical studies, preparatory to theology; after which, it has been hoped, the [General] Theological Seminary, by Scholarships, or otherwise, would provide for them. It possesses a select library, which contains about one thousand volumes, and is increasing, instituted more particularly for the use of the Clergy and the candidates for the sacred office."

" In obedience to the high authority of our Supreme Council, the *General Theological Seminary*, and the *General Missionary Society*, have been patronized in some degree; and there can be no

* " The Mission to Cheraw, here referred to, was partly maintained by the Young Men's Society."

doubt that this Diocese will co-operate, cheerfully, promptly, and effectually, in forwarding these great undertakings.

"The Convention, by a resolution unanimously adopted, is pledged to contribute its full proportion to the Theological Seminary. It is intended that sermons should be preached in all the parishes, as has already been done in several of them, and collections made for the benefit of this institution."

"By encouraging our candidates* to pursue their studies at the Seminary, we have also wished to testify our desire to assist in rearing this valuable establishment. On its success, as the number of our Clergy is scarcely sufficient to supply our Churches, must depend greatly that of the Missionary Society. We consider, therefore, that we are essentially promoting the interests of this excellent Society, by aiding the Seminary; the natural operation of which will be to increase the number, and the capacity for usefulness, of labourers in the sacred ministry."

Georgia.

"In this Diocese the Church is rapidly rising into notice; and its present state and prospects are such as to warrant the most sanguine expectations of its more general extension."

Ohio.

"The Clergy generally are very faithful and laborious; and strict attention is paid to the Canons and Rubrics of the Church."

It appears from the Journals of the Convention that very great interest is excited in favour of the GENERAL THEOLOGICAL SEMINARY. For many years there was a diversity of opinion on this subject.

It was at first, we believe, placed in New-York, and afterwards removed to New-Haven, with an *express understanding*, and with the *express permission of the bishops*, that a Diocesan Seminary was to be established in New-York; a measure which, under the circumstances which *then* existed, was advocated by the bishop of that diocese. Happily, however, as we conceive, for the dignity and unity of the Church, and for the successful prosecution of theological education, events occurred which indicated a probability that a junction of the seminaries could be effected on principles which would remove objections that heretofore existed to the General Seminary, and which would unite the whole Church in its support. Bishop Hobart, of New-York, in an address to the convention of his diocese, stated this probability, and advised the measure of uniting the two institutions. This was effected with great unanimity in a general convention of the bishops, the clergy, and the laity, in November, 1821. The following Constitution for the Seminary,

* All the candidates of this Diocese, excepting one, who is peculiarly circumstanced, and another who has returned home on account of ill health, are now connected with the General Theological Seminary. The candidates recognized in this Diocese are four in number."

which was removed from New-Haven to New-York, was adopted.

" I. The Theological Seminary of the Protestant Episcopal Church in the United States of America shall be permanently established in the state of New-York. The trustees of the said seminary shall have power, from time to time, to establish one or more branch schools in the state of New-York, or elsewhere, to be under the superintendence and control of the said trustees.

" II. The management of the said seminary shall be vested in a board of trustees, who shall have power to constitute professorships, and to appoint the professors, and to prescribe the course of study in the respective schools, and to make rules, and regulations, and statutes, for the government thereof; and, generally, to take such measures as they may deem necessary to its prosperity; provided, that such rules and regulations, and course of study, and measures, be not repugnant to the constitution and canons of the Church, and to the course of study for candidates for orders which is or may be established by the House of Bishops.—The Bishops, in their individual and collective capacity, shall be visitors of the seminary, and shall see that the course of instruction and discipline be conducted agreeably to the foregoing provision.—The trustees shall make report to every General Convention of their proceedings, and of the state of the seminary.

" III. The board of trustees shall be permanently constituted, as follows:—The Bishops of the Church shall be, *ex officio*, members of the board. Every diocese shall be entitled to one trustee, and one additional trustee for every eight clergymen in the same; and to one additional trustee for every two thousand dollars of monies in any way given or contributed in the same to the funds of the seminary, until the sum amounts to ten thousand dollars; and one additional trustee for every ten thousand dollars of contributions and donations, as aforesaid, exceeding that sum. The trustees shall be resident in the dioceses for which they are appointed. They shall be nominated by the Diocesan Conventions respectively, to every stated General Convention, who may confirm or reject such nominations. The senior Bishop present shall preside at every meeting of the board of trustees; and, whenever demanded by a majority of the Bishops present, or a majority of the clerical and lay trustees present, the concurrence of a majority of the Bishops present, and a majority of clerical and lay trustees present, shall be necessary to any act of the board. Eleven trustees shall constitute a quorum. The trustees shall continue in office until their successors are appointed. In the interval between the stated meetings of the General Convention, the board shall have power to supply all vacancies from the dioceses respectively in which they may have occurred.

" IV. For the present, and until the next stated General Convention, the board of trustees shall consist of the Bishops of the Church, and of the twenty-four trustees of the General Theological Seminary, heretofore established by the General Convention, and of

fourteen trustees chosen by the managers of the Protestant Episcopal Theological Education Society of the state of New-York. These trustees shall exercise the powers of the permanent board, as detailed in the foregoing article, and agreeably to the provisions thereof.

" The board of trustees shall always meet in the diocese where the seminary is established, at such stated periods as they may determine ; and special meetings may be called by the Bishop of the said diocese, and shall be called by him at the requisition of a majority of the Bishops.

" V. The professors of the General Theological Seminary heretofore established by the General Convention, and the professors in the Theological Seminary in the diocese of New-York, shall be professors in the General Theological Seminary hereby established in that diocese.

" The board of trustees shall have power to remove professors and other officers ; but no professor shall be removed from office, except at a special meeting of the board called to consider the same ; nor unless notice of an intended motion for such removal, and of the grounds thereof, shall have been given at a previous meeting of the board. The nomination of professors shall be made at one meeting of the board of trustees, and acted upon at a subsequent meeting ; due notice being given of the object of the said meeting to every member of the board.

" VI. The funds and other property, and claims to funds or property, of the General Theological Seminary, heretofore established by the General Convention, shall be vested in, and transferred to the General Seminary hereby established, as soon as an act of the board of managers of the Protestant Episcopal Theological Education Society in the state of New-York, shall vest in, and transfer to the same seminary, all their funds and other property, and claims to funds and property—and all engagements and responsibilities entered into, or assumed by either of the said institutions for the purpose of their foundation, consistent with the other provisions of this constitution, shall be considered as binding upon the General Seminary, so established within the state of New-York.

" VII. This constitution shall be unalterable, except by a concurrent vote of the board of trustees, and of the General Convention."

The Seminary, as thus organized, went into operation in New-York early in 1822 ; and on the occasion of its opening an introductory address was delivered by the Right Reverend Bishop Hobart, of New York, who fills the station of Professor of Pulpit Eloquence and Pastoral Theology.*

" The event, that calls us together is a subject of real congratulation. An institution, organized by the Church in her highest

* The following year an address was delivered by the Rev. Dr. TURNER, the Professor of Biblical Learning, of which we regret to say we have not a copy.

legislative council with a unanimity and cordiality that could not have been anticipated, has commenced its operations in this city under auspices that promise not to disappoint the expectations of its founders and patrons. Here is the sacred school in which are to be trained the heralds of the cross, we hope, to the latest generations. Here is the fountain, drawing, we trust, its living waters from the throne of God, whence are to proceed those streams of divine truth and knowledge that are to refresh and gladden the Zion of the Lord, the city of our God. When we look back to the changes and difficulties, may I not say,—

Varios casus, et tot discrimina rerum,

through which our course has tended to this happy consummation, were this an heathen temple, and we the ignorant worshippers of the powers that rule the destinies of the world, we should have less than pagan piety if we did not here rear an altar, and hymn the strains of gratitude to

‘*Diis faventibus*’—the favouring Gods.

But witnessing in the event that now calls us together, so propitious to the future welfare of the Church, (to use the memorable words of an Episcopal Father* in grateful reference to the happy termination of this most important and much agitated business,) ‘a verifying of the promise of the great Head of the Church, of his being with her alway, even to the end of the world;’ surely we cannot fail to pour forth the devout effusions of our souls. ‘Hitherto hath the Lord helped us’—‘Let us give thanks unto his name.’

“At the opening then of the institution under its new organization, the result of a spirit of honourable compromise, which (again to use the words of the same venerable Episcopal Father) ‘merged local attachments in the great object of the general good †,’ and which, having gratified the reasonable wishes of all, unites the hearts of all; it would seem proper, with the view of confirming our confidence and affection, and animating our zeal and exertions,

* Bishop White, of Pennsylvania.

† It is due to the Bishops and delegates of the eastern diocese and of Connecticut, to state, that though from local considerations they must have preferred the continuance of the seminary at New-Haven, they supported in the Convention, on the grounds of the general good of the Church, its removal to New-York. The Bishop of the Church in Connecticut in particular, was cordial in his promotion of that measure, and his exertions active and influential. Having earnestly advocated, for reasons which, detailed elsewhere, it is unnecessary here to repeat, the establishment of a diocesan seminary in New-York, I trust I may be permitted to observe, that the measure of the consolidation of this with the general seminary on *correct principles*, was suggested in my address to the Convention of that diocese, which met a short time before the General Convention, and received their unanimous approbation; and that the constitution of the general seminary, as finally adopted by the General Convention, is in all its essential features that which was advocated on the part of New-York in the committee who reported it. These circumstances are mentioned as evidence that the diocese of New-York was not backward in the great measure of general conciliation on this interesting subject.”

to consider the General Theological Seminary of our Church, in reference

- " To its OBJECTS,
- " To its PRINCIPLES,
- " To its RESULTS, and
- " To its MEANS.

" The OBJECTS which it proposes are,

- " A *learned* ministry,
- " An *orthodox* ministry,
- " A *pious* ministry, and
- " A *practical* ministry.

" A *learned* ministry—

" Learned in *human science*—but especially in that which is strictly *theological*." P. 3.

" In the seminary which we now present to your notice, we trust will be nurtured up *scribes*, furnished in all things, human and divine, for the work of their Master. Those, well acquainted with the book of nature, and able from it to illustrate and enforce the word of God—Those, skilled in the original and related languages in which that word was promulgated, and thus competent in all cases to vindicate the integrity of the sacred text, and accurately to ascertain, and conclusively to defend its genuine meaning—Those, able, from their knowledge of history and its connected sciences, to show the harmony between the narrations and the facts in the sacred volume, and the occurrences and particulars that strike us in the profane records of nations—Those, conversant in that luminous internal and external evidence which establishes and attests the truth of Christianity, against all the objections of scepticism; and in that interesting science of ethical and intellectual philosophy, which, setting forth the various views of moral obligation, reduces them all to the standard of the will of the supreme Lawgiver, the Maker, the Sovereign, and the Judge of his intellectual creatures; and which, tracing through their minute and intricate, but important operations, the powers of the human mind, proves from analysis what revelation supposes and asserts, the freedom and the accountability of the immaterial and immortal agent within us—Those, thoroughly versed in the pandects which exhibit the various controversies concerning the sublime truths of theology, and which, from the chaos in which the fallible reason, and the corrupt pride and passion of the human mind have involved them, luminously educe and arrange the essential principles of Christian verity, and fix them bright and stable as the throne of the Eternal—Those, familiar with the principles of that society which its divine Founder constituted as his Church, the channel of his mercy and grace to the world, and with all the varying events which alternately plunged it in suffering, or elevated it with triumph; obscured it with heresy, or brightened it with truth; rent it with schism, or united it in apostolic peace and order; disfigured it with superstition, or adorned it with the primitive beauties of holiness—Those, imbued with that ancient and modern lore which

strengthens the mind with those just opinions, enriches the imagination with that splendid imagery, and refines the taste with those exquisite delicacies of sentiment and language, which, when aided sacred eloquence, make it sometimes the master of the heart, that would not do homage to its native power.—Those, furnished with the rules and models by which excellence is attained in the art of composition, and which are transferred and applied to the theological dissertation or the practical sermon; and intimately acquainted with all those means by which pastoral intercourse is to be rendered successful in ministering to the spiritual wants, and to the consolation and happiness of the Christian flock. This is the learning which, we trust, growing with the growth and strengthening with the strength of our infant institution, will render its sacred scholars the conclusive vindicators of the divine origin of the religion which they teach; the able expositors of its hallowed code, the promulgers and defenders of its doctrines; profound, eloquent, practical ‘ministers of Christ, and stewards of the mysteries of God.’

“For to form *orthodox*, as well as learned clergymen, will be the object of this seminary.

“Orthodox, not according to individual opinion, but to those principles which, drawn from the sacred oracles, and receiving the sanction of the great body of Christians in every age, and handed down from the Apostles times, are embodied in the articles and liturgy, and illustrated in the homilies of the Church. The doctrines which shine conspicuous in these venerable formularies, and which are expressed in them with a simplicity, force, and pathos, that render them universally interesting as standards of truth and guides of devotion, it will be the great object of this seminary to inculcate, to explain, and to defend.” P. 6.

“And to do this, they must have experienced the renovating and holy efficacy of these truths on their own minds, and hearts, and lives.

“The ministry here educated must be a *pious* ministry.

“It must be a *pious* ministry, or all its learning, and all its orthodoxy, will be but ‘as sounding brass or a tinkling cymbal.’ We may display, brethren of the clergy, the learning of Gamaliel and the eloquence of Paul; we may even preach with the fervour and the force of the seraph; but if our tempers and our lives prove that the truths and duties which we inculcate have no efficacy on our own characters and conduct, is it in human nature to regard our instructions, or to profit by our exhortations? Let, then, the banner with which every herald of the cross who is here trained advances to the work of his Master, bear the lustrous inscription, *Holiness unto the Lord*. Let his holiness be that which is derived from the principle of an enlightened and firm faith in the truths and promises of the Gospel—that which is excited, and strengthened, and preserved by constant dependance on the secret but powerful influences of the divine Spirit enlightening the thoughts of his mind, confirming the purposes of his will, sanctifying the affections of his heart,

and leading him, the foremost of his flock, in the ways of God's laws, and in the works of God's commandments. Let it be a holiness, which, enabling him to rejoice in the testimony of a conscience void of offence, and in the hope of the divine favour, presents constantly that serene, that peaceful, that cheerful, and yet that dignified aspect, which secures admiration, while it sheds around its celestial serenity, its peace, its cheerfulness, its dignity. Let it be a holiness, which, prompting in all circumstances the *right* purpose, unappalled by opposition, undismayed by odium, meekly and prudently, but firmly pursues that purpose to its failure or to its accomplishment—

“Justum et tenacem propositi —
Non civium ardor prava jubentium,
Non vultus instantis tyranni,
Mente quatit solida.

“Let it be a holiness, which, the bright example of the patient endurance of the trials of life, and the moderate and thankful enjoyment of its numerous blessings, while it sojourns, contented and cheerful, in this vale of its probation below, lifts its aspiring eye to that lofty region of unmingled felicity for which it is destined, and draws from thence its most triumphant consolations and its purest joys. Let this be the holiness with which, through the divine blessing, this seminary invests its pupils; and they will teach, and they will preach, the most impressive lessons in their tempers, in their deportment, in their lives.

“And yet one characteristic more must distinguish them to consummate their usefulness—they must be *practical* ministers.

Practical—as it respects the judicious application of their talents and knowledge to *preaching*, and to the discharge of *parochial duties*.” P. 11.

“The *instruction* pursued in the institution, we trust, will ever keep in view, the *truths* of *Scripture*, as maintained by the *Church universal*, and professed in this apostolic *branch* of it; and the *ministry*, and *ordinances*, and *worship*, which, as to their essential parts, have the same divine and primitive authority.

“That particular churches, that particular communities of Christians may err, and have erred in the interpretation of the sacred writings, it would be absurd to deny. But that the Church universal, that the great body of Christians in the *early ages*, and in all places, erroneously interpreted the sense of Scripture, it would be equally irrational to maintain. This would prove, that the Bible is indeed a sealed book, and that its meaning cannot be ascertained. Credible witnesses as the primitive Fathers of the Church were, as to matters of fact, from their acknowledged fidelity and piety, whatever in relation to matters of opinion may have been in some cases their erroneous views, wherever we find them concurring in the fact of the prevalence of a doctrine or institution, without any notice of its introduction, we refer that doctrine to the Bible, and that institution, if not to the same sacred origin, to apostolic practice. The rule of faith which Vincent of Lerins, a Christian writer of the fifth century, lays down, of believing whatever was received—*semper; ubique,*

ab omnibus,' *always, every where, and by the great body of Christians*, makes the Church universal of the *early ages* the safe expositor of holy writ, while it destroys the claims of particular Churches to credibility, when opposed to this universal faith; and utterly subverts the claims to infallibility of the Church of Rome. It is on this principle that our Church receives the Apostles and Nicene Creeds, which were early received in the Church universal, as authentic summaries of Christian doctrine. And taking these as more fully drawn out in her articles and liturgy, for the standard of Christian truth, our theological seminary, thus receiving the doctrines of Scripture as exhibited in the faith of the first ages, and handed down to the present times, will be preserved from those heresies which, though they appeared in the Church at an early period, were then condemned as pestilential corruptions of the Gospel, and have since, at particular times, deformed portions of those who bear the Christian name."

"The ministry, as subsisting in three orders, with the power, exclusively in the first order, of supremacy in government, and of transmitting from the divine Head of the Church the commission which is essential to the exercise of the ministry; and the ordinances and worship that distinguish her, our Church maintains on the ground, that they are in all essential parts agreeable to Scripture, and supported by the best commentary on Scripture, the practice of the first and purest ages of Christianity. It will be the duty, and it will prove the safety and the happiness, we trust, of all who are concerned in this institution, either as instructors or as pupils, to seek for 'the old paths, for the good way, and to walk therein *.'"
P. 17.

"Young gentlemen, STUDENTS OF THE SEMINARY,

"It is of importance that you should bear in mind, that vain will be the contributions of a generous community, vain the fidelity of the governors of the institution, and the talents and attention of the professors, and blasted their hopes, and the hopes of the Church, if there be wanting in you the diligent pursuit of your studies, and the serious and constant cultivation of all pious dispositions and holy habits.

"I need not lay before you in detail what you have, doubtless, before this, long and well considered, and what will be the subject of your future attention in the course of your studies, how high the

* "The study of the Fathers of the Church is recommended in the course of the theological study established by the House of Bishops, 'as one of the best expedients for guarding the student against many errors of modern times;' and the same sentiment is thus forcibly expressed by a divine of the Church of England, the Rev. William Reeves, whose invaluable treatise on 'the right use of the Fathers,' prefixed to his translation of the Apologies of Justin Martyr, &c. &c. should be carefully studied by every candidate for holy orders. 'I would wish to infuse an ambitious warmth in the younger clergy of entering upon the study of divinity, with the Scriptures in conjunction with the Fathers, and to form their notions and fashion their minds by the doctrine and example of Christ and his Apostles, and the noble army of martyrs; and not to take up, and quench their thirst with the corrupted streams of modern systems.' Rev. Wm. Reeves, on the right use of the Fathers, p. 79."

dignity, how weighty the office and the charge for which you are preparing, and to which, in due time, you will be called—to be messengers, watchmen, and stewards of the Lord, to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved, through Christ, for ever *.

"Oh! who among us can realize this office and this charge, and not be almost overwhelmed with the awful responsibility which they involve. There is One who can make us sufficient for these things; or who would not shrink from the work? Realize, young gentlemen, daily and constantly, its nature and its responsibility; that you may daily and constantly, looking to the source of your strength and consolation, labour to prepare yourselves for the discharge of its momentous duties. Furnished as you will be with all the means of advancing in the great work of theological science, it would be disgraceful to you to suppose, for a moment, that you will fail in the disposition, or relax in your diligent and unremitting exertions, to avail yourselves of them. Destined to be the ministers of a Church which, when we identify her in her evangelical doctrines, her apostolic ministry, and her pure and primitive worship, with the venerable Church from whom she boasts her origin, stands foremost among the Churches of Christendom, we call on you to rouse a holy ambition, not to disgrace, by superficial attainments, by error in doctrine, or levity, or unholiness in life, her elevated character and her sacred cause. Go back to the first ages of Christianity, and contemplate the learning and the eloquence of an Origen and a Tertullian, a Cyprian and a Jerome, a Basil and a Chrysostom, an Athanasius and an Augustine. Bring often to view the constellation of divines that adorned and adorns the Church from which you are descended, illustrious in talents, learning, and in eloquence; and aiming at their learning and eloquence, be emulous also, with equal fidelity and zeal, to come forward in the world, the champions of the Christian faith.

"But, my young friends, unhallowed will be the ambition which devotion to the glory of God does not guide and sanctify. It will not, like the holy inspiration from heaven, warm, and brighten, and purify; but, kindled at the impure altars of the world, it will consume and destroy. Be on your guard, then, against worldly ambition—be on your guard even against literary and theological fame: love it, indeed, and cherish it—it leads to generous and ardent exertions; but love and cherish more—love and cherish supremely—the approbation of your Master, the promotion of his glory, and the salvation of the souls of your fellow men. With that Master hold constant intercourse, not only in the public worship and ordinances, which it is not to be supposed that you would neglect, but in stated private devotion and in secret prayer; and in short ejaculations, taken from the devotional language of Scripture, or from the inimitable forms of the Church, lift up your hearts, even in the midst of

your studies and your duties, to heaven—to your Saviour and your God. Of prayer it may be said, with more than poetic truth,

“ — ardent, it opens heaven, lets down a stream
Of glory on the consecrated hour
Of man in audience with the Deity.”

“ Amidst the investigations and high pleasures of literary and theological science, never forget, that with the humblest individual, to the salvation of whose soul your labours will be hereafter directed, you must, as sinners, rely for pardon on the atonement, and for sanctification on the grace, of the divine Mediator. Fading are those wreaths of glory that crown the successful competitors in the race, the worthiest that worldly ambition can pursue, of literary fame. But there is a promise in which mere worldly ambition has no part—‘ They that turn many to righteousness shall shine as the stars for ever and ever.’ Be envious of this glory, my young friends; and God grant that it may reward the arduous, but exalted, labours of that ministry which is your choice; and for which, we trust, you will be here honourably fitted. The Lord bless you and keep you—the Lord make his face to shine upon you, and be gracious unto you—the Lord lift up the light of his countenance upon you, and give you peace.

“ PEOPLE OF THE CONGREGATION—through you I would address CHURCHMEN at large. Whether this institution is to shine forth in health and in vigour, the pride of the Church, depends on your exertions and on your contributions in its behalf. It cannot be that the descendants of those who have raised in another nation the noblest monuments of literary and religious benevolence, will permit the present effort to transmit to posterity the blessings of divine truth, to fail at the outset. It cannot be that the sons of the purest and most primitive Church in Christendom will be outdone in pious zeal by other communities of Christians. The seminary which we have presented to you, with reference to its objects, its principles, its results, and its means, is calculated and designed, in its organization and in all its arrangements, to advance that Gospel of Christ which, while it is the power of God unto salvation, affords the only security for social order, for the perfection, dignity, and happiness of man. Is there an individual who will not devote to such an institution his persevering, unremitted, and liberal exertions; and who will not offer up for it, with more fervour than even for the best civil institution of his country, the prayer—

“ ESTO PERPETUA.

“ Yes, blessed Lord, who didst shed thy blood, and constitute thy Church, for the salvation of lost man, be with this seminary, the sacred nursery of the ministers of thy Church—be with it, by thy protecting Providence, thy guiding and governing Spirit, ‘ ALWAYS, EVEN TO THE END OF THE WORLD.’” *Introductory Address.* P. 32.

The term of study in the Seminary is three years; and a judgment may be formed of the course pursued from the

following Reports of the Professors, which appear on the Journals of the last General Convention of the Church. The following are extracts from the Reports of July, 1822.

" The students attended the Professor of Pastoral Theology and Pulpit Eloquence * one day every week, from the commencement of the session until the month of June. The service of the Church was on these occasions performed as a devotional exercise by the students in rotation, and two sermons, and frequently more, were delivered by them, which, as well as the performance of the service, were the subjects of the criticisms of the Professor. They also went through a short course of instruction on the qualifications and duties of the clerical office.

" The Professor of Biblical Learning and of the Interpretation of Scripture †, reports, that he has attended two classes. One of them, having studied with him, during the last term of the Seminary, while in New-Haven, the Epistles from Romans to Colossians, inclusive, has, during the present session, gone through the remainder. As this class attended him but once a week, it has been found impracticable to review any but the Epistle to the Hebrews. The other class attended twice a week, and after carefully reading the Gospel of St. Matthew, examined the Evangelists as an harmony, the Greek of Archbishop Newcome being used as a text book, and the general principle of other harmonists being occasionally pointed out. Since the beginning of May, they have pursued the study of the historical books of the Old Testament from Joshua to Esther, inclusive; but as the variety of duties which engaged their attention, made it impracticable for them to devote more than one day in the week to this pursuit, it was impossible to attend to it with any minuteness. Lectures on subjects connected with these studies were occasionally read by the Professor, and he believes that the most important questions of a critical nature, arising out of them, were topics of discussion.

" The class attending the Professor of Systematic Theology ‡ began, shortly after the opening of the Seminary, to study Bishop Pearson's Exposition of the Creed, and have proceeded as far as that part of the work, inclusively, which treats of the personality and divinity of the Holy Ghost; comprising nearly five-sixths of the whole. The class was attended three times a week generally, but considerable interruptions in their exercises has been occasioned by the state of the Professor's health. The course pursued by him has been to connect with the study of the Exposition of the Creed, that of other works on some subjects which appeared to require a more full examination than the Bishop's Exposition contains. The class, accordingly, have studied nearly the whole of the following works:—Jones's Catholic Doctrine of the Trinity—Bishop Horsley's Tracts on Unitarianism—Dr. Magee on the Atonement—Bishop Hobart's Tract on the Descent into Hell, with Bishop

* Right Rev. John Henry Hobart, D.D. † Rev. Samuel H. Turner, D.D.

‡ Rev. Bird Wilson, D.D.

Horsley's Sermons on the same subject; and West on the Resurrection, with several of Bishop Horsley's Sermons on that subject. Occasional references have likewise been made to passages in other authors.

"With the Professor of the Nature, Ministry, and Polity of the Christian Church and Ecclesiastical History*, the students have attended, during the present session, in two classes. The first class, having prosecuted in the Seminary, while at New-Haven, the study of the History of the Church before the coming of Christ, and for the three following centuries, have attended to the Ecclesiastical History of the fourth century, with Mosheim for the text book. It was then thought advisable to direct their notice to the writing of the earlier Fathers, with the view of passing from them to the study of the nature and ministry of the Church, under the advantage of the important light thrown on these subjects by that sound and best rule for the interpretation of Scripture, the generally prevailing principles and practice of the first Christians.

"The various other claims upon the time of the students, rendered impossible a critical study of the Fathers in the original languages. All, therefore, that could be done on this head, was to recommend that exercise to them when opportunity shall be afforded. The generally accurate translation of Archbishop Wake, and of the Rev. William Reeves, were made subjects of particular examination, and those parts of them which had the most important bearing on the principles and practice of the primitive Church, having been compared with the originals, such inaccuracies as occasionally appeared were pointed out. The notes and other observations of these translators, particularly applying the study of the Fathers to the important topics connected with the first department of this professorship, were made the subject of particular notice and examination.

"The second class have been engaged in the History of the Church before the coming of Christ, and have recited that portion of the third part of Stackhouse's Body of Divinity which relates to this subject, and the first six books of Prideaux's Connexions.

"Each of the above classes has attended the Professor once in every week, and, for a short time, the second class has attended twice.

"The Professor has devoted as much of his time as his other avocations would admit, to the recitations of the students from the above text books.—Where additional facts or illustrations have presented themselves to his mind, in the course of this exercise, he has endeavoured to improve the circumstance, by a familiar and informal notice of them.

"Upon the union of the General Seminary with that of New-York, those students who had made some progress in the Hebrew language, formed themselves into two classes, who have attended the Professor of Hebrew and Greek Literature†, since the com-

* Rev. Benjamin T. Onderdonk.

† Mr. Clement C. Moore.

menocement of the session until the present time. During the above period, the classes have severally read the first seventeen Psalms, and the first seventeen chapters of Isaiah; and beside occasional repetitions of distinct parts of the same in the course of the recitations, they have nearly completed a general revision of the whole. The class that read Isaiah have attended the Professor once a week from the commencement of the session. The other class, for some time, attended two recitations in each week; but in consequence of the numerous studies to be pursued, the faculty thought it expedient to diminish the number of recitations one half. Several students, who were not able to join either of the above classes, have separately attended the Professor during the latter part of the session. In addition to the above course of study, a part of each week has been devoted to such of the students as were desirous of having assistance in reading the notes to Bishop Pearson's Exposition of the Creed.

"The Professor of the Evidences of Revealed Religion and of the Application of Moral Science to Theology", reports, that since the last week of April, nearly all the students, except those of them who had already gone over the same course during the last year, in the New-York Seminary, have attended his instructions.

"The text book used in this part of the course, was Paley's Evidences, in which the class was regularly examined. In going over this work, it was endeavoured to give such an enlargement of Paley's argument, by extemporaneous instruction, reference to other authors, and where the subject appeared to demand it, by written lectures or dissertations, as to present a general view of the historical and internal evidences of Christianity, of the popular objections of infidelity, and their refutation, and of the history of controversies on that subject, especially so far as they seemed to have an influence upon the opinions of our own country; excepting only those objections and controversies of a purely abstract and metaphysical character, the consideration of which has been reserved for another part of the course." *Report*, p. 85.

The following are extracts from the recent Report of May, 1823

"At the first meeting of the Faculty, after the annual vacation, they framed an order for the attendance of the several classes; by which it is provided that, besides the weekly attendance of all the students on the Professor of Pastoral Theology and Pulpit Eloquence required by the statutes, and with the exception of the day thus appropriated, and Sunday, each class shall attend one, and but one, recitation daily. Each recitation usually occupies from an hour and a half to two hours and a half.

"The Faculty have adopted a standing rule, that at the opening of the Seminary, every year, an Introductory Address shall be publicly delivered by one of the Professors. As early a day after the passing of this rule as could conveniently be selected, was appointed

* Mr. Gulian C. Verplanck.

for the delivery of the address this year; and Professor Turner was requested to perform the duty; which he accordingly did, in Trinity Church, in this city, in the presence of several of the Trustees, the Faculty, a number of the Clergy, and a large congregation, on the evening of the festival of St. John the Evangelist, December the 27th.

"The following standing rule on the subject of qualifications for admission into the Seminary, has been adopted by the Faculty:—

"Whereas, by the statutes of the General Theological Seminary of the Protestant Episcopal Church in the United States, (chap. vii. § 1.) "satisfactory evidence of classical and scientific attainments," is to be presented to the Faculty by every applicant for admission into the Seminary; therefore *resolved*, that with the exception of "candidates for holy orders with full qualifications," and of those persons who shall present a diploma from some college, every applicant for admission into the Seminary shall be required to stand an examination on the general principles of Natural and Moral Philosophy and Rhetoric; and in the Latin and Greek Languages, on the following works, or such others as shall be considered as an equivalent substitute, viz. Sallust, Virgil's *Æneid*, Cicero's *Orations*, or *De Officiis*; and the four Gospels, Xenophon's *Cyropedia*, and the first three books of Homer."

"The subject of the Theological Society, directed to be formed by chapter x. of the statutes, received the early attention of the Faculty. It has been duly organized, and gone into full, and, we trust, beneficial operation.

"Every second meeting is devoted, exclusively, to devotional and practical purposes, and is occupied by the evening service of the Church, with an appropriate prayer for the Seminary, conducted by the presiding officer; and a sermon or essay on some practical subject by a student; the subject being afterwards made the theme of familiar remark by the members and the presiding officer; and the whole concluding with a selection of collects from the Liturgy. The Faculty are satisfied, that as this is a very interesting, so it will, through the Divine blessing, prove a profitable addition to the means pointed out in the fifth section of the seventh chapter of the statutes, for the cultivation, on the part of the students, of "evangelical faith, and a sound practical piety."

"The other meetings of the society are appropriated to dissertations on, and the discussion of, theological topics, and declamation.

"For a more particular view of the Society, the Faculty beg leave to refer to its Constitution, a copy of which accompanies this Report.

"Professors Turner, Wilson, and Onderdonk, preside, in rotation, at the meetings of the Society: provision being made that, in their absence, one of the members is chairman pro tem.

"For the greater part of the year, the students have assembled in

the recitation room every other Sunday evening, when Divine Service has been conducted, and a sermon or lecture delivered by Professor Turner, or Professor Wilson.

"As farther illustrative of the progress and present situation of the Seminary, the Faculty subjoin copies of the particular reports of the Professors respectively.

"All the students of the Seminary have attended the Professor of Pastoral Theology and Pulpit Eloquence, one day in every week, from the commencement of the first session, in November last. They have been engaged several hours, each day of their attendance, in recitation, and in the delivery of sermons; and on certain days, in the reading of the service of the Church, as a devotional exercise. Two, and frequently three, sermons have been delivered by the students, in rotation, each day; which were the subjects of the remarks of the Professor; and some of them also furnished, as an additional exercise, outlines of sermons.

"The higher classes have recited Burnet's Pastoral Care, and the other, the Appendix to the Clergyman's Companion, on the qualifications and duties of the Clerical office. And they are all now considerably advanced in the study of Claude's Essay on the Composition of a Sermon.

"JOHN H. HOBART,

"Professor of Pastoral Theology and Pulpit Eloquence."

"The Professor of Biblical Learning and the Interpretation of Scripture reports, that agreeably to the arrangement made by the Faculty, he attended, during the last session, to the third class, twice a week, and still continues the same duty. They have studied the book of Genesis, and about half of Exodus, with some chapters of Numbers, in the Septuagint, and are at present attending to the Historical Books. A short course of the Criticism of the Old Testament, and of Jewish Antiquities, has been studied; in which the Professor has been obliged to direct his pupils to several authors for correct and necessary information. Mr. Horne's late work on the Critical Study of the Sacred Scriptures can not be considered as a text book, but has been one among other books to which the students have been occasionally referred.

"This class are also engaged in the study of the Harmony of the Gospels, using as a text book, the work of Archbishop Newcome.

"The second class have attended three times a week. They have pursued the study of the Epistles, and have read with care all of St. Paul's, except those to the Corinthians, and to Philemon. The Catholic Epistles, also, have been examined but hastily, from the want of time. As much of Ernesti's work on Interpretation as has been translated by Professor Stewart, has been used as a text book on that subject; to which were added such remarks and illustrations as appeared to be suitable.

"The Professor begs leave to state farther, that as the Trustees thought proper, at their last meeting, to devolve on the Faculty the

duty of providing for the instruction of the students in Ecclesiastical History, he consented to undertake, for a time, so much of that branch as comprises the Old Testament history, and the connexion between it and the New, and the first three centuries of the Christian Church. With the third class, he has hitherto pursued this subject along with the study of the books of Scripture. The second class have read the second part of Prideaux, with the omission of such portions as have no immediate connexion with Jewish affairs, and are now attending to Mosheim.

“The extent and variety of the subjects which require attention in his own professorship, lead him to express the hope, that the Trustees will very soon be able to provide for more efficient instruction in the other important department of theological learning, than the necessary duties of his own will allow him to give.

“SAMUEL H. TURNER, Professor of Biblical Learning and the Interpretation of Scripture.”

“With the Professor of Systematic Theology, the first class have proceeded through Bishop Pearson's Exposition of the Creed, from that part of it which treats of the divinity and personality of the Holy Ghost, to which they had advanced at the date of the last report to the Trustees. They have since studied Bishop Burnet, and Bishop Tomline on the thirty-nine Articles, the first three parts of Bishop White's Comparative Views of the Controversy between the Calvinists and Arminians, and Dr. Laurence's Bampton Lectures. To these works have been added the most important Homilies, and many occasional references to other authors on particular subjects.

“In consequence of the temporary arrangement, made at the request of the Trustees, between the Professors of Biblical Learning and the Interpretation of Scripture, and of Systematic Theology, the first class have also studied, with the last named Professor, Dr. Mosheim's history of the fifth, sixth, seventh, fifteenth, and sixteenth centuries, Bishop Burnet's Abridgment of his History of the Reformation in England; and Collier's History of the Reign of Elizabeth, from the period at which the preceding work concludes; and they have made considerable progress in the history of the seventeenth century.

“The second class commenced the study of Systematic Theology at the beginning of the second session. In the short time since elapsed, much progress could not be made. They are pursuing the same course detailed in the last report to the Trustees, with some enlargement and improvement.

“The first class have attended the Professor four days in each week, during the first session, and three days in each week, during the second. The second class have attended two days in each week.

“BIRD WILSON,
“Professor of Systematic Divinity.”

" ' Agreeably to an arrangement of the Faculty, under the eighth chapter of the statutes, the studies connected with the Professorship of the Nature, Ministry, and Polity of the Church, have been confined to the first class, which attended the Professor once in each week, during the first session. Since the commencement of the present session, they have attended twice a week, and will continue to do so through the year. They have recited Potter on Church Government; and the first seven books of Hooker's Ecclesiastical Polity; and are now engaged in Barrow's Treatise on the Pope's Supremacy. Several valuable works connected with the subjects of this Professorship, which time would not allow to be recited, have been noticed and recommended to the perusal of the students; particularly Slater's Original Draught of the Primitive Church, and the Letters of Mr. Law to the Bishop of Bangor, in the Scholar Armed. The Professor has, also, from time to time, added such farther illustrations of the several subjects as he thought might lead to a better understanding of them; often with a particular reference to the system of Ecclesiastical Polity adopted in our own Church.

" ' The Trustees having, at their last meeting, at the request of this Professor, grounded on the claims of his parochial connexion, excused him from the duties of the department of Ecclesiastical History; they have been discharged by Professors Turner and Wilson.

" ' BENJAMIN T. OBERDUNK, Professor of the Nature, Ministry, and Polity of the Church.' "

" ' The Professor of Oriental and Greek Literature begs leave respectfully to report, that during the first session, which commenced in November last, he was attended by the students of the second and third classes. The second class recited twice in each week; and in the course of the session, read in the original, and translated into English, the nineteenth, twentieth, twenty-first, and twenty-second Psalms; the first, sixth, ninth, eleventh, thirteenth, fourteenth, fifty-third, and sixtieth chapters of Isaiah, and the first nine chapters of the book of Job. Beside which, other parts of the Hebrew Bible were, with the assistance of the Professor, occasionally translated, without having been previously studied. During the course of the recitations, the attention of the students was carefully directed to the characteristic force and beauties of the Hebrew Language; as well as to the vast difference between the ideas excited in the mind by translations, and the vivid pictures presented to the intellectual view by the original.

" ' The students of the third class, during the first session, attended the recitations in the Hebrew three times in a week; and since the commencement of the second session, they have attended but twice in each week. They commenced their studies with the Hebrew Grammar, and soon proceeded to read and translate the Psalter. They have gone over the first twenty-two Psalms, and the first, sixth, ninth, eleventh, thirteenth, fourteenth, and fifty-third chapters of Isaiah. In the course of these recitations, the minute

rules of grammar have been continually pointed out, and questions upon them again and again repeated, as occasions occurred for the application of them. This class has also read with the Professor, and without previous study, several chapters in Genesis.

"In both classes, a part of the business of most of the recitations has been, to repeat some portion of what had previously been recited. So that, while the students have been gradually extending their stock of acquirements, they have been continually impressing on their minds what they had already learned.

"It was thought advisable that those who commenced their Hebrew studies in the Seminary, should begin to translate the more difficult books of the Old Testament; because, the time allotted by the statutes being too short for a complete course, it seemed best that they should have the assistance of the Professor in those parts where they were most likely to meet with impediments in their progress.

"It has been the aim of the Professor to conduct his course of instruction in such a manner as to give to the recitations in his department the character of friendly and familiar conversations; and to afford the students every encouragement to state, without reserve, whatever they found difficult or embarrassing, and to offer freely the thoughts which presented themselves to their minds, in the persuasion that more may be learned by unreserved communications, than by formal lectures; and that the lively and unbiassed intellects of youth may sometimes produce combinations of ideas, from which even veterans in literature may derive advantage.

"CLEMENT C. MOORE,

"Professor of Oriental and Greek Literature."

"Agreeably to the order of attendance established by the Faculty, the Professor of the Evidences of Revealed Religion, and of Moral Science in its Relations to Theology, was not to commence instruction in his department until the second session, which began after the Easter recess. Owing, however, to unavoidable absence from the city, he has but just entered on his duties, and, consequently, has no report to make.

"The Faculty feel great pleasure in being able to state the satisfaction afforded them by the spirit and success with which the studies and exercises of their respective departments have been prosecuted by those students of the Seminary who have not been impeded by ill health, or other unavoidable causes. This remark is especially applicable to the department of Oriental and Greek Literature, as most young men feel an aversion to the difficulty of learning the Hebrew language, the whole structure of which, as well as every word, and every character, is totally different from any thing to which they have ever been accustomed; and in the acquirement of which, they are obliged, at first, to resume the elementary lessons of childhood.

"At the same time, the Faculty feel still higher gratification in

the reason they have to hope, that the industry of the students in the prosecution of their studies, is not only with a view to their advancement in theological science, and their respectable standing in a learned profession, but principally with the hope of being thereby better qualified to advance the glory of God, promote the great interests of his Church, and be humble instruments in the salvation of their fellow men.

"The Faculty, therefore, encouraged by the opportunity which they have of becoming acquainted with the characters, talents, and acquirements of the students, beg leave to congratulate the Trustees on the prospect of the great good to the cause of religion and the Church, which may be anticipated from the future services of those whom the Institution under their protection is engaged in preparing for the ministry.

"In conclusion, the Faculty solicit the prayers of their fellow members of the Church, that in all the doings of this Institution, it may be directed with God's most gracious favour, and furthered with his continual help, for his sake to whose honour and glory it is devoted, Jesus Christ, our blessed Saviour and Redeemer.

"Signed, by order of the Faculty,

"J. H. HOBART, *President.*"

"*New York, May 14th, 1823.*"

We observe that one of the statutes provides as follows.

"As mere theological learning, unaccompanied with real piety, is not a sufficient qualification for the ministry, it is declared to be the duty of every student, with an humble reliance on Divine grace, to be assiduous in the cultivation of evangelical faith, and a sound practical piety; neither contenting himself with mere formality, nor running into fanaticism. He must be careful to maintain, every day, stated periods of pious reading, meditation, and devotion; and occasional special seasons for the more solemn and enlarged observance of these duties, together with that of such abstinence as is suited to extraordinary acts of devotion, having due regard to the days and seasons recommended for this purpose by the Church. In order to excite just views of the nature, responsibilities, and obligations of the clerical office, he should frequently and carefully read over the services for the ordination of Deacons and Priests, with a view of making their contents the subjects of serious reflection, and an incitement to fervent prayer, that, if admitted to either of those offices, he may have grace to be faithful in the discharge of its duties. He must be regular in attendance on the public service of the Church, not only on Sundays, but also, as his studies and other duties will admit, on holy-days and prayer-days. Sundays, in particular, he should consider as devoted, except the portions of them occupied in the stated services of the Church, to the private use of means for his advancement in Christian knowledge and piety. And with a view to the promotion of the same great object, it shall be the duty of the Professors to commence their respective lectures or recitations with an office of

devotion appointed for the purpose, and to incorporate with their instructions, as opportunity is afforded, such advice and directions as may tend to the religious improvement of the students, and to their proper view of the true character and weighty obligations of the Gospel ministry." *Constitution*, p. 15.

We are happy to find from the above extract that provision is made for the important union of study and devotion, for cherishing not merely the ardour of the theological student, but the humble and fervent piety of the candidate for that ministry which devotes all human talents, and faculties, and attainments, to "serve God for the promoting of his glory and the salvation of the souls of men."

It certainly would be cause of great surprise and regret, if an institution which is thus organized, and which if it continues as it has commenced, will furnish the Episcopal Church with a clergy inferior to those of no other church, in all the qualifications which will render them apt to teach, and meet for the ministry, should not excite the solicitous hopes, and engage the active exertions of the bishops and the clergy, and the laity of that Church. That it does thus excite and occupy their hopes and exertions is evident from the following extracts from a report of a committee to the House of Clerical and Lay Deputies of the General Convention, and from the Annual Resolutions passed by the House of Bishops.

"With respect to the mode of education pursued in the Seminary, your Committee refer the House, with great satisfaction, to the able and luminous report of the Faculty, embodied in the report of the Trustees to the Convention. The course pursued is, in the opinion of your Committee, expanded and liberal in its character, well fitted to render the students able ministers of the New Testament, and to train them up in religious habits, as well as in sound learning."

"Your Committee cannot but contemplate with pleasure the delightful prospect of having a General Seminary, whither, like the temple at Jerusalem, the tribes of the Lord will go up to testify unto Israel; and they anticipate, with full confidence, that happy period, when the north and the south will give up, and the east and the west will not keep back." *Journals*, &c. p. 50.

"Resolved, That this House [House of Bishops] entertain a gratifying sense of the fidelity with which the Trustees and the Faculty of the General Theological Seminary have executed the trust committed to them, and respectively fulfilled the duties of their appointment; and while they deeply regret that no other provision than such as is yet inadequate to the permanent success of the design, has hitherto been obtained for it, of the members of our Church, they still contemplate it with hope, and affectionately commend it to the liberality and patronage of their brethren, both of the Clergy and of the Laity, as a means of increase to the number of well qualified ministers of the Gospel in this Church.

"*Resolved*, further, as the opinion of this House, that the General Theological Seminary, having been established by the whole body of this Church, in General Convention, seems peculiarly to demand the concurrent solitudes and exertions to be concentrated on it, of all its members; inasmuch as this institution, when possessing the combined and efficient support of the whole Church, must be the most effectual means, under Providence, of perpetuating the unity of the Church in the bond of peace." *Journals*, &c. p. 63.

The following resolution was passed in September last, by the standing Committee of the Trustees of the Seminary.

"*Resolved*, as the opinion of this Committee, that the General Theological Seminary of the Protestant Episcopal Church in the United States of America, from its character as established by the authority of the Church, and under the control of the same; from the importance of its design, which is to provide for the whole Church a pious, learned and orthodox ministry; and from the state of its funds, which are inadequate to even its present limited exigencies, is peculiarly entitled to the patronage of all those benevolent individuals who take an interest in the prosperity of the American Church:—and that the Secretary be directed to furnish official copies of this Resolution, under the seal of the Seminary, to the Right Rev. Bishop Hobart, to be used by him as he may judge expedient."

It appears that a Pastoral Letter is published at every General Convention, by the Bishops. From that published in May last we make the following extracts.

"In our former Pastoral Letters, we have freely delivered our opinions on the various points which were considered by us, at the several times, as the most interesting to our communion. They are still held by us in the same grade of importance: but at present, we rather refer to those addresses, as records of the sentiments which we are still desirous of sustaining, and of impressing on the minds of all degrees of persons within our Church; in order that we may, at this time, invite your attention to two institutions, which were matured and solemnly established by the late special Convention, held in the autumn of the year 1821. We mean the Theological Seminary located in the city of New York, and the Society for Domestic and Foreign Missions, the seat of which is the city of Philadelphia.

"Although our more immediate motive to the combining of the two institutions in this address, is, their being coincident in regard to the period of their respective organization; yet we also consider them as having a bearing on one another. The Theological Seminary may be expected to increase the number of labourers in the Lord's vineyard; and it is owing to deficiency in this particular, added to there being so many destitute congregations in the long settled states, that so few have felt the call of religious ardour, or conceived of it as a duty, to give their personal agency in extending the influence of religion over states recently organized and

settled. *There being a central point, around which there will be congregated young men from different sections of the Union, will be a mean, not only of binding to diligence in study, but of the excitement of religious zeal.*" Pastoral Letter, p. 7.

The General Theological Seminary, providing as it does for the more minute diffusion of its benefits by the institution of *Branch* schools under its control, *wherever and whenever* the wisdom of the General Convention and the Board of Trustees may deem the measure expedient, ought to receive the undivided and zealous support of the whole American Church. Short-sighted and highly injurious, we conceive, will be that policy which, swayed by local circumstances, would dictate, or sanction, or aid a contrary course. Under the deep impression of this sentiment, we confess we have *heard* with inexpressible regret, that a plan for a *theological seminary* in the diocese of Ohio, independent of the general authority of the Church, has been formed; and that a person high in office in the Church in that diocese, is at this moment in this country soliciting contributions for that and other diocesan purposes; that he is circulating a pamphlet, containing matter which delicacy and dignity require should never have been published in his own country, and least of all here; that this pamphlet, professing a candid exhibition of the whole case, keeps back some documents more important than any inserted in it; and that the pretext for this is, a state of suffering in that diocese, very highly coloured but, as far as it is correct, common to that with many other parts of the United States, as well as of British America, and for which relief should be sought in the institutions which his own Church has provided, and on the wisdom of its councils. And we have heard that all this is done in opposition to the almost unanimous remonstrances of the bishops, and the general sentiment of the clergy and laity. We say we have *heard* all this: but we trust and we *pray* that it is not so. For if thus early in the American Episcopal Church, an example is to be recorded of a disregard of considerations deeply involving her dignity, order, unity, and peace, we own that our sanguine anticipations of her future elevated standing, will be somewhat diminished.

The following is an extract from a letter addressed to the person in question, by the Right Reverend Bishop *White*, of Pennsylvania, who is justly considered as the Father of the American Episcopacy; and which we take from a printed document. We think its statements and reasonings are entirely conclusive.

After stating that he was requested to write by several of his brethren, Bishop *White* observes:

“ ‘ One of the objections, is the interference with an object so much approved of by our communion throughout the United States, as that of founding a general Theological School. There is the less reason for the setting up of a Diocesan Seminary, because of that part of our general plan, which leaves an opening for the institution of branches. Under this head, I add for your information that there has been a reduction of board to $2\frac{1}{10}$ dollars per week ; and although this may be too much for young men from Ohio, it is equally so for others from different parts of the Union : who, on that account, are obliged to study under the directions of such private clergymen as can bestow their services to the effect. If candidates from the said States should be reduced to this necessity for a time, it is no more than what has happened to all of our students, until lately, and is the case to this hour with the greater number of them.

“ ‘ Next, in regard to the employment of Missionaries, we are of opinion, that when we have recently constituted a society for that object, the collections for it will be damped by the knowledge of collections making in England from any state ; and much more, if applications should be made from various quarters of the United States ; for, that the example in one instance should have many followers, we are persuaded ; unless it should be understood to be disapproved of generally by our communion. This brings us to a very serious objection. It is, that in the event of a multiplying of Missions to England, there will be brought great disgrace on our Church. Perhaps you entertain the idea that there is no probability of this evil : but look at the large states Westward and Southward, which are now even more destitute than that of Ohio. Then look at the immense districts of the Atlantic States, which have no more than they of the administration of the Ordinances : for instance, at least the half of Pennsylvania, and the same may be said of others. So near to me as in the State of Delaware, there is an entire prostration of the Church, except lately in the single county of Newcastle. Why not send a Mission to England from any or from all of these quarters ? Here, I will say something grounded on my own observation, and for which I only am responsible. I conceive that one of the greatest nuisances among us, is that of a considerable proportion of the demands made on our large cities for pecuniary contributions. Of some I know, and have good grounds to suspect of many, that the applicants carried back little more than paid their expences. Nevertheless, it is an inducement in different neighbourhoods, to propose journeys—perhaps for beneficent objects, which are benefited in a degree, making a small compensation for the great waste of supplies which would be better applied to valuable establishments at home. This is mentioned as an aggravation of the evil, should it occur, of numerous envoys for charity from this country to England, to the great discredit of our Church, where we ought to be held in respect, as we trust we now are.”

The following document relates to another object of the mission here referred to :—

"At a meeting of the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, held at the residence of the Right Rev. Bishop White, in the city of Philadelphia, on the 1st day of October, A.D. 1823.

"It was stated to the Board that there has been announced the design of making an application in England for the raising of money to be applied to Missionary purposes in the United States.

"Whereupon, resolved, as the opinion of this Board, that every expedient for the said object may have an unfavourable effect on the prospects of the Society which we represent; that it may excite other applications to the same source, and that the effect of such measures will probably be, the lessening of the respectability of our Church in the estimation of our venerable mother the Church of England, and as we believe, will have that effect with our fellow citizens of the American Union.

"The opinion now expressed is not designed to discountenance the thankful acceptance of any pecuniary contributions which may be *presented* from a foreign country either generally to the Society which we represent, or for the Missionary exertions of any particular state."

Knowing the interest which is taken by many of our readers in the concerns of the American Episcopal Church, and their desire for information on the topics which this article explains; we trust no apology is necessary for having devoted to it so many of our pages.

MONTHLY LIST OF PUBLICATIONS.

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THE
BRITISH CRITIC,
FOR DECEMBER, 1823.

ART. I. *Travels in various Countries of Europe, Asia, and Africa. By Edward Daniel Clarke, LL.D. Part the Third. Scandinavia. Section the Second. 4to. 556 pp. 3l. 13s. 6d. Cadell. 1823.*

It is but natural that we should turn to these pages with feelings of very poignant regret; and their lamented author is so fully *publici juris*, that we may be permitted to express these feelings without reserve, and with an entire confidence that they will be in unison with those of all to whom they are addressed. Few who have found time to write so much and so well, have lived more among mankind and for mankind than the late Dr. Clarke; few have left in the affections of those with whom they lived most closely, a more vivid or a more permanent memorial. To an intellect originally rapid and penetrating, he had applied the most assiduous culture; and profiting by a rare combination of opportunities both for study and for travel, in the privacy of the closet and on the open stage of the world, he united in himself a wider range and a greater diversity of knowledge, than commonly falls to the lot of a single individual. Enterprising and energetic, he contemned all obstacles which appeared to withstand acquirement; prompt and courageous, he overcame all real difficulties in its pursuit; frank and liberal, he treasured it up only that he might more largely dispense it when attained: for if we were asked to name that quality which predominated over all others in the constitution of his mind, which tempered and mitigated the abundant warmth of a naturally ardent disposition, and which prevented its luxuriance from running as it were to waste, we should be amply borne out by all who were even slightly acquainted with his character, when we state it to have been—Benevolence. After a youth of early Academical distinction, and subsequently of laborious and extensive travel, not easily rivalled among our countrymen, in the meridian of life he found himself once more in

P p

that sea of learning which had formed him as a nursing mother, and which he always cherished with the fondest regard. Here, not only by the love of science and of letters with which himself was so profoundly imbued, but still more by the singular power with which he was endowed of awakening others also to feel the same; by the elegance and attractiveness of the pursuits in which he skilfully shewed the path, and successfully allured so many to follow; and by the brilliance which his free and courteous hospitality diffused around social intercourse, it is scarcely too much to say that he impressed almost a new stamp upon his University; and that, without endangering the manliness and solidity of her ancient studies by rash and hasty innovations, he introduced a taste for additional branches, which have increased her grace and heightened her practical utility.

From this voluntary course of honourable and beneficial labour, he was snatched away too early and too suddenly for all except himself; and the only consolation which could be suggested to those who knew him best, arose from the very source which made their sorrow bitterest at the moment. The volume now before us was nearly ready for publication at the time of his decease. It completes the series published under his own immediate superintendence, and finishes the history of his travels. Another posthumous volume is now being arranged from his miscellaneous papers, and we cannot doubt that its extensive circulation will amply recompense that openness of hand and singleness of eye which distinguished Dr. Clarke in life, and which have contributed to make his loss so irreparable to his family*.

The public are already acquainted with Dr. Clarke's researches in the greater part of Norway. The present volume opens with his residence at Christiania. Here, under the guidance of Bernard Anker, the Lorenzo of Scandinavia, as he has been well termed by Wolff, he had favourable opportunities of observing Norwegian manners; which in many points do not appear to have made rapid strides towards civilization. Even an assembly at the house of the Governor was thronged with gentlemen smoking, spitting, and playing at whist at the same time, while the score of their game was marked in chalk upon the table. But the magnificence of the brothers of the family of Anker atoned for these petty barbarisms. The establishments of both Peter and Bernard were on a scale of unrivalled splendour, and their charities

* Subscriptions are received by Gadell, in the Strand; and Payne and Son Pall-Mall.

were as unconfined as their hospitality. Their names are too generally and too advantageously known to need any pause upon them here: but the reader may form some notion of the difficulties which the founders and supporters of almost every institution connected with knowledge or benevolence had to encounter, and the resources which they brought with them to the struggle, from a single incidental fact which was mentioned to Dr. Clarke. When he observed that the philosophical instruments in Bernard Anker's library were of English manufacture, his host rejoined, "I must send to England for almost every thing; all the linen of my family is sent annually to London to be washed."

The commerce of Christiania, at the time of Dr. Clarke's visit, consisted in an annual export, to the amount of 150,000*l.* in timber, iron, copper, alum, glass, and skins. The imports were about two-thirds of this sum, principally from England; in cloth, stockings, camlets, hardware, lead, and coals; the rest was corn, from Denmark and the Baltic. The population, including the old town and suburbs, did not exceed 9000. That of Norway altogether, over a surface of 21,000 miles, was 970,000. The whole export of the kingdom was little short of two millions sterling. The streets of Christiania were narrow and filthy, intersected by open sewers, in which all the drainage of the houses was allowed to stagnate. Norway did not possess a single bookseller's shop; nevertheless Christiania could boast its public library, the legacy of a native.

The Kongsberg mines were a point of great attraction to Dr. Clarke. They are situated about forty miles west of the capital, and are termed by Ponloppidan, who wrote in 1751, the most considerable, profitable, and inexhaustible of any European mines: yet when Dr. Clarke saw them they were worked by the Government at the annual loss of 240,000 rix dollars; and were kept open only from the fear of depriving a great number of inhabitants of all subsistence, if they should once be closed. The metal is found in detached masses, not in regular and continuous veins, so that the labour is a perpetual lottery of profit and loss. Some of the masses of native silver thus found, are of enormous size and weight. One preserved in the Royal Museum at Copenhagen is nearly six feet in length, in one part measures six inches in diameter, and weighs 568 (Danish) pounds. About 2800 men are employed in the works. Their wages are a shilling a day, with an allowance of more than two-thirds drawback on the price of corn. Their hours of toil are from five in the morning till one in the afternoon; all farther time, if required, receives

extra payment: and employment is found even for children of twelve years of age. The great loss to Government arises from the long train of intendants and assessors, whose salaries engross the profits: for more than 5000 persons of all ranks (exclusive of their families and children) receive pay from Kongsberg according to the establishment; and in the country at large 14,000 families, immediately or collaterally, derive their support from the mines. There can be little doubt, that in private hands they would become a source of considerable gain.

On his return from these mines Dr. Clarke proceeded once again to Sweden. We shall transfer him to the iron mine of Persberg.

"As we drew near to the wide and open abyss, a vast and sudden prospect of yawning caverns and of prodigious machinery prepared us for the descent. We approached the edge of the dreadful gulph whence the ore is raised; and ventured to look down; standing upon the verge of a sort of platform, constructed over it in such a manner as to command a view into the great opening as far as the eye could penetrate amidst its gloomy depths: for, to the sight, it is bottomless. Immense buckets, suspended by rattling chains, were passing up and down: and we could perceive ladders scaling all the inward precipices; upon which the work-people, reduced by their distance to pigmies in size, were ascending and descending. Far below the utmost of these figures, a deep and gaping gulph, the mouth of the lowermost pit, was, by its darkness, rendered impervious to the view. From the spot where we stood, down to the place where the buckets are filled, the distance might be about seventy-five fathoms; and as soon as any of these buckets emerged from the gloomy cavity we have mentioned, or until they entered into it in their descent, they were visible; but below this point they were hid in darkness. The clanking of the chains, the groaning of the pumps, the hallooing of the miners, the creaking of the blocks and wheels, the trampling of horses, the beating of the hammers, and the loud and frequent subterraneous thunder from the blasting of the rocks by gunpowder, in the midst of all this scene of excavation and uproar, produced an effect which no stranger can behold unmoved. We descended with two of the miners, and our interpreter, into this abyss. The ladders, instead of being placed like those in our Cornish mines, upon a series of platforms as so many landing-places, are lashed together in one unbroken line, extending many fathoms; and being warped to suit the inclination or curvature of the sides of the precipices, they are not always perpendicular, but hang over in such a manner, that even if a person held fast by his hands, and if his feet should happen to slip, they would fly off from the rock, and leave him suspended over the gulph. Yet such ladders are the only

means of access to the works below : and as the labourers are not accustomed to receive strangers, they neither use the precautions, nor offer the assistance, usually afforded in more frequented mines. In the principal tin-mines of *Cornwall*, the staves of the ladders are alternate bars of wood and iron : here they were of wood only, and in some parts rotten and broken, making us often wish, during our descent, that we had never undertaken an exploit so hazardous. In addition to the danger to be apprehended from the damaged state of the ladders, the staves were covered with ice or mud ; and thus rendered so cold and slippery, that we could have no dependence upon our benumbed fingers, if our feet failed us. Then, to complete our apprehensions, as we mentioned this to the miners, they said,—‘ Have a care ! It was just so, talking about the staves, that one of our women * fell, about four years ago, as she was descending to her work.’ ‘ Fell !’ said our Swedish interpreter : rather simply ; ‘ and pray what became of her ?’ ‘ *Became of her !*’ continued the foremost of our guides, disengaging one of his hands from the ladder, and slapping it forcibly against his thigh, as if to illustrate the manner of the catastrophe,—‘ *she became (pancake)* a *pancake*.’ ” P. 101.

“ After much fatigue, and no small share of apprehension, we at length reached the bottom of the mine. Here we had no sooner arrived, than our conductors, taking each of us by an arm, hurried us along, through regions of ‘ thick-ribbed ice’ and darkness, into a vaulted level, through which we were to pass into the principal chamber of the mine. The noise of countless hammers, all in vehement action, increased as we crept along this level ; until at length, subduing every other sound, we could no longer hear each other speak, notwithstanding our utmost efforts. At this moment we were ushered into a prodigious cavern, whence the sounds proceeded ; and here, amidst falling waters, tumbling rocks, steam, ice, and gunpowder, about fifty miners were in the very height of their employment. The magnitude of the cavern, over all parts of which their labours were going on, was alone sufficient to prove, that the iron-ore is not deposited in veins, but in beds. Above, below, on every side, and in every nook of this fearful duageon, glimmering tapers disclosed the grim and anxious countenances of the miners. They were now driving bolts of iron into the rocks, to bore cavities for the gunpowder, for blasting. Scarcely had we recovered from the stupefaction occasioned by our first introduction into this *Pandæmonium*, when we beheld, close to us, hags more horrible than perhaps it is possible for any other female figures to exhibit, holding their dim quivering tapers to our faces, and bellowing in our ears. One of the same sisterhood, snatching a lighted splinter of deal, darted to the spot where we stood, with eyes inflamed and distilling rheum, her hair clotted with mud, dugs naked and pendulous ; and such a face, and such hideous yells, as it is impossible to describe :—

* Females, as well as males, work in the Swedish mines.

Black it stood, as Night—fierce as ten Furies—
Terrible as Hell——

If we could have heard what she said, we should not have comprehended a syllable: but as several other *Parcæ*, equally *Gorgoniæ* in their aspect, passed swiftly by us, hastening tumultuously towards the entrance, we began to perceive, that if we remained longer in our present situation, *Atropos* might indeed cut short the threads of our existence; for the noise of the hammers had now ceased, and a tremendous blast was near the point of its explosion. We had scarcely retraced with all speed our steps along the level, and were beginning to ascend the ladders, when the full volume of the thunder reached us, as if roaring with greater vehemence because pent amongst the crashing rocks, whence, being reverberated over all the mine, it seemed to shake the earth itself with its terrible vibrations." P. 104.

The Fahlan copper-mine, which he next visited, was worked, it is said, before the Christian era; nay, the tradition of the place affirms, that all the copper employed by Solomon in building his temple was derived from these shafts. Part of the mine is in a state of dangerous combustion, which has arisen from the negligence of some workmen, who being disturbed in an attempt to steal some sulphate of iron, threw down their torches and fled. The timber of the works caught fire, and communicated with the pyrites. An attempt was made to arrest the progress of the flames, by building double walls and excluding the air as much as possible. Within one of these, 170 fathoms below the surface, Dr. Clarke ventured for a few seconds.

"We saw the walls which they had constructed for opposing its progress; and the overseers, by opening some double doors placed in these walls, gave us a transient view of the fire itself, that was at this time menacing with its ravages the whole of these ancient and valuable works. The sight we had of it was short; because the fumes of sulphur were so powerful, that we found it impossible to remain many seconds within the apertures*. By rushing in for an instant, we saw enough to convince us what the fate of the mine would be, if the devouring element were not thus pent,

* * The mode which the author adopted, and which enabled him to remain long enough to obtain a view of the combustion as it was then going on, was the same which he had been formerly taught by the guides of Mount Vesuvius, as a means by which a person may brave the gaseous exhalations of the crater of that volcano, and perhaps of any mephitic vapour; namely, that of covering the mouth and nostrils with a piece of cloth, such as the flap of a coat may afford, and inhaling the air, necessary for breathing, through its texture. In this manner, respiration may be carried on, for a short time, where any one would be otherwise liable to suffocation, and even in the midst of the most sulphureous exhalations: and as an attention to this simple precaution may be the means of saving the lives of those who are accidentally exposed to such situations of danger from suffocating or deleterious fumes, its introduction will not be deemed superfluous."

and held in subjection by the smothering nature of its own exhalations. The moment any air was admitted from the doors, and the vapours were thereby partially dispersed, whole beds of pyritous matter appeared in a state of ignition; the fire itself becoming visible; but our torches were extinguished almost instantaneously, and it was only by holding a piece of cloth before the mouth and nostrils that we could venture beyond the second door. If this conflagration should extend to a greater depth, the mine would be destroyed by the fumes alone; as it would become impossible to proceed with the works in the midst of its exhalations. A miner, lately, in advancing unguardedly and with too much precipitation towards the ignited matter, to ascertain the extent of it, fell dead; being suffocated, as was the Elder *Pliny*, and in a similar way." P. 142.

In a circular wainscoted cave at the lowest point of descent, called the Council Chamber, custom has established that each Swedish monarch should be seated once, at least, in the course of his reign, and inscribe his name on its walls. The mines do not give employment to more than 1000 persons.

The approach to the University of Upsala is through a level corn country, much resembling Cambridgeshire. The first lectures to which the travellers hastened, were those of the Botanical Professor Thunberg, the successor of *Linnaeus*. They were delivered in a green-house, opposite the very cottage in which the Swedish sage had formerly resided. Half a dozen slovenly boys, none exceeding fourteen years of age, composed the auditory. The great anxiety of these students was directed to the moment at which a palm branch should be thrown among them by the Professor, (for what purpose we know not), which they immediately proceeded to cut into walking-sticks with their knives. The Chemical Schools presented a larger, but an equally inattentive class, and it was evident from the dress in both, that the students were drawn from the body of poorer artificers. The Library contains a few typographical treasures, but is most celebrated for its possession of the well known *Codex Argenteus* of the four Gospels. The characters are painted, rather than written, in silver, and it is believed to be as early as the fourth century. The leaves are vellum, stained of a violet hue. It was captured at the storming of Prague in 1648, and presented to Queen Christina; during the confusion which preceded her abdication, it is said to have been stolen by Isaac Vossius; and after his death to have been purchased and presented to the University which at present possesses it. But the most singular deposits in this library, are two chests of manuscripts, the donation of Gustavus III. They are double locked,

chained, and sealed, and are not to be opened till fifty years have elapsed from his decease. Conjecture, of course, is busily at work as to their contents; but it is worse than idle to quote conjecture. Dr. Clarke subsequently met with a bookseller at Stockholm, who had been employed by Gustavus as his amanuensis; and who professed that he had assisted in arranging and copying many of these manuscripts. He stated that the most important part of them consisted of a *History of his own Times*, written by the king himself; which he characterized as exhibiting deep political knowledge and profound reflection. Dr. Clarke saw no reason to doubt the credibility of his informant; on the contrary, both from his manner in making the statement and his general reputation, he was inclined to pin his faith on the account.

The Cathedral of Upsala contains, among others, the tombs of Gustavus Vasa and of Linnæus; in its collection of reliques is preserved a wooden image of the great god Thor, which does not meet at present with attention proportionate to its curiosity; and a singular standard, of the history of which we are curious to know more than Dr. Clarke could discover. *Margaret's Shift*, though no better than a "dirty rag," may have as much claim to respect, and excite as chivalrous emotions in the breast of a Swede, as the Countess of Salisbury's garter in our own.

The University of Upsala has nothing in its establishment which an Englishman is accustomed to associate with this dignified title. Something similar to it, says Dr. Clarke, may perhaps be found in Scotland, but even in the last there is nothing so low as in Sweden. We almost doubt whether Dr. Clarke ever visited St. Andrew's. The students do not wear any Acadèmic dress; their slouched white hats, loose dangling surtouts, and long *unkempt* locks, remind the English traveller of the fifth of November and its hero; their lodgings consist of a single room, furnished with a bench, a stove, two chairs, and sundry tobacco pipes. Each studies when and what he pleases; and as soon after noon as he can, hurries away *a la cave*, as it is termed, that is, to a public cellar. Here they smoke, and drink beer, brandy, and wine, all of native manufacture, though the last passes under a French name; and all of equally detestable quality. Their revels last to a late hour, and frequently, more particularly if political disputes occur, terminate in blows. Dr. Clarke was present at one of their convivial meetings, and was not very deeply impressed either with their spirit of hilarity or of good breeding. The courtesy with which he testified his good wishes to the company and their University met with an

ill return, and but for his forbearance and presence of mind would have involved him in a quarrel. But the unpopular Professors, if any such there be, are the greatest sufferers on these occasions. The shout, when the game is up in a sally from these taverns, is *pereat* or *vivat*, and woe be to the luckless wight whose heels cannot save him from the consequences of the first. The number of students does not exceed three hundred, and among these, besides a total relaxation of discipline, there was no motive to excite energy or stimulate to exertion. Public examinations and prizes are alike unknown; and from its deficiency both in moral restraint and in mental exercise, the "great and hitherto unrivalled school of natural history," as Stillingfleet named it, appears fast hastening to decay.

In the church of Riddesholm, at Stockholm, Dr. Clarke saw the coffin of Charles XII. the tomb having been recently opened, in order to ascertain, from the appearance of the king's skull, the disputed fact of his assassination. On this point we shall give the traveller's own remarks, in illustration of which is appended an excellent plate of the cast from the king's head.

"The hat and clothes worn by *Charles the Twelfth* when he was shot in the trenches, before *Frederickshall* are preserved in the *Arsenal*, in the north suburb, precisely in the state in which they were taken from the King's body after his assassination. That he was really assassinated, seems so clear, that it is marvellous any doubt should be entertained as to the fact; and yet, with a view to ascertain the truth as to the manner of his death, every succeeding sovereign has thought it right to open his sepulchre, and to inspect his embalmed remains. The other curiosities contained also in the arsenal are, the skin of a horse upon which *Gustavus Adolphus* rode at the battle of *Lutzen*; a boat built by *Peter the Great* at *Sardam* in *Holland*, taken by the *Swedes* while on its way to *Petersburgh*; a number of trophies taken by *Charles the Twelfth* from the *Russians*, the *Poles*, and the *Danes*; also the dress worn by *Gustavus the Third* at the time of his assassination, and his image in wax, which we before noticed. Our main object, upon this occasion, was to see once more the clothes worn by *Charles the Twelfth* at the time of his death, as connected with a few observations which we had made respecting that event, and which we shall presently state. The coat is a plain blue uniform, with large brass buttons, like that of a common soldier; the gloves are of buff leather, and reached almost up to the elbow; the right-hand glove is a good deal stained with blood*, and so is a buff belt which

* "Mr. Coxe, who mentions this circumstance, considers it as probable, that the King, 'upon receiving the shot, instantly applied his right hand to the wound in his temple, and then to his sword.'—See Travels into Sweden, p. 352. London, 1784."

he wore round his body. The hat seems to have been slightly grazed by the ball in that part which immediately covered his temple; but there was nothing in its appearance which could throw any light upon the nature of the wound that was inflicted; that is to say, whether it had been thus grazed by a ball entering in, or going out. The appearance of the skull, after the King's death, satisfactorily proved that the wound in the temple was made by a ball going out. Was it to be believed that a ball from the enemies' works, at the distance the King stood, would have either taken the direction of that by which he was shot, or that it would have passed entirely through the skull on both sides? Mr. *Fredenheim*, Knight of the Polar Star, President of the Academy of Painting and Sculpture, distinguished by his travels and historical collections, and High Steward of all the Royal Cabinets, had, at this time, the care of the matrice moulded upon the King's face soon after he was killed. Owing to his kindness, and that of Mr. *Breda*, to whom Gustavus the Fourth came daily to sit for his portrait, permission was obtained for us to have a Cast taken from this matrice: it is now deposited in the University Library at Cambridge. From the appearance of this Cast, all dispute must cease as to the nature of the shot which caused the King's death; which, in the account of that event published by order of the Swedish Government, was said to have been a ball from a falconet. *Voltaire*, also, in his anxiety to do away the imputation that had fallen upon his countryman, *Siquier*, insists upon it that the ball was too large for the calibre of a pistol; whereas it is plain that the real shot was a pistol bullet. The appearance of the wound in the temple also shews that it was inflicted by a bullet going out, and slanting upwards, having entered into the lower part of the skull behind; and that the shot was directed by a private hand from behind, and did not come from the enemies' works, is obvious from this circumstance, and from the fact of the King's having drawn his sword half out of its scabbard, in the agonies of death, to immolate his assassin*. Who can read the conversation which passed between Count Liewen, the King's Page, then upon the spot, and Mr. Wraxall, without being convinced that the King was assassinated†, even if this evidence were wanted: but as it is so

* "I followed the officers to the place where the King was killed. The Prince ordered the Generals and Officers who were present to place the body in a litter prepared to convey it to the head-quarters; one and twenty soldiers standing around with wax tapers in their hands. We observed that the King, in the agonies of death, had drawn his sword half out of the scabbard; and that the hilt was so tightly grasped by the right hand, as not to be disengaged without difficulty." See the Account taken from the Narrative of Philgren, a Page to the Prince of Hesse, who was that day in waiting. *Coxe's Trav. into Sweden*, p. 354. Lond. 1784."

† "There are now very few men alive who can speak with so much certainty as myself. I was in the camp before *Frederickshall*; and had the honour to serve the King, in quality of Page, on that night when he was killed. I HAVE NO DOUBT THAT HE WAS ASSASSINATED. The night was extremely dark; and it was almost an impossibility that a ball from the fort could enter his head, at the distance, and on

nearly connected with a very important event in history, and serves to confirm Count Liewen's testimony, we have caused an accurate drawing of this Cast to be engraved, in which the nature of the wound in the right temple may be as plainly discerned as if the original had been exposed to view. The same engraving will also serve to exhibit the countenance of Charles the Twelfth with much greater accuracy than any other portrait can pretend to: it remained unaltered even in death; and displays, in a very striking manner, the haughtiness of character for which this hero was so remarkably distinguished." P. 274.

The watchmen of Stockholm carry a machine which might be adopted with advantage by our London Charlies. It is a portable trap, which being thrown round the nape of the neck, tightens itself with every fresh struggle of the prisoner. The Swedish night-cry is somewhat melancholy, but it is more poetical than our "Past ten o'clock."

Klockan är tie slagan!—
Fran eld, och brand,
Och fienden's hand,
Bevara, O Gud, den stad och land!—
Klockan är tie slagan!

The clock has struck ten!
From fire, and fire-brand,
And from the enemies' hand,
Save, O God! this town and land!—
The clock has struck ten!

It was in the extreme depth of winter (December 14) that Dr. Clarke left Stockholm, on his route to Russia; the thermometer, at seven in the evening, was 21° below freezing. The winter had set in with considerable severity, and the holiday of the North was evidently beginning: instead of the ever-varying *Yah so, (Ja sa!)* which forms the constant rejoinder of a Swede to all questions and remarks, the peasants, upon hearing it observed that it was very cold, rubbed their hands with looks of joy, and replied, "yes, bravely cold! beautiful weather! now you may travel as fast as you please." This was the answer when Madeira, in the well of the carriage, had frozen in the bottle, and the bread glistened within like loaf sugar, and was broken by a hammer. On arriving at the wretched inn of Grissehamn, on the Gulph of Bothnia, the travellers made a fruitless attempt to cross to Ekerö. The vessel on board of which they

the spot where he stood. I saw the King's body, AND AM CERTAIN THE WOUND IN HIS TEMPLE WAS MADE BY A PISTOL BULLET." *Count Liewen's Conversation with Mr. Wrasall. See Core's Travels, &c. p. 357.*"

embarked, carried much more than its proportion of canvass; the weather was tempestuous, and the crew undisciplined. At the moment in which the boat appeared to be sinking, from a sea which she had shipped, when Dr. Clarke had escaped out of the window of the carriage, and the sailors were pulling at wrong ropes, or preparing to swim, the steersman, by a daring but dexterous effort, put the helm quite about, and happily returned to port. The wind continued contrary for several days, during which there was much difficulty in procuring either fuel or provisions. Candles there were none; and it was with the utmost difficulty, even when the smoke was increased almost to suffocation, that the temperature of the apartment could be raised above the freezing point. At length, on the sixth morning, the boatmen pronounced that the weather was more favourable.

"We set sail. The morning was dark; and the shore here is so formed, that the appearance of the horizon and of the sea cannot be discerned until the land has been cleared. The sky looked fearfully red towards the east, and as fearfully black towards the west, in which quarter the wind was. We expressed our apprehensions to the boatmen; but they said that within four hours they could take us over, and that the wind would not increase within that time. Scarcely had we cleared the land, when we beheld a sea at which even our *Alanders* were appalled: at the same time it came on to blow with great violence, the gale gathering force at every instant. But the storm of wind was nothing, compared to the state of the sea; which having been agitated for many days, presented to our astonished boatmen mountains of boiling water. Nothing could more effectually convince us of our serious situation, than seeing the consternation of the crew. We begged them to put back, as they had done before. This they confessed they would gladly accede to, but that it was impossible: that all we could now do was, to bear up to windward, in the hope of making one of the *Aland Isles*, and avoid being driven into the *Baltic*. Within ten minutes after our danger became apparent, every hope seemed to vanish. Our interpreter, as a seaman in the *East-India* service, had doubled the *Cape of Good Hope*, and often sailed in storms in the *Atlantic Ocean*, but he confessed he had never beheld such a sea as was here gathered in the *Aland Hof*. One of the *Alanders*, an experienced sailor, took the helm, and made his comrades lower the foresail. The mainsail could not be dispensed with, as we were falling fast to leeward; and without bearing to windward we must inevitably perish. We continued to luff from time to time; but when 'the rising world of waters,' in mountain-breakers, threatened to overwhelm us, the yells of all our boatmen became a signal to the helmsman to oppose to it the stern of the vessel; and thus, letting her drive before the sea, to

fall off to leeward, being carried into a gulph of foam, which broke over both sides of our boat, and covered us with the waves. Half drowned and gasping, we saw far behind us, when we were lifted upon the tops of the billows, another boat in equal distress; and this occasionally disappeared so completely from our view, as to make us believe she had foundered; but when she hove again in sight, she was so far to windward of us that there was not the smallest chance of our being able to reach her by swimming, in case of our being upset: and we afterwards learned, that she had entirely given us over, and had enough to do in bailing the water, which filled on her lee-side, to think of rendering us any assistance. The principal part of our distress was attributed, by the boatmen, to the having our carriage on board; and they reprehended us on this account. Every time the vessel heeled, the weight and swing of this vehicle, propped high in the boat, made her ship more water than she would have done otherwise. We soon came to the resolution of consigning it, with all we had, to the deep, and gave orders to the men to heave it overboard. This was attempted; but they assured us we should sink the vessel in so doing, and abandoned the undertaking. By cutting away, however, the props upon which the carriage was supported, we contrived to lower it upon the ballast, and the vessel laboured less in consequence. Still, however, the storm increased; and the sea washed over us continually. Huddled together near the stern, we could only trust to Providence, and, in the intervals when the sea left us, watch the countenance of our undaunted helmsman. After all, we knew not how our escape was effected, being quite stupified and benumbed by our dreadful situation. All that the author could recollect of the first glimpse of hope was, that, after long struggling in endeavours to recover the vessel's lee-way, the island on which the *Åland* Telegraph is stationed appeared at a great distance to leeward, under the boom of the mainsail. Soon afterwards, getting another island to windward, the sea was thereby rendered somewhat more tranquil, and the boatmen set up a shout, saying, '*Bra! Bra!—Ingen fara! Det har ingen! fara*.' After this we sailed through the Sound, and close to the shore; but could not land on account of the surf. Having passed these islands, we steered for *Ekerö*, the sea being much more calm; and arrived there soon after mid-day." P. 308.

On landing in Åland every thing was changed; the ground was covered with snow, and sledges were already in use. The general cheerfulness was increased; and, in spite of our love of summer skies and western breezes, it is impossible not to feel animated by Dr. Clarke's vivid description of a widely different climate.

* "*Bra!* is an interjection answering to *bravo!* The literal meaning therefore is, '*Bravo! Bravo! No danger! There is no danger!*'"

"The first day of our sledge-travelling convinced us of the folly and inconvenience of being pent in close carriages, when performing a winter-journey in such a climate. Never was any mode of travelling more delightful than this of the open sledge. In the carriage, we were always complaining of the rigours of the temperature: in the sledge, although exposed to the open air, we found no inconvenience from the utmost severity of the frost. The atmosphere was so clear and dry, that, being well clothed, the effect of it was charming. An intensity of general cheerfulness seemed to keep pace with the intensity of the season. Brilliant skies; horses neighing and prancing; peasants laughing, and singing—'Fine snow! brave ice! brave winter!' Merry-making in all the villages. Festival days, with unclouded suns; nights of inconceivable splendour and ineffable brightness; the glorious firmament displaying one uninterrupted flood of light, heightened by an *Aurora Borealis*, while boundless fields of snow reflected every ray. Add to this, the velocity with which the sledge-drawn traveller is made to fly over sea and over land; over lakes and over plains; amidst islands and rocks; through snowy groves and forests bending with the weight of glittering icicles; here winding through thick woods, there at large upon the solid main—'DURUM CALCAVIMUS EQUOR;'—in the midst of scenery so novel, but withal so pleasing in the richness, the variety, and the beauty of the effect. The snow too, in itself, is not one of the least of the wonders; for though it be not seen to fall, it gradually accumulates. It was now eight inches deep, and we had not observed a single instance of its descent. From the extreme diminution of temperature in the air, the condensed vapours were frozen into particles so minute, that, without adhering together and forming *flakes*, they passed imperceptibly through the clear serene atmosphere, in the state of an invisible *sleet*; which, when agitated by wind, rose from the ground in the form of a fine powder, and seemed as dry as the dust of the desert." P. 390.

In a single night, after a violent tempest, the sea which separated the travellers from Finland was frozen over. The ice at first, on these occasions, is so rotten that no one dares to pass: and sometimes it does not become sufficiently consolidated to permit this passage during the whole winter. The waves close to the shore were fixed in all their undulating forms, as if stricken in a moment by the wand of a magician. The thermometer stood at $32\frac{1}{2}^{\circ}$ below freezing, the Zero of Fahrenheit. Dr. Clarke was thus condemned to a three day's delay in the miserable hut at Vergatta. Of the manners of his companions he has given a lively portrait in the following account of a levee which he witnessed at Vardö just before his disappointment.

“ As we entered the hovel called the Post-house,—for we can give it no better name,—we were told that the extra-post messengers were not yet come : we therefore had to wait for their arrival : and this delay gave us an opportunity of seeing a little of the interior economy of one of these dwellings, in its most undisguised state. A more curious sight could hardly be imagined. At our entrance, nobody was up. The members of the family held a conversation with our boatmen, but we saw none of them. The floor of the only room they had, and of which we had taken possession, was covered with straw and sedge, according to the custom of the country at *Christmas*, and once a practice, even in Kings' houses, in *England*. Peeping from behind their hiding-places, as soon as they perceived that strangers had entered this apartment, they were all stirring ; and presently there fell out from every side of the room the naked figures of men, women, boys, and girls, who had been piled in tiers one above another, as in a ship's cabin ; being concealed from view by so many sheep-skins, which were suspended as curtains before their cots. This motley groupe, amounting in all to thirteen persons, without a rag to cover them, squatted themselves upon the floor in the middle of the chamber, and began altogether the business of their brief toilette. The women put on two pairs of woollen hose, and over these a pair of greasy boots. The toilette being ended, they all with one accord began to blow their noses into the palms of their hands, and to wipe them upon their clothes. Then the men kindled their tobacco-pipes ; and a universal hawking and spitting commenced. Nor were the women unoccupied ; for a large fire being lighted, the females of the family quietly took up their petticoats, and ate before it, very leisurely gartering their stockings. This being done, a girl now handed round their breakfast : it consisted of, first, a dram to each person, served in a small silver cup ; secondly, a portion of black biscuit, with about two ounces of fresh butter. At this meal they ate without ceremony or order, each where and with whom he pleased, chatting and laughing in groupes, apparently contented and happy. It was rather new, to see mothers with children at their breasts disengage their tender infants from the nipple, to pour down their little throats a portion of the dram which came to the mother's share ; but still more remarkable to see these young dram-drinkers lick their lips, roll their eyes about, and stretch out their puny hands, as craving more ; shewing how accustomed they were to this beverage. Perhaps the practice may explain the frequency of dwarfs in the Northern countries of *Europe* ; as in *Poland*, *Russia*, and *Sweden*. But the author, venturing a mild remonstrance upon seeing an affectionate mother pouring brandy down her child's throat, was told, ‘ It is good for them : our children are not troubled with wind or with rickets ; and our adults,’ giving one of the sturdy peasants a notable thump, ‘ see how hardy and healthy they are !’ There was no reply to such an appeal ; for of the *Mlanders*, in general, it may be

said, that a more vigorous race can hardly be found; and all of them have imbibed with their milk their morning drama of brandy." P: 326.

After three days delay he determined to undertake the circuitous and hazardous southern passage to Kumlinge. The distance is more than twice that of the common route, but the islands being more numerous, the straits are narrower, and therefore more practicable.

The ice was smooth and glassy as a mirror; in some places the transparency was perfect, and rocks of granite were seen towering from below. Not a living creature, save a few ravening wolves, was to be descried; and, on arriving at the island of Bargo, the natives were both astonished and terrified at the unexpected sight of strangers. They refused to furnish horses, for the wolves, they said, would infallibly devour them on their return; and yet, anxious to get rid of the intrusion of their guests, they repeatedly inquired why they did not go away? The sledge was obliged to be drawn by hand, and some seal hunters, who were met with accidentally, officiated as guides.

"We now directed our icy pilgrimage towards *Mushaga*, by an *eastern* instead of a *southern* course; our seal-hunters taking the lead with their iron-shod pikes, and often leading us a weary circuit, to avoid the openings and hazardous places of thin ice, by which we were compelled to deviate from the direct line of our march. The pikes used to ascertain the safety of a passenger are about six feet in length, having at the lower extremity an iron spike with a sharp and strong hook. The spike is used to try the thickness of the ice. If, after two or three stabs with this iron spike, the water do not spout up, the ice will bear a horse; and if it do not rise after a single blow, but appears only after a second stroke, it is considered as fit to support a man. The hook attached to this spike is for the purpose of dragging out the bodies of those who are unfortunate enough to slip through the crevices, or fall into the holes, which are deceitfully covered with a thin icy superficies. These accidents are generally owing to the snow, which, by covering such places, prevents a person from being aware of the sudden danger he may encounter from a neglect of sounding often with his pike. Every individual of our party was provided with one of these safety-pikes; although the chief use of them is for those who precede and act as pioneers, who plunge their pikes into the ice incessantly, at every step, in order to make the way sure. If the foremost man gives an alarm, the rest of the party fall back, and disperse as quickly as possible; taking care not to collect together upon one spot. We had many of these alarms; and our weary walk continued throughout the whole day, a journey of

painful suspense and apprehension, never free from danger; being often farthest from the land when we appeared to be the nearest to it, in consequence of the circuitous deviations we were compelled to make, in order to obtain a footing. About half after two o'clock P.M. we were within sight of *Mushaga*; but the difficulty of reaching the shore increased as we approached. Presently we could discern the figures of several of the natives, standing upon a high coast among the rocks, regarding our movements with an earnest attention. We soon found the reason of the interest we had excited; the ice, as we advanced, appeared almost everywhere open; and became so thin, that our pikes brought up water at every stroke. It certainly was not a moment for much ceremony, and the guides used none; for the seal-hunters falling back with precipitation, the *Vargatta* peasants dispersed also, followed by the interpreter, who, in spite of all my remonstrances, left me in this terrible juncture, to shift for myself. In such a situation, the presence of any one, it is true, could only serve to increase the danger; and for a moment I was almost bewildered. To turn back again, and retrace our former footsteps, at this late hour of the day, over fields of ice extending nearly thirty *English* miles, would require more strength than I could then muster, exhausted as I was already by fatigue. I saw no alternative but that of persevering, at all hazards, another quarter of a mile; and slowly ventured on towards *Mushaga*, sometimes working my way nearly a mile in order to gain an approach of twenty yards. At every stroke of my pike, the water gushed through the orifice it made; until the ice beginning to bend with my weight, I was afraid to use it. By perseverance, however, I had gained a very near approach to the land, which gave me spirits and courage: the ice became stronger—then weaker: at last I reached the rocks—covered also with ice; and, in my eagerness to climb their slippery surfaces, sustained many severe falls, one of which brought me headlong back again upon the sea. The people collected on the shore now descended to my assistance; and the guides who had deserted me, ashamed of being left behind by a stranger, after various attempts, following my footsteps, arrived also at *Mushaga*." P. 346.

In the wretched cottage which they first entered, seven children were affected with the putrid small-pox. The eldest, a daughter, was lying dead. The forlorn parents were weeping over her, and anticipating the inevitable fate of their little ones who yet survived. Their diet consisted of raw salt fish, steeped in sea water and frozen. Their condition, says Dr. Clarke, was unrivalled in human misery: "nothing could be done for them, nor did they ask for any thing."

A boat, by the assistance of four peasants, was now
Q q

worked through a mile of ice into the open sea. The sail was hoisted, and, a plank being fastened along the ribs of the vessel, to prevent her staving, she was laid on her side. Two of the men remained upon the ice holding the bow, the others got in with Dr. Clarke, and the boat scudded on till it broke the rotten ice and plunged into the water. By giving it a swinging motion it continued to make its way before the wind; but the labour was excessive, for the ice in parts was six inches thick. On reaching the open sea fresh difficulties awaited them: the snow was falling rapidly, and large masses of ice struck against each other, and the boat, with tremendous explosions. It was evident that the passage would soon be completely frozen; and it was with no little delight that the travellers disembarked on the island of Sattunga. The hostess of the cottage to which they repaired, refused money for their night's lodging, and asked only for a charm to cure a pain which had afflicted her head for forty years. Some lump sugar with which she was presented was so new to her, that she stuck it up among other rarities in her cupboard, not to be used but to be exhibited.

The caravan, on the following morning, amounted to thirty-seven persons; and the whole retinue extended over a space of two English miles. The distance to be traversed in a straight line was about twenty-one miles; but it was probable that the necessary circuit would nearly double it. Of this they were soon convinced; for they had scarcely quitted the shore before they were turned aside by two seal-hunters, with lifted pikes, warning them to fall back as quickly as possible, since the ice was open. Walking was very difficult; chasms were constantly occurring, and not a step could be taken till trial was first made with the safety pike. Nor was it safe to tread in the footsteps of those who preceded, for more than once the ice which had borne the first gave way beneath the second passenger. Two of the guides narrowly escaped in this manner, through the dexterity, watchfulness, and courage of their comrades. Such was the mode in which Dr. Clarke passed the last day of the eighteenth century, and happily reached Kumlinge in safety, after severe toil and no inconsiderable peril.

The ice on the following day would not bear their horses, and the guides, harnessing themselves to the sledges, turned their poor animals loose on an island, from which, they said, they would not attempt to stray.

"A painter would have found a curious subject for his pencil in the figures of the two horses upon an ice-clad rock, when we

abandoned them. Being heated by drawing the sledges, the drops of sweat had congealed into long icicles, sticking out, like bristles, all over their bodies, and hanging in such long and thick stalactites from the nostrils, that it seemed dangerous to attempt to break them off, for fear of tearing away the flesh with them: all their shaggy manes and tails and hair were thus covered by a white opaque crust with pendent icicles, so that they seemed rather like some nondescript animals than horses. As soon as we quitted them, they turned their heads to leeward; and remained fixed, like marble statues, upon the rock; closing their eyes, and scarce shewing signs of animal life." P. 368.

On passing Brandö (the Burnt Island) the congregation were just breaking up from church; and upwards of one hundred sledges, amid shouts of boisterous merriment and all the varied chances of a race course, were dashing at full speed past each other. On quitting Varssala, on the second of January, the thermometer, before sun-rise, stood at $52\frac{1}{2}^{\circ}$ below freezing. The cheeks of the travellers, when touched by the outward air, felt as if scorched; and the silk handkerchiefs bound round them could not be removed without excoriation. Dr. Clarke's left eye was so frozen, that he could not by any effort separate the lids; and a sudden squall of wind produced a strong inclination to sleepiness and stupor. The cheeks of the English servant who accompanied them were actually frost bitten; and the whole party proceeded to the customary operation of rubbing them with snow. A little dog, which lay at the bottom of the sledge wrapped up in woollen, had one of its hind legs frozen so stiffly that it could not be moved from its belly. In this state they stopped at the first village. The servant could not be restrained from the temptation of a warm room: his face, in consequence, almost instantly became blistered and painful, and in a few hours a thin purulent ichor flowed from the wound. Even of the rest none escaped without blistering and excoriation. One other danger awaited them on their arrival at Åbo.

"Here being conducted into a very spacious and lofty chamber, used as a public card-room, adjoining to the ball-room, and finding that it was to be heated by means of two stoves, one at either extremity of this cold apartment, we ordered fires in both of them. When the wood, which had been used as fuel, was so far consumed that only the clear embers remained, according to the common custom in the country, we closed the chimneys by means of an iron slider there placed for this purpose. If the inhabitants close up their stoves that the embers may send out heated air into the room, they are always careful to watch lest any appearance of

a blue lambent flame upon the wood coals should remain, in which state it would be dangerous to shut the sliders. Unfortunately, not being aware of this critical symptom,—which, in fact, denotes the formation and disengagement of carbonic acid gas,—and finding it difficult to warm so large a room at all, we stopped up the chimneys as soon as we could do so without filling the room with smoke; and the consequence was, that we very narrowly escaped being killed. The author first felt the attack: it came on with great coldness in the extremities, and a tendency to sneeze; followed by a general sensation of shivering over the whole body, and violent head-ache. Presently, he fell senseless on the floor. His companion, being roused by the noise, and finding him in this situation, attempted to raise him; but was by this time also similarly affected, and had barely strength enough left to call in the servants, who alarmed the people of the house. Luckily, there happened to be in the inn, as a lodger, a young man who was an itinerant Lecturer in Natural Philosophy: as soon as he came into the room, in which many were now assembled, he perceived the cause of the accident, and immediately drew back the iron sliders which had closed the chimneys, and opened the doors. Two persons had lost their lives in the same chamber but a short time before, and from the same cause. This young man told us that similar accidents occur frequently, in winter, among the peasants; the chimneys in all their houses being constructed with a sliding-board, to close over the embers of burning wood: but as the severity of the climate always tempts them to shut their chimneys before the carbonic acid gas has completely effected its escape, the most fatal consequences ensue. Their mode of treating persons under these attacks is, to carry them out naked into the open air, and rub their bodies with snow until the vital functions are restored. We felt the bad effects of this accident in violent head-ache, which lasted during many days afterwards." P. 385.

The University of Åbo is little known out of its immediate neighbourhood, even by name; and to many of our Academic readers this sister in letters will, probably, be wholly new. Yet Åbo has produced scholars and philosophers, who, as Dr. Clarke assures us, would confer honour on any seat of science. The population of the town is more than three times larger than that of Upsala, and it ranks next in grandeur to Stockholm and Gottenburgh. We shall not, however, pause upon the *Pokjarne* and other Finnish odes of Professor Frantzén, whose fame, we think, has been ill consulted by the introduction of a bald prose English translation of rather a high-flown love poem; nor shall we examine the respective merits of Chancellor Wachtmeister, Drs. Gadolin, Cavander, Tengström, Pipping, Wadell, Tolpo, Fattenborg, or Winge; gentlemen, no doubt, as highly esti-

mated in their own latitude as many whose reputation fills the wide limits between Trumpington and Barnwell, the Dan and Beersheba of our own *Alma Mater*. Dr. Clarke staid some time at Åbo; and it was natural that he should treasure up such matters which a stranger may be excused for omitting. One fact in justice we must mention; that, in all points both of study and discipline, he appears to rank Åbo far above Upsala.

All Finland pours into Åbo during its annual fair; and brandy and tobacco are the great baits which allure the visitors. By half a yard of *pigtail* dangling from his pocket-hole, Dr. Clarke secured the services of almost every native whom he met: an experiment which, it is but proper to add, he had before tried with equal success in the Highlands of Scotland. The fair commences on the twentieth of January, and continues for three days only. During these, it is not possible to penetrate any of the streets leading to the market. After they have terminated, the purchasers on the moment retrace their long and weary journey, often extending to the whole length of the Gulph of Bothnia.

It was with deep regret that Dr. Clarke exchanged the hospitality which he had so largely tasted in Sweden for the widely different reception which he was about to encounter in Russia. His opinions of the latter country have long been before the public; and this is not the time at which it is necessary to examine them. The spirit which Dr. Clarke carried with him into all the relations of life was not one by which good qualities of any kind were likely to be underrated: and if we were disposed to point out a fault in his general judgment, we should rather place it in an amiable disposition to exaggerate what in itself deserved admiration, rather than in a facility of discovering ill where it did not really exist.

Be this as it may, his pictures of Russia are confessedly dark; and the facts which he produces unquestionably bear out his conclusions as far as his own experience was concerned. We pass over these, however, and hasten to a more agreeable theme. The description of Petersburg is in his best manner; although it should be remembered that we quote it from a part of his work not finally arranged by himself for the press.

“ The united magnificence of all the cities of *Europe* could but equal *Petersburg*. There is nothing little or mean, to offend the eye;—all is grand, extensive, large, and open. The streets, which

are wide and straight, seem to consist entirely of palaces : the edifices are white, lofty, and regular. At first sight, the whole city appears to be built with stone ; but on a nearer inspection, you find the walls are of brick, covered with plaister ; yet every part is so clean and in such excellent order, and has an appearance so new, that the effect is as fine and striking as if they were formed of marble. The public structures, on whatever side you direct your attention—quays, piers, ramparts—are all composed of masses of solid granite, calculated to endure for ages. It seems as if the ancient *Etruscans* or *Egyptians*—stimulated by emulation to surpass their prodigious works, aided by despotic power, and instructed by *Grecian* taste—had arisen, to astonish the modern world. Such is the metropolis which *Catherine* has left ! Much had been done by her predecessors ; but her labours surpassed them all : and our admiration is increased, while we behold the magnificence of the buildings, the breadth of the streets, the squares, and openings, and noble palaces,—and recollect that a century has not yet elapsed, since the first stone of the foundation of the city was laid by *Peter the Great*.

“ We were told that we should find *Petersburg* like *London*, and that we should everywhere hear the language and see the manners of *England* ; but nothing can be farther from the truth. This city presents to the stranger a sight as novel and interesting as any which he will meet with in *Europe*. In the general appearance of features and countenance, the *Russians* have nothing very characteristic ; and when their beards are cut off, as is the case with those who live as servants in the families of Gentlemen, they could not be distinguished from *Englishmen* : but in the dresses of the people we are reminded of the inhabitants of some *Asiatic* towns ; though perhaps in summer, when the robes, pelisses, and caps are not worn, the impression may be different. The resemblance to *Asiatic* customs and manners, perceptible in *Moscow* and *Petersburg*, will probably decrease, in proportion to the intercourse of the *Russians* with other parts of *Europe*. The stile of dress in the seventeenth century was more Oriental than it is at present : a robe was then in use called *Feredja*, which is a *Turkish* word. At this season, the streets are filled with sledges ; and with peasants in various costumes, having long beards, straight locks, bare necks, and their feet covered with shoes of the matted bark of trees.” P. 482.

The insane tyranny of the emperor Paul was at its height during Dr. Clarke's visit to *Petersburgh* ; and he has collected various anecdotes respecting it. *Souwarof* alone appears to have been unintimidated by the despot. The two following stories of that extraordinary man are introduced in notes by the editor, on the authority of M. Depping.

“ The Emperor ordered some models of tails to be made,

which he intended should be worn by the officers and soldiers ; and despatched them to different corps of the army. *Souwarof*, on receiving a packet of these tails, shook his head, and exclaimed, ' These tails are not bayonets ; and no fire will come from this powder.' A translation cannot give the spirit of the original, which has a rhythm, and metrical cadence, often used by *Souwarof* in his conversation. ' *Kaçoi nè kalot, bouklai nè palit, poudrei nè streliait.*' " P. 520.

The second regards *Kontizof*, originally a Greek slave, and latterly the imperial *valet de chambre*. When *Souwarof* returned from exile, Paul sent this favourite to him.

" ' Count *Koutizof*' was announced. '*Koutizof*' cried the General : ' I do not know any *Russian* family of that name.' The Count answered, that he was from *Turkey*, and that the favour of the Emperor had raised him to his present dignity.—' You have then doubtless distinguished yourself in arms ?' ' I have never served.'—' Or in the ministry ?' ' I have never been in any civil office. I have always been about the person of the Emperor.'—' In what capacity ?'—*Koutizof* wished to turn the conversation ; but *Souwarof* mercilessly pursued him with questions ; until he confessed that he had been *valet de chambre*. *Souwarof*, on this, turning to his servant, said : ' You see, *Ivan*, what it is to conduct yourself well. This gentleman was, once, what you are : behold him Count now, with the blue ribband !' " P. 521.

The character of this volume will be easily appreciated from the detailed abridgment and large extracts which we have given above, even if Dr. Clarke's writings were new to our readers. It bears the same stamp of an ardent, original, and active spirit which has marked its predecessors : and in one material point it differs from most posthumous publications which have fallen in our way ; it increases the reputation of its Author, and it reflects credit upon the judgment of the Editor.

ART. II. *A Letter to the Right Rev. Herbert, Lord Bishop of Peterborough, Lady Margaret's Professor of Divinity in the University of Cambridge, on the Independence of the Authorized Version of the Bible.* By Henry Walter, B.D. and F.R.S. Fellow of St. John's College, Cambridge ; Professor in the East India College, Herts. ; and Chaplain to His Grace the Duke of Northumberland. 8vo. 154 pp. 3s. 6d. Hatchard and Son. 1823.

THIS is the best controversial work that has appeared for many a day. It states the points upon which the author

differs from his respected friend, succinctly details the grounds of the difference, and leaves it to others to decide between them. There is not a word too little, or a word too much. And as Reviewers themselves must sometimes err, we can safely say that when it comes to our turn to be refuted, we shall desire no better than to be answered with the same temper and talent as that with which the Bishop of Peterborough has *now* been treated. We shall wish for nothing more than such an honest chronicler as Mr. Walter.

Having made this acknowledgment to our excellent letter-writer, the next person whom the subject requires us to name with gratitude is the learned Mr. John Bellamy. Before the appearance of his speculations, there existed a considerable portion of doubt and suspicion respecting the merits of the Authorized Version of the Bible. Rival translators, as Mr. Walter justly terms them, had spoken in strong terms respecting the faults which they undertook to amend; and as the failure of their various attempts was not attributed to a deficiency of critical skill, it was supposed that their censures might be deserved, although their improvements found few admirers or advocates. Mr. Bellamy collected their censures, and forced them upon public notice. The general merits of the Authorized Version have been fully canvassed, and by the assistance of Lawrence, D'Oyley, Todd, and Whittaker, fully understood. Not only were Mr. Bellamy's pretensions exposed, but the borrowed plumes which had for a time concealed his colour, turned out in many instances to be themselves factitious. With no ally but Sir James Bland Burgess, with no converts but Socinians and Deists, the new translator may now have the pleasure of seeing the public completely satisfied of the general fidelity of the English Bible, convinced of the exaggeration with which its errors had been described, and of Mr. Bellamy's inability to point out or rectify the unimportant errors which do actually exist.

But this is not the whole of his services. By calling forth extensive and accurate inquiry into the history of the Authorized Version, he has not only been instrumental in silencing its traducers, but he has enlarged the information, and corrected the oversights of its friends. Occupied with the various departments of their extensive science, theologians were naturally willing to avail themselves of the labours of their predecessors, and rest satisfied with a second-hand knowledge of the history of English Versions. And the statements of such writers as Macknight or Johnson were transferred into the pages, and clothed with the authority

of a Marsh. These statements, thanks to Mr. Bellamy, have been carefully sifted, and found in many instances incorrect. The defenders of our Authorized Translation are enabled to take up higher ground, and not only are enemies answered and put to shame, but friends discover that they had underrated its worth.

In the instance before us, Mr. Walter calls the attention of his readers to a passage in the Bishop of Peterborough's Lectures, from which he thinks that the English Bible runs some risk of being lowered in general opinion. The passage represents King James's Version as a corrected collection from previous English Versions; and considers those versions as made from the Vulgate, and Luther's German Bible. The first of these questions has been set at rest by previous writers, and we shall not follow Mr. Walter through that part of his work, in which he proves that King James's Version was to all intents and purposes a new translation. His account of the preceding English Translations is more important. First, he inquires whether Tyndal translated from the Hebrew, or made undue use of the German. Having produced several instances of his acquaintance with Oriental languages, and having shewn that he did not strictly follow the order of Luther's translation, Mr. Walter proceeds to consider the Germanisms in his translation.

"I cannot, therefore, perceive that your Lordship's premises, as far as they are drawn from the order of Tyndal's translation, afford ground firm enough for building any conclusion on them whatever.

"But you add, that your 'conclusion is further confirmed by the *Germanisms* which it contains, *some of which are still preserved in our authorized version* *."

"Now, your Lordship is so well known to be thoroughly master of the German language, that were you to point out any expression in our English Bible as a Germanism, I should not feel the least doubt but that the peculiar turn of its arrangement corresponded exactly with the German idiom; and yet it seems that even a native of Germany might be mistaken in supposing any particular form of expression used in Luther's Bible, to be a genuine instance of German idiom; for Wolder, speaking on this very subject, has said, '*Saxonismos certè ego infinitos non nisi Hebraismos esse comperi*†.' I should suppose that it must require an intimate

* Lect. XIV. p. 33.

† *Biblia Sacra*, Græce, Latine, et Germanice, operâ Davidis Wolderi, Ham-burgh, 1596, *Præfatio ad Lectorem*. The Latin of Wolder's Bible is Paginus's translation; but he has himself added, in the margin, corrections, bringing the Latin still closer to the Hebrew idiom. It seems quite impossible to represent in

knowledge of the German language, as it existed before Luther's time, as well as of its present state, to be able to separate the idiomatic expressions of genuine German origin from those idioms, which, being originally Hebrew, have been introduced into the German language, and rendered popular by the use of Luther's version. Yet the latter would find their place as naturally in an English Bible translated from the Hebrew, as in one translated from Luther; indeed their frequency would be just in proportion to the fidelity of these translations to their common original.

"But even supposing that sort of anomalous construction, which properly constitutes an idiomatic expression, to be observed in corresponding passages of the English and Luther's Bible, and to be, in each, an adequate representative, but not a close copy of the Hebrew phrase; these similar idioms in English and German might be equally genuine in each language. It would frequently be very rash to assert that they were not so. When we consider the original affinity between the German language and our own, we shall feel, that a person ought to have devoted very great attention to our early English literature, to be able to say of any expression, found in an old writer, that it is a Germanism. The recollection of a single passage, from some old chronicler, might enable any one to vindicate the English origin of a suspected Germanism in our Bible; whilst habits of very extensive black-letter reading might leave a critic in doubt as to the propriety of positively asserting, that it could not be of English origin. It would sometimes require all Mr. Sharon Turner's knowledge of Saxon and of the mixed language which succeeded it, added to Mr. Todd's familiarity with the style in use from Chaucer to Milton, to qualify a person to decide with certainty, that an idiom resembling the German and used by some Elizabethan writer, must have been a recent importation from Germany, and could not have grown up with the growth of our English tongue.

"Such, my Lord, were my reflections, whilst I imagined that you had in your view certain expressions in our Authorized Version, which you considered as Germanisms. But when I, afterwards, read your translation of Michaelis, I found that he said, 'The translation of Luther has had material influence on those, which were made by his followers in the Reformation, not excepting even the English, where examples might be produced of Germanisms, that to every Englishman must appear obscure*.' Now, he has given no example of these Germanisms; and I cannot consider the authority of a foreigner as of the least weight in this question; because, though he might perceive the similarity, or, if you please, the identity of an idiom in our Bible with the German,

one language the idiom of a very different tongue with more closeness than Wolder has done. He has, also, given Luther's German in a parallel column, so that a more competent witness to the point for which I have quoted him could not well be imagined.

* Michaelis's Introduction to the New Testament, vol. ii. chap. vii. §. 21.

he could not be at all competent to assert of any such idiom, that it then appeared in the English language for the first time. As a commentator on Michaelis you have, in your note on this passage, partly anticipated my objection. But you have left it unanswered, and contented yourself with observing, that Michaelis's assertion was not likely to be wrong, because Rogers certainly, and Tyndal probably, made use of Luther's version. As you have perceived the difficulty that might be started, and have chosen rather to argue for the probable truth of what Michaelis has said, than to give satisfactory specimens of these Germanisms, I cannot help thinking myself entitled to conclude, that the proof of their existence in our Bible rests, after all, solely on Michaelis's authority; for your Lordship would not choose to ground an argument for their existence on the probability that Tyndal used Luther's translation, whilst you are endeavouring to prove from their existence, that Tyndal did use that translation." P. 62.

The next point satisfactorily and concisely established is that Coverdale did not translate from the Hebrew, but, as he himself states in the *prologue* unto his *Chrysten reader*, "had to helpe him sondrye translacyons not only in Latyn, but also of the Douche interpreters, whom he had been the more glad to follow for the most part according as he was requyred." Mr. Whittaker not having seen this preface supposes that Coverdale translated from the Hebrew; but several of the texts cited in support of this opinion, are traced by Mr. Walter to the German, and the statement just transcribed is conclusive upon the subject.

We have not room to insert the very curious collations from the Hebrew, the Septuagint, the Vulgate, Tyndal, Luther, Coverdale, Diodati, and the Authorized Version; by which Mr. Walter further manifests Tyndal's intimate acquaintance with the original, his independence upon Luther, the remarkable coincidences between Diodati and the Authorized Version, and the wonderful closeness with which both of them are rendered. The collection of passages is interesting and important, and were there nothing more in Mr. Walter's pamphlet, this portion of it alone would entitle him to our best thanks.

But, in truth, there is much more condensed and accurate information respecting the versions and editions of the English Bible which were published between the death of Tyndal and the accession of King James. Cranmer's Bible is proved to be a great improvement upon Coverdale's, since those parts of the Scripture which had been translated by Tyndal, are taken from his version, and not from that of Coverdale. The Geneva Bible is also shewn to be an original work, dif-

fering materially from former English Versions, quite innocent of that French origin which Pere Simon has ascribed to it, and in many instances coinciding remarkably with the Authorized Text. Mr. Walter admits that "the profitable annotations subjoined to this Bible are such as the sounder and milder Divines of the Church of England at home could not approve of," but he gives no opinion respecting the doctrinal tendency of the version itself. Considering how often, how confidently, and we believe how truly it has been said; that the authorized translation has suffered from the Calvinistic bias of its superintendants, Mr. Walter might render additional service by inquiring whether those alterations were borrowed from the Geneva Bible.

We conclude our notice of this excellent work by recommending it to the perusal of those who are interested in Bible translations, and to the imitation of every writer who has an error to refute, or a point to establish. We agree with Mr. Walter's own summary of the argument, and think him completely borne out in saying,

"First, That King James's translators did not feel themselves restrained by any regulations about following the previous Bibles, from making as close a translation as their industry and profound skill in the Hebrew language could enable them to produce; but were merely prevented from indulging in the capricious interchange of perfectly synonymous terms.

"And secondly, That even if they had felt themselves bound to copy the previous English Bibles much more closely than I can possibly think they did; they had, at any rate, the power of making their selection from two primary, genuine, and independent translations; the one of a great portion, the other of the whole of the Scriptures; viz. Tyndal's versions and the Geneva Bible." P. 126.

ART. III. *The Siege of Jerusalem. By Charles Peers, Esq.*
8vo. 12s. Murray. 1823.

THERE is, perhaps, no style of poetry in which success is more difficult of attainment than that which describes military operations. This may proceed partly from the nature of the subject, and partly from the circumstance, of its having been nearly exhausted by those who wrote of it during the earlier ages. In the rude, and uncultivated state of the world, husbandry and warfare were at once the sole occupations of mankind, and the only themes which were chosen

by their bards. Little progress had been made in the knowledge of the human mind, and few were concerned in tracing its operations. To celebrate the exploits of their heroes would, therefore, be sufficiently interesting to the people, who confined nearly all their notions of excellence to intrepidity and expertness in the field. But, in later times, when the powers of intellect have supplanted brute force, and the discipline of modern armies has left little room for the display of individual courage, war has become a far less favourite subject with poets. Among those of our own country, scarcely any of importance have selected it, and of these none have been eminently successful. The poem of Addison, to which he undoubtedly owed the first steps of his elevation, is generally neglected; and those of his contemporaries which were written on the same occasion, are now entirely forgotten. Even the genius of Dryden failed to give interest to the narration of military exploits; and since his time, few have chosen similar subjects. This may be attributed, in a great measure, to the circumstances of a soldier's life. The lengthened march, the midnight watches, the tediousness of the protracted siege, are relieved by the constant alternation of hopes and fears; but it is almost impossible, by any choice or combination of language, to transfer to a description much of the interest which is thus excited. The monotony, which might otherwise prevail, is broken by the eager expectation of contest, in which life is to be the stake, and victory the reward of success.

Concurritur : horæ

Momento cita mors venit, aut victoria læta.

The case, however, is far otherwise with the reader of the lengthened Epic, who has before him the prospect of wading through a volume in which he has little to relieve his attention, or to engage his sympathy—neither hope of speedy deliverance, nor expectation of benefit to reward his toil.

Of the siege which is the subject of the present Poem, it would be superfluous to give any account. Its importance as the completion of our Saviour's prophetic denunciation, and the stupendous instances of divine power and vengeance by which it was accompanied, have made it familiar to every one. The author has, with few deviations, followed the narrative of Josephus. From the similarity of several passages, we should have been inclined to think that he had borrowed from the drama of Mr. Millman; but in the Preface this is disclaimed, and we can readily believe that the coin-

cidence which sometimes occurs, is to be attributed to the circumstance of both having derived their information from the same sources. We cannot, however, forbear to remark the superiority of Mr. Millman's plan, in which the tediousness of continued narrative is avoided by the reciprocation of dialogue, and the introduction of choral odes.

A large portion of the volume is occupied by the successive attacks of the besieging army, which, although related perhaps with historical accuracy, contain but little which is adapted for novelty of description, or could afford scope for the imagination.

The second book opens with the celebration of the Passover, which in the midst of their danger was still observed by the Jews. The following lines are certainly poetical :

" Soon as Lucifer,
Son of the morning (like a herald sent
To sound the march of some great conqueror),
Poured his pale tremulous lustre o'er the peaks
Of eastmost Abarim, a nascent sound
Of joy and gratulation through the throng
Spread universal. Glorious shews the dawn
Of day's bright planet, e'en in isles remote,
Where, half askance, through the thick vaprous air
He shoots a feeble and discolour'd beam.
But there, where fresh and vigorous from his couch
Beyond the East he springs, to renovate
His wide dominion, heaven's unclouded vault
Reflects his orient lustre with a blaze
More gorgeous, glowing, and insufferable,
Than Europe's northern regions ever knew.
Well might the Sabian own thee, sacred source
Of life and joy, great Mithras, oft invoc'd,
And fittier than the bright Astarte, queen
Of the starr'd firmament, by Sidon's sons
Nightly ador'd—thee, whose magnetic orb
Awakes creation to its sweetest smile
Of new-born splendour, harmony, and bliss!"

The remark may appear hypercritical, but we do not see how it is possible to call the sun, even *poetice*, a *planet*, without an offence against the philosophy of Copernicus.

The seventh book contains the final attack of the enemy previous to the destruction of the Temple. The intervention of night separates the combatants, and leaves them eagerly waiting for the renewal of the conflict; the Romans in the expectation of driving the enemy from their last retreat; the Jews in the hope of maintaining a slight advantage which they had obtained.

" Thick night at last her mantle spread—
Not now such night, as what with softest hue,
Pale not profound, o'er nature throws a veil
Scarce less pellucid than the silvery tints
Of morning brightness; nor the scene around
Such as was once, with grove and garden gay,
Embowering shades and verdure, to the marge
Of chrystal streamlets, sparkling 'neath the moon,
Fann'd with soft airs, and fresh with mountain showers.
Had e'en a star broke forth, its orb had shewn
A wide spread wilderness—one dreary plain
Where nought that breathes might find a blade of green
To browse for food—a stony, sterile waste,
Begirt afar with rocky hills, alike
Blasted and bare; where the lone bird that loves
Silence and solitude, might well have fix'd
Her fearful nest—each winding rivulet
Lovely no more—its current mark'd with reeds,
Sole growth of barrenness—where savage beasts
And fiercer man, should ever after couch
In murderous ambush. Cold, as if for curse
Of the pure climate, blew the northern blast."

The lines with which the Poem concludes are not the least excellent which it contains:

" Rest then, sad city! rest in hope the while,
That he who smote thee thus will heal thy wound:
He, at whose voice the bones of armies slain
Join'd from their scattering o'er the vale of death,
And stood complete in life and limb for war—
He, who from seas unfathom'd, or the depths
Of earth's dark chambers, at his word can wake
The dead of all past ages to their doom;
The same will lead thy wandering remnant home
From every region of their wide exile;
Rebuild thy throne on the everlasting rock;
And o'er a new and nobler Temple shed
Imperishable glory, light, and peace!"

The Poem on the death of the Princess Charlotte, which concludes the volume, is common-place, and did not deserve to be reprinted.

Throughout the volume are interspersed several inaccuracies, and violations of grammar; but the general style is not below mediocrity, and frequently rises above it. To attain this, might on some subjects be sufficient to reward the labour of perseverance; but in poetry much more is required in order to escape neglect, the severest doom,

which is to be feared by the aspiring bard. The prevailing faults are want of originality in the thoughts, and of discrimination and appropriateness in the characters. The Poem contains some passages which are indicative of considerable talent, and afford promise of future excellence; but we fear that its tediousness will prevent it from obtaining many readers, and that it will be added to the list of works which, though possessed of some merit, are soon borne down by their own weight into the waters of oblivion.

ART. IV. *Suffolk Words and Phrases; or, an Attempt to correct the Lingual Localities of that County.* By Edward Moor, F.R.S. F.A.S., &c. 12mo. 525 pp. 10s. 6d. Hunter. 1823.

THE compiler of this Glossary is the Izaak Walton of a subject not interesting to many: he has made his work amusing and instructive; and, like Walton, has finished his sketches by throwing over them a hue of moral reflection and harmless mirth. We shall commence by a specimen of each. Of the former he gives a proof under the article Hockey.

"It is much to be lamented that many of our old innocent mirth-exciting frolics are falling into non-observance. Dissent, in its various forms of methodism, fanaticism, enthusiasm, &c. &c. in the holy line, and refinement as to dress, reading, &c. have been among the causes of this. I wish they may have introduced something better than what they have superseded; but I doubt it. I fear we are become too good and too wise to be happy." P. 173.

His merriment prompts him to very amusing amplifications. Under the article FULLA [fellow, the like of], he gives a conversation which he held with an honest neighbour, a labourer, in which it is to be supposed Mr. M. accommodated his dialect to that of the less erudite interlocutor.

"'Why, that there laater a' yar's, grow a fine swacken gal'—
'Ah, she dew—she'll be a wopper if she git on thussens.'—
'What's she the pitman [youngest] eh?'—'Ifs—no—why I don't fare to know—she's a twin—I've the fulla tew a ar toom.'"

Under the article WOOL [for will], he cheers us with two anecdotes:

" 'Will you have this woman to'—&c. said a divine, in the cology common to such occasions. 'I wool,' smartly rejoined the happy groom. 'I cum a pappers' [on purpose]—' Say yes,' said the patient gownman. 'Well—iss—then.'"

To speak of the performance of this work as a Glossary, would be presumptuous in foreigners with regard to Suffolk, if we did not, in part of our critical body, obtain some footing of right by an intimate acquaintance with the dialect and a frequent residence in the County—and in the very heart of it, where it may be supposed, as the farthest from the borders, there is as good a chance of hearing it as pure as in any part. With no wish so to assert, it is submitted to Mr. Moor, whether he does not trench too much on the adjoining county, Norfolk, in enforcing so strongly the sound of the *acute u*, as he terms it. At least it is certain that the natives of the middle of Suffolk laugh at the Norfolk *butes* and *spunes*.

As we must pick holes in authors' coats, it is as well to begin with protesting that perpendicular, as applied to the side of a field [art. *Avellong*], is utterly unintelligible to us. It was sad disappointment not to find, either under A or O, a Suffolk word that sounds *Awrk* or *Ork*, and which is peculiarly applied to a distracted and distracting mode of ringing church-bells in case of fire, or probably other alarms. Some hope had been entertained of finding in this word the parent of *awkward*. At Lewisham, in Kent, which, though but five miles from London, might, if report is to be credited, furnish a Glossary, the bells, when rung on such occasions, are said to be rung *ath'ort*, that is we may suppose *athwart*.

The Barnacle is not the Soland goose, but the small wild goose; the Soland goose is never brought to our tables; the Barnacle is one of our winter delicacies. Without any qualification, Mr. M. must be here declared egregiously ignorant of every species of needle-work, and ill informed in clear-starching and every thing thereunto pertaining. He says, but we defy him or the admirable Crichton to support the thesis, that *basting* is confined to *hemming*! He talks very unscientifically of *ravelling* work, and *wabbling*: he says that a sempstress in *hemming* is said to wabble her work *if she overlay the folds*, so as to make her work thicker in one place than in another. But his knowledge of ironing is still shallower: he attempts to explain the term "*gofering*" (as he writes it), which, indeed, in no way belongs

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to Suffolk, by telling us, that it means "plaiting or crimping shirt-frills." He supposes it to be connected with *puffing* and *puckering*, and wishes for its derivation, not perceiving that he himself gives it in describing "Gofers," a name borrowed from the French *Gaufer*, an eatable wafer, which being stamped, has lent its name to a mode of stamping muslin, gauze, &c. In doing this, the effect is imitated, but not always the method; but shirt-frills, Mr. Moor may be assured, *cannot* be gauffred; it is a fashion most used in mourning.

Amongst erroneous derivations, it can hardly be unjust to place that of "Beaker," a sort of drinking-glass, so called from its beak-like spout. Who ever saw a beaker, such as is used at Suffolk tables, with a spout? Considering our trade with Venice for glass, at a time when we were inexpert in the art of blowing it, is it absurd to derive *beaker* from the Italian *bicchiere*, which means a drinking-glass?

The description of the game of *Camping*, which excites a question wherever a camping-land is found, is admirably perspicuous, and will probably be new to the inhabitants of more than one of the towns distinguished by this obsolete appendage. Our business is to whet rather than to satisfy curiosity; therefore we prefer giving a reference, rather than an extract.

Under *CAP*, to challenge, might have been introduced the schoolboy's game of capping verses, which is well known as consisting in challenging an opponent to repeat a line beginning with the final letter of one propounded to him. In Scotland, throwing up the cap is a defiance; and something similar to it is said to be practised in the fields of pugilism.

The odd looking word *wennigh*, p. 77, which is given on the authority of an *old soldier*, looks marvellously like the German *winig* [little]; and an old one-legged soldier working on the roads in Staffordshire, might have picked it up in his campaigns.

Cock-a-hoop is given as a phrase not easy to be explained. The taunting sense in which it is used inclines us to take Bailey's definition of *hoop* as the French *hupe*, the comb of a cock, and the term altogether as referring to a posture of mind pourtrayed by the attitude of a *crested* cock in crowing.

There is no existing affinity, Mr. Moor may be assured, between *Caraff*, a *water decanter*, and *Croft*, a *meadow*. The former is simply the French name for a *flaggon*.

On the word *Dane*, drawled out to the utmost possible length of the vowel, an exemplification may be here offered. A Lon-

don carriage, containing four ladies, was, in a moon-light December evening, overturned into a mill pond or hole, as it was called, adjoining the river Gip, in Suffolk. The servants called for assistance, and people came out from the mill and neighbouring cottages; but at a certain distance they stopped, and when urged to do what was every moment becoming matter of more serious necessity, they drawled out, "There can be nobody inside, for they makes no *dane*"—i. e. din or clamour.

Can any change of nomenclature in Botany make the Tutsan and Periwinkle the same plant? The Tutsan used to be *Hypericum*; the Periwinkle, *Verica*.

Poor Dolly, that great assistant in family washings, should have had a place, and even as a verb; for the question, "Do you Dolly your house linen?" has been often asked by one housewife of another, and means, "Do you, in washing, use that machine called a Dolly?" For the honour of the East country, be it known, that as far back as 1796, an iron was used for frills and flounces, called, from its native place in the county of Norfolk, a Bawdsey iron, precisely the same as that which, within a very few years, has been recommended as imported from Italy, and called an Italian iron.

Why was Donkey omitted, when it has become the serious term for an ass throughout Suffolk, Norfolk, and Essex? Dicky, which is given, seems out of use. These words, which were *laughed* into fashion, are not more than half a century old: before that period, they would have needed explanation; and when understood, would have been cried down, as every one must wish the vulgar name of *Dicky* to be for the chair-like driving seat of a four-wheeled carriage. It is not pleasant to hear words foisted into a national language as cant, and then to find them taking their place in good society, and hence, of necessity, inserted in dictionaries. Low origins are no recommendations, and in speech they ought to be kept back.

Don't ought is a true Suffolk phrase, and a very curious one; and when, as it is sometimes heard, it is combined with another phrase, it is ludicrous: "Nah baw, yow don't ought to leave it, go:" by which is meant, "Nay, boy, you should not let it go;" applied occasionally to a negligent manner of driving a wilful pig.

Under Dow, for DOVE, one of the most puzzling substitutions in Suffolk, as it is a very common surname, Mr. Moor introduces the word "Culver," as an appellation for the same pretty creature, derived from the Anglo-Saxon.

He says, Ray has given it as a South and East country word. It is not a very accurate mode of pointing out a locality, to date by the points of the compass; but Culver, though perhaps not known in Suffolk, is recorded on the Kentish side of the beautiful common of Tonbridge Wells, by the name of "the Culverden," given to a house situated near that narrow pass where the common breaks on the view of a London traveller; and where was formerly a gate called the Culverden-gate, one of the entrances to the ancient forest.

Such corruptions as Dowley, or Dwiley, are hardly admissible; nor can they be explained by flannel, &c. for rubbing furniture. Very different is the definition given under the article TOWLEY, to which we are referred, and in which is another error in supposing these words at all related to *Toilette*. They are all of the family of D'Oyley, of the Strand, well known as the inventor of many useful articles of household economy.

"DRAFT, a copy of a writing or picture," brings to mind the lamentable corruption which it requires almost effrontery now to oppose, of writing *draft* instead of *draught*. We *draw* on our bankers—legal proceedings are *drawn*. Vulgar haste made some man cut the matter short, by bad spelling, and the great mass follow it! Can there be greater absurdity? The king of France spoke bad French, and his flatterers pronounced it good French; but we boast ourselves at liberty to follow that which is good; and now when so many words are redeeming from vulgar pronunciation, surely we ought to write *draught*, and not *draft*.

DUMM, Mr. Moor gives as the down or fur of a rabbit or hare. It is not confined to that in Suffolk. A housemaid sweeping a room negligently, would be blamed for the *dumm* left in it, the downy produce of carpets and featherbeds.

FEN, a preventive exclamation at marbles, prohibiting the redeeming loss incurred by error, is, as schoolboys, now *men*, know, a contraction from the Latin verb *defendere*, to forbid; this seems to have escaped Mr. Moor. Most public schoolboys used to cry *fain*, when they meant to proscribe.

Mr. Moor thinks FLETCHERED, a term expressive of the variegated feathers of poultry; but doubts if it be used for what we call a *pie* horse, unless the *pieing* be of more than two colours. He may be assured it is so used, at least in the *middle* of his County.

On the word *FLET* much might be conjectured, more than can be admitted here. The article as it stands is not quite satisfactory. But Mr. Moor's introduction of such a word as "*Wonmill*," must be protested against. A "*one-meal cheese*" explains itself to any one conversant in a dairy; and it cannot be so disguised, even in Suffolk, as to need an accommodated mode of spelling.

FLOCKS, Mr. Moor describes as *Dumm*, that which our servants call *flew*; and he is justified by Bailey, who gives its derivation from the French *flocons*. But is this the *flock* with which ordinary beds are filled? or is it not that species of flock, rather than refuse material, which by the way ought not to have been omitted, called by a name pronounced *Noils*, and which consists of the knots in wool which the comb cannot separate, but draws out. These are certainly used in Suffolk to fill the beds of the poor.

In addition to what Mr. Moor says of *Gay*, which he gives as *Gah*, it is to be noted that printed cottons and cloaths made of such, are all called gay; "*a gay gown or apron*," does not mean, as with us, shewy in an extraordinary degree, but of various colours. Neither is the word always pronounced so very broad. Maid-servants say my gay apron; and these in a nursery ask a child if he or she will look at the *gays* in a book.

GATHERING, also, has another sense which would probably have suggested itself to Mr. Moor, had he inserted a description of that singularly uncouth vehicle a Quarter-Cart. The term cannot represent its figure, as it acquires its name from the situation in which it is to act. It is a light cart, wide enough to be drawn by two horses, but designed for only one, which goes in shafts placed as those of post-chaises were formerly, and perhaps may be found now. The driver has the horse in the shafts before him, and he must recollect that he has to his left hand half a cart. If, in his attention to ruts and quarters, he forgets this, and, to mend his situation, or make way, he goes too near a bank, the wheel on that side will, as it is termed, "*gather*," that is, run up the bank; and his load, probably crockery-ware, will bestrew the narrow lane. Stories are told of pure Suffolkites entering London at their nearest point, and exciting little less surprise, and encountering scarcely less impediment, than if they had gone in a palanquin.

GOBBLE and *WABBLE* are given as cognate in sense and sound.—*Wamble* and *Wimble* are made to claim kindred with these; but they may have their claims disputed.

GOLLOP, for *golph*, probably is a word omitted, but to be

heard at the festive board of a harvest home. We wish that we remembered more of one of our Anacreontics of that banquet than the two following lines,

" Then clap the cannikin to your chin ;
Open your mouth and *gollop* it in."

'Tis pity that an article was not allotted to the Suffolk adverbial use of *good*. A schoolmistress, and not of the lowest order, would, at least some years ago, have given her approbation of a child's performances, by saying, that he or she had done "*good prettily*."

GOUCHY for India-rubber is almost a scientific corruption. The Indian name Caoutchouc, sounds Catcheou. This would be hardly worth remarking, were it not to introduce a fact that, about the year 1772, a report was spread amongst the pupils of a drawing-master in a girls' school, that for paying only three shillings each, they would be entitled to use a most extraordinary thing that was to correct all errors in black-lead drawing. Parents were applied to for subscription money—the magic substance was produced under the appellation of "*lead-eater*"—the quantity not more than a square inch and a half, of half an inch in thickness!!

Travellers in Suffolk would be well pleased were "*Grips*" confined to "*meadows*;" but they abound in the highways: and though only little trenches, turned up with the corner of a spade to conduct the standing water into a ditch, they sometimes become unpleasant. "*Take care of the grips, or we shall have some jounces* [jolts], and keep the middle of the road over Woolpit warren, for the sides are *saved in*," were the comfortable orders of a gentleman to his postillion in a dark winter evening.

Mr. Moor calls *Hank* a *latch*. Is it not that slack fastening of a gate, a piece of osier or rope hung over the gate-post. It requires some ingenuity to fence against the wiliness of an old poney; for many there are who will draw every bolt and lift every latch on a farm, and this hank is the easiest of all fastenings to remove. If the D lock is a Suffolk invention, it is to the credit of the County, as one of the best securities.

Mr. M.'s fear of wearying his readers, sometimes operates against us. In his article HAYSEL, he might have introduced the Suffolk axiom—"As is haysel [pronounced hazel] so is harvest."

The secondary signification of *Hod* is made by Mr. M. "*a mortar-board*." Surely this is incorrect—the *hod* is that machine with a long handle, which the bricklayer's labourer

carries on his shoulder, full of bricks or mortar, as either may be needed.—This whole article needs revision. The boys who work under these labourers, and to whose industry or laziness more is confided than is prudent, are called in London "hawk-boys," and this class of society is peculiarly prolific in furnishing small culprits.

Can Mr. M. have lived in Suffolk, and call a *Lean-to* nothing better than a pent-house, and write it *too* instead of *to*? A lean-to is sometimes a very considerable addition to a good house: the term applies to any slight building carried up against, or leaning-to, a portion of an end or side wall.

If *Cock-loft* does not seriously mean a roosting-place, is it not a jocular term for its supposed use?

Under *Lords* and *Ludies*, such as grow by way-sides, might have been given a description of those to be found in hop-gardens during the busy scene of hop-picking; and had any allusion been made to this time of mirth, the "hatchets" indicative of an abundance of hops would have been described.

The relation of *mawhin* to *mawther* may be legitimate; but in London, where such a word as *mawther* is never heard, *mawhin* is the name of the brush used by the bakers for sweeping the oven.

The word *Noonins* is not treated with as much respect as it merits. When we use it in the form of *Nooning*, it certainly does not deserve to be stigmatized by Walker as cant. The intermediate refreshment now almost general, between breakfast and dinner, has been introduced only since the dining late has been polite, therefore it needed christening. No refined ear could like the words compounded of *unch. Bever* as confined to the act of drinking, was not very appropriate. In India it is said the term for this repast, is *Tiffing*, but were we, in the phraseology of our day, to invite our friends or summon our family to "a Tiffing" the peaceably-disposed would certainly keep aloof.—In Dublin they call our nooning their "meridian," which is only translating our term into Latin; but this, perhaps, is open to the charge of pedantry.—On the whole, then, there seems less objection to our term "*Nooning*," than to any one else,—as "*repose at noon*," the sense which Walker gives as *Noonins*, is little known.

Nous, for understanding, or the power of ready comprehension, would disdain to be supposed the offspring of a province.—Such merry distortions come from the great schools, or from the Universities.

Had Mr. M. been much in Wales, he might possibly have seen the old shoe thrown after a friend to insure good luck.

PBLT. The very common use of this word to express very hard riding, is omitted, "An awa'a pelted wi' all his might."

PEND does not convey the idea of pressure, so much as that of the point on which a matter hangs.

We must contradict Mr. M. in the place which he allots to the rand of a shoe: he says it is inserted between the heel and the quarter; but fifty years ago, it was between the sole and the upper-leather; and *white rands* were bestowed as a delicacy on girls' shoes.

RED INKLE is given as another name for *red tape*. If inkle is never wider than tape, as we have Bailey's authority for supposing, the proverb "as thick as inkle-weavers" applied to persons making very close intimacies, is very appropriate.

Mr. M. is justly sensible to the misuse of *right* and *ought* in such phrases as "I have no right, I don't ought to be punished;" but he passes over another very common one, and about as correct, when one person says of another, that he deserves great *merit*, instead of commendation.

GALKABAW for a *girl-cow-boy* is a tolerable instance of disguised meaning; but it yields to one which might have been inserted under the letter R. **RUNNACLES**, a family name—really Roundacres.

The passage that tends to explain Shakespeare's "Aroynt" is excellent lexicography, and goes far in settling the text.

SAG or **SEG** is, it may be presumed, our verb to swag.—But here, and in places which ought sooner to have been noted, it is to be regretted that *kiender* is not spelled with more attention to its evident meaning "kind of."—There is in many of the lower classes, a cautious reservation in speech, which makes them secure a retreat in case of being questioned. A Scotch gardener used always to say, "partly a peach," or "partly a pear," when asked what fruit-tree he was planting; and "a kind of" is the same sort of qualification, and used, perhaps, sometimes to take time for collecting ideas. But there exists a worse kind of reservation—a pauper, dependent on the kindness of a soft-hearted neighbourhood, being asked how much had been given him, answered, "eighteenpence." When taxed with suppressing a shilling of what he had received, he justified himself by alledging, that he had not said he had *only* eighteenpence.

SHAKES is a word used in Suffolk, and elsewhere, in a peculiarly vulgar way. "He is no great shakes," is said of a person of whom there is little cause to boast.

SHUN and **SHUNNIES**, are easily traced back to the German words expressive of shining.

SIZZLE should have been accompanied by the jocular term **Siggless** for Sausages.

SNAGS is a word often used in our nurseries for children's teeth, "shew me your pretty white snags," is a word of persuasion to an infant, to exhibit its first teeth; or to one of advanced age to suffer one of them to be dexterously extracted.

So-uns is more commonly used, at least in the heart of Suffolk, for "so, on this wise," than **Sooins**, which Mr. M. gives.

Surely a *sorrel* horse and a *chestnut* horse are not the same. The Suffolk tint which is spread over the land, the cattle, and the complexion of the inhabitants, not sparing even the manes and tails of horses, is an indescribable hue, but far removed from chestnut, if chestnut means the outside colour of a chestnut.

SPONG was explained to us in Suffolk, as a drift way between two fields. This carries the recollection back to the Latin *Sponda*—but it does not tally with Mr. M's definition.

In the article **STUFF** Shakespeare's line

"Ambition should be made of sterner stuff,"

might fairly have been introduced.

Mr. M's sense of **WOODSERE** needs defending.

What **WADMUL** may be we cannot assert, but *Duffel* is *Duffield*, so named, like many other things, from the inventor.

Why does Mr. M. write **WAX**, for *wix* to grow?—We do not write the "waxing moon." But the derivation from the German verb *wachsin*, which has the same meaning, might almost justify it.

WEAL should be written *wheel*. London ladies very incorrectly talk of the large *whale* or *wale* of some covetable Irish goods.

No one will question that the business of a **WHITSTER** is to bleach linen; but as a white-smith, it is known perhaps in Suffolk only.

As the article **WISK** or more correctly *Whisk* stands, it leads to the supposition that a light broom or brush is a part of a lady's dress, and worn about the neck.

The presence of *Yappen*, which hardly looks like an adjective, and yet wants the termination of a participle, will not atone for the absence of that expressive Suffolk word *Yapper*, which characterizes strongly the presumption with which a conceited youth, who has, for the first time been out of his own County, and, especially if he has been to London, returns the oracle of his family. The first evening of such a

return if it occurs at a *sociable* time of year, affords an amusing domestic drama, but we must not describe too closely :

“Un fat est un jeun Allemand qui s'en va à Paris

Un fou est ce meme jeun Allemand qui retourne de la.”

It would be tantamount to *confessing* as well as *feeling* Mr. Moor's judgment superior to our own, to let him off, without animadverting on the faults of his work. Notwithstanding his previous warning, we must contend that words, not *Suffolk* words, not *provincial* words, but words of general notoriety are admitted. We likewise quarrel with the introduction of bad enunciation for local peculiarity. Such words as *Pentis* for Penthouse, *Backers* for Backhouse, *Perrymedoll* for Pyramidal, *Ondeniable* for Undeniable, might have been thrown into a list with the correct word against them, to the saving of much trouble and room.

There can be no boundaries to a language if permission be given to all ranks to contribute to a Glossary. Persons regardless of propriety even in the higher ranks, coin words “on the spur of the occasion;” but we are not bound to record or even to follow their eccentricities: they are in general objectionable. Children coin words. The vulgar have their *technicalities* but none of these deserve place in a Glossary. A little boy broke a stick into two, and justified his doing so, by saying it was more *commodlesome*; the error was committed in Middlesex, but little master's authority cannot entitle his coinage to currency in that or any County.

What would be said to this definition? “*NIL* a word by which is expressed in Westminster, the funeral of a pauper.” Now the origin of this is, that a parish clerk of St. Margaret's Westminster gave this cant term to a burial by which he got no fee. *Nilil* had he, and *Nil* he called that by which he was deprived of his usual gain.

It is we confess not a little difficult to convey by writing a just idea of the Suffolk tone or *whine* as it is called. Jackson the exquisite violin player could, on his instrument, give the tones of a Quaker sermon, but we cannot think, as Mr. M. does, that an instrument could give those of the cadences of Suffolk. Yet perhaps they might be nearer approached than by Mr. M's. description. He has omitted one grand feature, the twang through the nose. Nor is the tone, at least to our ears, so much that of *distress*, as of *complaint*. Servants speaking to their employers always seem complaining of ill requited services, and the common conversation of a kitchen or servants' hall, is so disturbing, as to require, in houses not very spacious, the frequent repetition of a request

to "shut the door," which is made sometimes in pretty nearly the same upbraiding tone.

Those who review a work have nothing to do except with the subject matter, or we would indulge in praise of the pretty County that gives birth to this Glossary. From Ipswich to Bury, it is a garden, and the cheerfulness which pervades the County, the frequency of its fine churches, the prevalence of neatness in the cottages, the mode of farming, and the glorious appearance of its harvests, should recommend it to more favour than it enjoys: but present taste in landscape is like that in our light reading, the *marvellous* and *monstrous* are in request.

In setting out we anticipated the verdict we must pass on this volume. Here we have only to say, that it may be improved, and we sincerely hope the author will soon have it in his power, to do this in a new edition.

ART. V. *Reliquiæ Diluvianæ: or, Observations on the Organic Remains contained in Caves, Fissures, and Diluvial Gravel, and on other Geological Phenomena, attesting the Action of an Universal Deluge.* By the Rev. William Buckland, B.D. F.R.S. F.L.S. &c. 4to. 1l. 11s. 6d. Murray. 1823.

WE have always been satisfied that science, in proportion as it is enlightened and matured, will uniformly be found a powerful ally of revealed religion. For this reason, it would be desirable to see all such theological scholars as venture into the arena of controversy, well-instructed in those scientific speculations which from time to time become fashionable, and upon which petulant, ignorant, and ill-minded writers chuse to engraft sceptical opinions in regard to the authority of our sacred books. It is better to reason with such persons than merely to declaim against their folly, or even to expose the pernicious tendency of their doings; both because such declamation, without a competent knowledge of the question at issue, will always be ascribed to selfish zeal and will be attended with no profit; and especially because a deeper and more patient investigation of the controverted topics will assuredly terminate in the confusion of the infidel and bring an addition of light and strength to the cause of truth. When, for example, dangerous notions are found associated with physiological doctrines, and spreading abroad over the face of society under the semblance of liberal research and successful investigation, in a most im-

portant field of professional enquiry; let such a man as Mr. Rennell betake himself to the subject; see what has been actually achieved; examine into the pretensions of the discoverers; and the result, as usual, will be a triumph gained for religion, common sense, public safety, and even for the interests of science itself. Again, if infidel surmises should be hazarded anywhere, in books or in lectures, respecting the narrative contained in our more ancient Scriptures, and doubts thrown out as to the accuracy of the historian who describes the Mosaic deluge; let Mr. Buckland gird on his orthodox armour and plant his foot in the disputed field, and it will be found that the champion of revealed religion in this case too, will return to his camp victorious; having defeated the unbelievers with their own weapons, and triumphed over the enemies of the faith by a more skilful and honest use of the very instruments with which they had conducted the attack. Truth is at all times one and consistent; and to make good its claims, it is only necessary that it should have an opportunity to be heard, in a fair audience, and in the presence of impartial, competent judges.

The main object of Mr. Buckland's book is to collect evidence for a universal deluge, from the effects which that great catastrophe has produced, and from the relics which it has left. These remains consist either of animals or minerals, in various states of preservation; bearing at the same time different marks of violence, as referable to the action of a powerful current of water, as well as to the slower agency of air, heat and moisture. Such of the phenomena as are strictly geological, have been long familiar to the natural historian. Those immense deposits of diluvial sand, clay, and marl, which constitute the basis of many of our finest tracks of country, soon attracted the attention of the practical mineralogist and formed the ground of a distinction, relative to the earth's surface, which has been every where recognized, even by those who sought no acquaintance with the proximate cause. It is therefore in regard to organic remains that our knowledge has received the most important addition from the researches of Professor Buckland: and as the facts which he has brought to light may be still new to some of our readers, we shall proceed to abridge his narrative in such a way as may bring into view the principal circumstances connected with his discoveries.

The volume commences with an "Account of Fossil Teeth and Bones discovered at Kirkdale in Yorkshire." The case in which these relics of antediluvian zoology were found, was made known by the accidental circumstance of extending

the workings of a quarry; in the course of which the labourers happened to intersect the mouth of a long hole or cavern, closed externally with rubbish, and overgrown with grass and bushes. The entrance was only about five feet broad and three feet high, so that no one could enter but on his hands and knees; and the cave itself was found to expand and contract irregularly, from two to seven feet in breadth, and from two to fourteen in height, diminishing however as it proceeded into the interior of the hill. The depth underground is about twenty feet; the floor of the cavern and the surface of the field above being nearly horizontal, and parallel to the stratification of the limestone rock of which the eminence is composed.

On entering the cave, the first thing observed was a sediment of soft mud or loam, covering entirely its whole bottom to the depth of about a foot, and concealing the subjacent rock or actual floor of the cavern. Above this mud, in advancing some way into the cave, the sides were found to be partially studded and cased over with a coating of stalactite, which was most abundant in those parts where the transverse fissures occur, but in small quantity where the rock is compact and devoid of fissures. Thus far, as the author himself observes, it resembled the stalactite of ordinary caverns; but in tracing it downwards to the surface of the mud, it was there found to turn off at right angles from the sides of the cave, and form above the mud a plate or crust, shooting across like ice on the surface of water, or cream on a pan of milk. It is worthy of remark that there was no alternation of mud with any repeated beds of stalactite, but simply a partial deposit of the latter on the floor beneath it; and it was chiefly in the lower part of the earthy sediment and in the stalagmitic matter beneath it that the animal remains were found.

The remains here alluded to are the bones and teeth of no fewer than twenty-three different species of animals—the Elephant, Rhinoceros, Hippopotamus, Hyæna, Tiger, Bear, Wolf, Fox, Horse, Ox, Deer, Hare, Rabbit, Weasel, Mouse, —and in such a quantity as to make it extremely probable that the cave must have been occupied by several generations of Hyænas before the waters of the deluge covered the face of the earth.

“The bottom of the cave, in first removing the mud, was found to be strewed all over like a dog-kennel, from one end to the other, with hundreds of teeth and bones, or rather broken and splintered fragments of bones, of all the animals above enumerated: they were found in greatest quantity near its mouth, simply because its

area in this part was most capacious; those of the larger animals, elephants, rhinoceros, &c. were found co-extensively with all the rest, even in the inmost and smallest recesses. Scarcely a single bone has escaped fracture, with the exception of the astragulus and other hard and solid bones of the tarsus and carpus joints, and those of the feet. On some of the bones marks may be traced, which, on applying one to the other, appear exactly to fit the form of the canine teeth of the hyæna, that occur in the cave. The hyæna's bones have been broken and apparently gnawed equally with those of the other animals. Not one skull is to be found entire; and it is so rare to find a large bone of any kind that has not been more or less broken, that there is no hope of obtaining materials for the construction of a single limb, and still less of an entire skeleton. Fragments of jaw-bones are by no means common; the greatest number I saw belong to the deer, hyæna, and water rat, and retain their teeth: in all the jaws the teeth and bone are in an equal state of high preservation, and show that their fracture has been the effect of violence and not of natural decay."

In all the instances now mentioned the bones were never found mineralized, but simply in the state of grave bones, more or less decayed or incrustated by stalagmite; and have no farther connection with the rocks in which they are contained than that arising from the accident of having been lodged in their cavities. On this account it is not perhaps quite correct to call them *fossil* organic remains, as that epithet generally implies, we think, that the animal or vegetable body has, while thus associated with minerals, acquired some of their substance and qualities. But rejecting this nicety we have to observe that, of the teeth which were found, the greatest number belonged to the hyæna and the ruminating class of quadrupeds. A gentleman in the neighbourhood has collected more than 300 canine teeth of the former animal, which at the rate of four a head must have belonged to no fewer than seventy-five individuals, and adding to these the canine teeth which the Professor has seen in other collections, all obtained in the cave at Kirkdale, we may calculate with him that the total number of hyænas, of whose existence in that locality there is direct and positive evidence, could not be less than from two to three hundred. The only remains that have been found of the tiger species are two large canine teeth, each four inches in length, and a few molar teeth which exceed in size those of the largest lion or Bengal tiger; there is the tusk only of a bear which exactly resembles those of the extinct *ursus spelæus* of the caves of Germany; the size of which, M. Cuvier says, must have equalled that of a large horse. Elephant's teeth to the number of ten have been collected, most of which are broken;

and as they do not exceed three inches in their largest diameter, they must have belonged to extremely young individuals. Mr. Buckland has seen six molar teeth of the hippopotamans, and a few fragments of its canine and incisor teeth. Those of the *Rhinoceros* are not so rare. The Professor has examined fifty at least: some of them very large and apparently from aged members of that species.

The teeth of animals having been found very useful for distinguishing the class and kind to which, technically speaking, they belong as members of a system; greater attention has been paid to that organ than to those larger bones which would first attract the notice of a common observer. But it is not to be inferred that such larger bones have not been found. On the contrary, there were gathered in the cave at Kirkdale the thigh bones of an elephant, and we believe, of a rhinoceros, and of other huge animals. In short, the workmen, in first discovering the bones in the cave, supposed them to have belonged to cattle that died by a murrain in this neighbourhood a few years ago, and consequently threw them out on the roads with the common limestone, as possessing neither value nor curiosity: and it was not until these singular specimens drew the attention of a medical gentleman at Kirkby Moorside that they were conveyed to public museums and to the cabinets of private collectors. That the bones were mistaken for *those of cattle*, proves at once their quantity and individual magnitude; and the Professor has already informed us that the floor of the cavern was covered with them like that of a dog's kennel.

"It must already appear probable from the facts above described, particularly from the comminuted state and apparently gnawed condition of the bones, that the cave at Kirkdale was, during a long succession of years, inhabited by a den of hyænas, and that they dragged into its recesses the other animal bodies, whose remains are found mixed indiscriminately with their own. This conjecture is rendered almost certain by the discovery I made of many small balls of the solid excrement of an animal that had fed on bones, resembling the substance known in the old *Materia Medica* by the name of *album græcum*. It was at first sight recognized by the keeper of the Menagerie at Exeter Change, as resembling both in form and appearance, the fæces of the spotted or Cape hyæna, which he stated to be greedy of bones beyond all other beasts under his care."

The conclusions deduced from these appearances are farther confirmed by the habits of the hyæna in its natural state, and particularly by its predilection for bones, and the tremendous power of jaw by which it is enabled to gratify

that peculiar appetite. The reader will be struck with the following description.

" Since this paper was first published, I have had an opportunity of seeing a Cape hyæna at Oxford, in the travelling collection of Mr. Wombwell. I was enabled to observe the animal's mode of proceeding in the destruction of bones. The shin-bone of an ox being presented to this hyæna, he began to bite off with his molar teeth large fragments from its upper extremity, and swallowed them whole as fast as they were broken off. On his reaching the medullary cavity, the bone split into angular fragments, many of which he caught up greedily and swallowed entire: he went on cracking till he had extracted all the marrow, licking out the lowest portion of it with his tongue; this done, he left untouched the lower condyle which contained no marrow and is very hard. The state and form of this residuary fragment are precisely like those of similar bones at Kirkdale; the marks of teeth on it are very few, as the bone usually gave off a splinter before the large conical teeth had forced a hole through it; these few, however, entirely resemble the impressions we find on the bones at Kirkdale: the small splinters also in form and size and manner of fracture, are not distinguishable from the fossil ones. I preserved all the fragments and gnawed portions of this bone, for the sake of comparison by the side of those I have from the antediluvian den in Yorkshire: there is absolutely no difference between them except in point of age. The keeper pursuing this experiment to its final result, presented me next morning with a large quantity of *album græcum*, disposed in balls that agree entirely in size, shape, and substance with those that were found in the den, at Kirkdale. I gave the animal successively three shin bones of a sheep; he snapped them asunder in a moment, dividing each in two parts only, which he swallowed entire without the smallest mastication. On the keeper putting a spar of wood, two inches in diameter, into his den, he cracked it in pieces as if it had been touchwood; and in a minute the whole was reduced to a mass of splinters. The power of his jaws far exceeded any animal force of the kind I ever saw exerted, and reminded me of nothing so much as of a miner's crushing-mill, or the scissars with which they cut off bars of iron and copper in the metal founderies."

Assuming, then, for the moment, that the cave at Kirkdale was a hyæna den in the ages before the flood, the absence of all entire skeletons in that receptacle is accounted for by a reference to the habits of this animal, which is known to delight much in bones; and assuredly the gnawed fragments on the one hand, and the *album græcum*, or fæcal excrement, on the other, afford ample evidence of its having largely gratified this singular propensity; and, at the same time, substantiate its relationship to its post-diluvian repre-

sentatives. That savage and most voracious quadruped, is supposed to have devoured the carcase and gnawed the bones of the dead among its own species; and, in this way, to have left no other memorial of their existence and supremacy in the cave than has been allowed to remain of the animals that were their victims. And should it be asked, says the author, why we do not find at least the entire skeleton of the one or more hyænas that died last and left no survivors to devour them; we find a sufficient reply to this question in the circumstance of the probable destruction of the last individuals by the diluvian waters. On the rise of these, had there been hyænas in the den, they would have rushed out and fled for safety to the hills; and if absent, they could by no possibility have returned to it from the higher levels. That they were extirpated by this catastrophe is obvious, from the discovery of their bones in the diluvial gravel, both of England and Germany.

But if we refuse to admit the hypothesis now stated, how are we to explain the extraordinary fact that there are in the cave at Kirkdale numerous bones belonging to animals, of which the species, in many instances, has been long extinct? Dismissing at present this latter consideration, on what principle shall we account for such an accumulation of bones in so small a place. Shall we say that the animals had retired thither for repose in their last moments, and to mix their remains with those of their progenitors when they should expire. The diameter of the cave, replies Mr. Buckland, compared with the bulk of the elephant and the rhinoceros, renders this solution impossible as to the larger animals; and with respect to the smaller, we can imagine no circumstances that would collect together, spontaneously, animals of such dissimilar habits as hyænas, tigers, bears, wolves, foxes, horses, oxen, deers, rabbits, water-rats, mice, weasels, and birds.

It may be suggested, in the second place, that they were drifted in by the waters of a flood. But the objection in respect to the large animals is as strong here as in the former case; and in regard to the smaller ones, the cave could not have held as many at one time, as would supply one twentieth part of the teeth and bones which have been actually collected. That there has not been a succession of floods is proved, again, by the circumstance that there is in the bottom of the cavern but one layer of loam with its covering of stalactite; and, as the Professor justly remarks, a second or third repetition of such an operation as that which introduced the

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single stratum of mud which alone occurs in it, would have filled up the cavern altogether. On the supposition that the bones were drifted in after separation from the flesh, it is clear that they would have been mixed with gravel, and at least slightly rolled on their passage; and, as the author observes, it would still remain to be shewn by what means they were split and broken to pieces, and the disproportion created which exists between the numbers of the teeth and bones. They could not, he adds, have fallen in through the fissures, for these are closed upwards in the substance of the rock, and do not reach to the surface.

The third, and the only hypothesis which appears tenable, is, that these bones were separately dragged into the cave by the hyænas for the purpose of using them as food, or that they are the remains of animals conveyed thither by the voracious tenants of the cavern, after they had put them to death in the neighbourhood: and, to adopt the words of the Professor, as they could not have dragged their prey from any great distance, it follows that the animals they fed on all lived and died not far from the spot where their relics are found.

"The accumulation of these bones, then, appears to have been a long process, going on during a succession of years, whilst all the animals in question were natives of this country. The general dispersion of bones of the same animals through the diluvian gravel of high latitudes, over great part of the northern hemisphere, shews that the period in which they inhabited these regions, was that immediately preceding the formation of this gravel, and that they perished by the same waters which produced it. M. Cuvier has moreover ascertained, that the fossil elephant, rhinoceros, hippopotamus, and hyæna, belonged to species now unknown; and as there is no evidence that they have at any time, subsequent to the formation of the diluvium, existed in these regions, we may conclude that the period, at which the bones of these extinct species were introduced into the cave at Kirkdale was antediluvian. Had these species ever re-established themselves in the northern portions of the world since the deluge, it is probable that their remains would have been found, like those of the ox, horse, deer, hog, &c. preserved in the post-diluvian accumulation of gravel, sand, salt, mud, and peat, which are referable to causes still in operation, and which by careful examination of their relations to the adjacent country, can be readily distinguished from those which are of diluvian origin."—"It was indeed probable before the discovery of this cave, from the abundance in which the remains of similar species occur in superficial gravel beds, which can be referred to no other than a diluvial origin, that such animals were the antediluvian inhabitants not only of this country, but generally of

all those northern latitudes in which their remains are found; (but the proof was imperfect, as they might have been drifted or floated hither by the waters from the warmer regions of the earth); let the facts developed in this charnel house of the antediluvian forests of Yorkshire demonstrate, that there was a long succession of years in which the elephant, rhinoceros, and hippopotamus had been the prey of the hyænas, which, like themselves, inhabited England in the period immediately preceding the formation of the diluvial gravel; and if they inhabited this country, it follows as a corollary, that they also inhabited all those other regions of the northern hemisphere in which similar bones have been found under precisely the same circumstances, not mineralized, but simply in the state of grave bones imbedded in loam, or clay, or gravel, over great part of northern Europe, as well as North America and Siberia."

It has been already suggested that the bones at Kirkdale, as well as in most other caverns of the same description, owe the entire and preserved condition in which they are found to the layers of loamy matter with which they are covered. The bones, it is obvious from the history which has been given of their accumulation, must have been gradually collected in the bottom of the cave; and it is remarkable that those which, being first deposited, had been longest exposed to the action of the air, exhibit the strongest symptoms of decay, whilst others which had lain only a short time before the introduction of the diluvial mud, have been preserved by it almost from incipient decomposition.

It is further remarkable that there is but one stratum of that mud in the bottom of the den; which, having under it that concretion of calcareous matter which is called stalagmite, proves that the cave must have existed before the great catastrophe to which the hypothesis refers; whilst, as there is no intermediate deposition of the percolated limestone in any part of the muddy layer, but only one coating on the surface of it, no room is left for imagining that the diluvium ever returned, at least to the same high level.

One of the first things that will occur to the mind of a reflecting reader, is the physical question which is so directly involved in these important facts; and the wonder and difficulty which attend such an investigation will not be lessened, by the assurance that four of the genera of animals whose bones are thus widely diffused over the temperate and even polar regions of the northern hemisphere, exist at present only in tropical climates, and chiefly south of the equator: and that the only country in which the elephant, rhinoceros, hippopotamus, and hyæna are now associated, is Southern

Africa. In the neighbourhood of the Cape they all live and die together, as they formerly did in Britain; whilst the hippopotamus is now confined exclusively to Africa, and the elephant, rhinoceros, and hyæna, are also diffused widely over the continent of Asia.

Has the climate altered, or have the animals acquired different habits and physical properties since the era of the flood? It is the opinion of Cuvier that, as some of the fossil animals differ from the existing species of the genera to which they belong, they may have had constitutions capable of enduring the rigours of a northern winter; and this opinion, it is observed by Mr. Buckland, derives support from the carcass of the Siberian elephant, discovered some years ago in the icy bank of the river Lena, with all its flesh entire and its skin partially covered with *long hair and wool*; and from the hairy rhinoceros found in 1771 in the same country, in the frozen gravel of Vilhorie, having its flesh and skin still perfect, and of which the head and feet are now preserved at Petersburg, together with the skeleton of the elephant above alluded to, and a large quantity of its wool. To these considerations Cuvier adds the important notice, that there are genera of animals now existing, the fox tribe for example, which have species adapted to the extremes both of polar and tropical climates.

But the difficulties attending this question are by no means removed by any hypothesis which such scanty materials will support. The sterile regions of the north, during the long winters with which they are afflicted, produce not sufficient food for the elephant and rhinoceros: and it is not easy to imagine how the hippopotamus could exist so many long months in the frozen rivers under the arctic circle. Besides, the occurrence in secondary strata as well as in the diluvium of high northern latitudes, of fossil crocodiles and tortoises, and of vegetables and shells, nearly allied in structure and character to those which are now peculiar to hot climates, tends still farther to obstruct our way towards a satisfactory solution: the probability being greater that the climate was warm in which these plants and animals lived and died, than that a change of habit and constitution should have taken place in so many animal and vegetable genera, the existing members of which are rarely found except in the warmer region of the present earth!

“Between these conflicting opinions we are compelled to make our choice: there seems to be no third or intermediate state with which both may be compatible. It is not, however, to my present purpose to discuss the difficulties that will occur on both sides, till

the farther progress of geological science shall have afforded us more ample information as to the structure of our globe, and have supplied those data, without which all opinions that can be advanced on the subject must be premature, and amount to no more than plausible conjecture. At present I am concerned only to establish two important facts: First, That there has been a recent and general inundation of the globe; and second, that the animals whose remains are found interred in the wreck of that inundation were natives of high north latitudes, and not drifted to their present place from equatorial regions by the waters that caused their destruction. One thing, however, is nearly certain; viz. that if any change of climate has taken place, it took place suddenly; for how otherwise could the elephant's carcase, found entire in ice, at the mouth of the Leva, have been preserved from putrefaction, till it was frozen up with the waters of the then existing ocean? Nor is it less probable that this supposed change was contemporaneous with and produced by the same cause which brought on the inundation. What that cause was, whether a change in the inclination of the earth's axis, or the near approach of a comet, or any other cause or combination of causes purely astronomical, is a question, the discussion of which is foreign to the object of the present memoir."

Such an enquiry does not fall within the legitimate scope of philosophy; and conjectures, in relation to facts so extremely important, only exhaust our patience, and humble us with a painful sense of hopeless ignorance. In regard to the mineralogical department of geology, the difficulties which obstruct our progress, though very great are not altogether insuperable; because we have not only the subject constantly under our eyes and presented to our study in a great variety of forms, but we moreover enjoy all the advantages which can arise from a persevering investigation by different minds and in different countries; we can avail ourselves of discoveries in other branches of science, make the successful labours of chemistry throw light on the relations of mineral substances, and render subservient to our pursuits most of the leading principles of physical knowledge. But we have no such assistance or encouragement in our researches into the condition of our globe prior to that great catastrophe to which so many of its present appearances are referable. An astronomical accident admits not of being explained on the ordinary principles which guide the researches of the astronomer. He cannot deduce a general law from an acknowledged exception: and thus among the thousand physical casualties which might occasion, under the direction of Divine Wisdom, the inundation of our globe, we are not to expect that the most enlightened exertions of human science will

ever satisfy us that the proximate agent has been certainly discovered. The bones of tropical animals found in the highest latitudes of the northern continents supply us with a fact which is not less singular than unaccountable; and as the explanation of it requires that we shall admit in the outset either that the inclination of the earth's axis has undergone a change, or that the habits and constitutions of several genera of quadrupeds, of amphibia, and of plants have assumed quite a new character, we could not proceed a single step without violating the most essential of those rules which philosophy has prescribed to every student of nature. Mr. Buckland has therefore wisely confined his inferences to the two important facts above stated, that there has been a recent and general inundation of the globe; and that the animals whose remains are found interred in the wreck of that inundation were natives of these northern latitudes, and not drifted hither by the diluvial waters from the equatorial regions of the earth.

In regard to the history of the cave itself the Professor has defined four periods, in every one of which its condition must have been different; and these conclusions he is pleased to call "chronological inferences," though they simply imply succession, without any specific relation to the measurement of time. There was first a period when the aperture in the rock was not tenanted by hyænas, and which, from the small quantity of stalagmite on the floor, is supposed to have been very short. The second period was that during which the cave was inhabited by the hyænas, whilst the stalactite and stalagmite continued to be deposited. The next epoch is that at which the mud was introduced and the animals extirpated, that is, the period of the deluge; and the fourth and last period occupies all the time that has since elapsed, and during which the stalagmite has been formed on the upper surface of the mud.

We doubt whether it will be universally admitted that the first and second periods have their limits marked by a boundary which is either well defined or intelligible; for unless it can be ascertained that there is under the layer of bones a distinct stratum of stalagmite, which serves for the floor on which they actually rest, we should be disposed to call in question the chronological inference on which the author desires us to rest our belief, that the time the cave existed before it was occupied by hyænas and the time it continued in their possession can be divided into two separate eras. He himself admits that the removal of the mud which now covers the floor would be necessary to ascertain the exact quantity

of stalagmite referable to the former period ; and he adds, on what precise ground we know not, that it cannot be very great, and can only be expected to exist where there is much stalactite also upon the roof and sides. Why should not the stalagmite be found abundantly deposited on the floor of the den if it existed a thousand years before it was selected by the hyænas as their place of retreat : and if it did not exist so long untenanted, would there not have appeared some proofs still stronger than any that have yet been collected to demonstrate the lengthened residence of these gluttonous animals ? These, however, are points of minor consequence ; and in all cases where the value of a hook depends on its facts more than on its reasoning, we are not disposed to quarrel at trifles.

On the whole, Professor Buckland has made out a strong statement in favour of the hyæna-hypothesis, as applicable to Kirkdale. But as bones are found in a great variety of situations, both in caverns and in gravel banks, in valleys and within the water-course of rivers, it must follow that these relics have been deposited by other agents than by the teeth and fangs of wild beasts. For example, at Oreston, near Plymouth, numerous discoveries have been lately made of animal remains which must be ascribed to a different origin. Bones of hyænas, wolves, tigers, horses, and oxen have been collected in great numbers ; and it is admitted by the Professor that there is no other way of accounting for the presence of these relics, but by supposing that the animals had fallen, during the antediluvian period, into the open fissures, and there perishing, had remained undisturbed in the spot in which they died, till drifted forwards by the diluvian waters to their present place in the lowest vaultings with which these fissures had communication. Nothing is more common at the present day in limestone districts, which are known to be distinguished by such rents and caves, than to find the skeletons of quadrupeds, both wild and domestic, which had evidently become the victims of those natural traps.

“ At all events there is no evidence like that at Kirkdale to shew that the animal remains at Oreston have been collected by the hyænas ; no disproportion in the number of the teeth to that of the bones ; no destruction of the condyles and softer parts ; an abundance in excess of fragments of the harder portions ; no splinters of the marrow-bones ; no friction or polish on the convex surfaces only, of the curved bones ; no marks of large teeth ; no *album græcum* ; and no dispersion of bones along the horizontal surface of a habitable den : but, on the contrary, a deep hole almost perpendicular, and bones quite perfect, lodged in irregular heaps in

the lowest pits, and in cavities along the lateral enlargements of this hole, and mixed with mud, pebbles, and fragments of limestone, in precisely the same manner as I shall hereafter shew them to be lodged and mixed in the caves and fissures in Germany and Gibraltar; and as they could have been, supposing they were drifted to their present place by the diluvian waters from some lodgment which they had before obtained in the upper regions of these extensive and connected cavities. That they are of antediluvian origin is evident from the presence of the extinct hyæna, tiger, and rhinoceros."

There are seven instances, recently brought to light, of similar deposits in this country; the last of which, mentioned by Mr. Buckland, is that which was discovered a short time ago on the coast of Glamorganshire, fifteen miles west of Swansea. Upon entering the cave he observed that the floor of it was a mass of diluvial loam of a reddish yellow colour, abundantly mixed with angular fragments of limestone and broken calcareous spar, and interspersed with recent sea shells, and with teeth and bones of the following animals, viz. elephant, rhinoceros, bear, hyæna, wolf, fox, horse, ox, deer, of two or three species, water-rats, sheep, birds, and men.—In the centre of the cave, and at the depth of about two feet, he found under and amongst the broken bones of elephants, bears, and other extinct animals, a portion of the scapula, apparently of a sheep, which had been smoothly cut across as if by a butcher's saw; and from its state of preservation was decidedly not antediluvian. This mixture of ancient and comparatively modern bones, must have arisen, he justly infers, from repeated diggings in the bottom of the cave. In another part he discovered, beneath a shallow covering of six inches of earth, nearly the entire left side of a human female skeleton. The skull and vertebræ and extremities of the right side were wanting: the remaining parts lay extended in the usual position of burial, and in their natural order of contact. Close to that part of the thigh bone where the pocket is usually worn I found, says he, laid together and surrounded also by ruddle, about two handfull of small shells, of the *nerita litteralis*, in a state of complete decay, and falling to dust on the slightest pressure. At another part of the skeleton, in contact with the ribs, he found forty or fifty fragments of small ivory rods, nearly cylindrical, and varying in diameter from a quarter to three quarters of an inch, and from one to four inches in length.

The "chronological inferences" in this case must proceed upon a very uncertain principle: but the author, notwithstanding, thinks that from all the circumstances which pre-

sented themselves, there is reason to conclude that the date of the "human bones is coeval with that of the military occupation of the adjacent summits, and anterior to, or coeval with the Roman invasion of this country."

We cannot follow the ingenious and indefatigable Professor into Germany, whither he appears to have gone repeatedly in search of geological knowledge; and where we find he visited caves near Spa, in Westphalia, and at Scharzfeld, as also the caverns of Bauman's Höhle, Foster's Höhle, of Zahnloch, of Gailenreuth, and of Kühloch. It will be sufficient to lay before the reader his concluding observations on that important survey.

"The facts I have enumerated in the above descriptions go to establish a perfect analogy, as far as relates to the loam and pebbles and stalagmitic incrustations in the caves and fissures of Germany and England, and lead us to infer an identity in the time and manner in which these earthy deposits were introduced: and this identity is still farther confirmed by the agreement in species of the animals whose remains we find enveloped by them, both in caves and fissures, as well as in the superficial deposits of similar loam and pebbles on the surface of the adjacent countries; viz. by the agreement of the animals of the English caves and fissures, not only with each other but with those of the diluvial gravel of England, and of the greater part of Europe: and in the case of the German caves, by the identity of their extinct bear, with that found in the diluvial gravel of Upper Austria; and of the extinct hyæna with that of the gravel at Canstuddt, in the valley of the Neckar; at Horden, near Herzberg, in the Harts; at Eichstadt in Bavaria; the Val d'Arno in Italy; and Lawford in Warwickshire. To these may be added the extinct rhinoceros, elephant, and hippopotamus, which are common to gravel beds as well as caves; and hence it follows, that the period at which the earth was inhabited by all the animals in question, was that immediately antecedent to the formation of those superficial and almost universal deposits of loam and gravel, which it seems impossible to account for, unless we ascribe them to a transient deluge, affecting universally, simultaneously, and at no very distant period, the entire surface of our planet."

There follows here an interesting section on the Osseous Breccia of Gibraltar, Dalmatia, Nice, and other portions of the Mediterranean shores, in the course of which, Mr. Buckland brings forward a variety of strong facts to support the opinion that the bones in that conglomerate are partly antediluvian, and has thereby anticipated a similar conclusion, which has been more recently advanced by the celebrated Cuvier, in maintenance of the same views, though directly opposite to the notions which he formerly held in regard to

this question. Nor is the French naturalist unwilling to acknowledge his obligations to the Oxford Professor.

“Je reviens donc à l'idée qui je n'avois osé embrasser autrefois; celle que ces dépôts des breches osseuses ont été formés aux dépens de la population contemporaine des rhinoceros et des elephans fossiles. Il est suffisamment prouvé que ces divers animaux ont vécu ensemble dans les mêmes pays et ont appartenu à la même époque. Ce fait important me paroît avoir été parfaitement établi par M. Buckland.”

The Second Part of the “*Reliquiæ Diluvianæ*” embraces the evidence of diluvial action, afforded by the accumulation on the earth's surface of loam and gravel, containing the remains of the same species of animals that we find in the caves and fissures, and by the form and structure of hills and valleys in all parts of the world. The facts, by means of which this portion of the work is illustrated, are drawn from a very wide field; and we have laid before us at considerable length, evidence of diluvial action in Scotland, in Wales, in Ireland, on the Continent, in North America, in Africa, and in Asia. These details, however, admit not of abridgement; and as most of the appearances referred to are well known, and to be found described in other volumes, the reader will not regret our resolution to abstain from abstracting that which, in such a form, he could neither enjoy nor understand.

The Appendix, which consists of two papers reprinted from the Transactions of the Geological Society, is devoted to a consideration of a very important nature, the “Excavation of Vallies by Diluvial Denudation.” It is proper to remark, at the same time, that the enquiries of the author have been confined to the “vallies of denudation (a singular expression, we think) that intersect the coast of Devon and Dorset; and to the excavation of vallies and dispersion of beds of gravel in the county of Warwick, and along the course of the Cherwell, Evenlode, and Thames, from Warwickshire to London.”

This is the portion of the author's labours which has given us the least satisfaction. We perceive not how in the case of a *universal* deluge there could be those rapid currents which his theory requires; for if the whole globe was covered with water at the same period, whence would proceed the proximate cause of motion in the circumambient fluid, and of such a motion as would be necessary to excavate immense valleys. Supposing, as the author seems to think, that the great rush of water was downwards, in the direction of the present rivers, and that gravel was carried from the

hilly country into the lower and more level parts by the weight of the diluvial current, what reason is there for concluding that the waters *retired* over the same ground, like soldiers after a charge, and formed the valleys in their retreat? Was water likely to make a retreat up an inclined plane; or where did Mr Buckland learn that there was any such reflux of the diluvial waves? Speaking of the valleys of the Cherwell, Evenlode, and Thames, he says, we may infer that the destruction of the oolite strata was not so much the effect of the *advancing deluge* as of its retiring waters, cutting out valleys in the table-lands and sides of the higher ridges and covering them with gravel, which this first *rush* had transplanted from the more distant regions: and thus it will appear, he adds, that the lower trunks of the valleys of the Thames, Cherwell, and Evenlode did not exist at the time of the first advance of the waters which brought in the pebbles from Warwickshire, but were excavated by the *denuding agency* which they exerted during the period of their retreat. Is the *rush* or the retreat compatible with the doctrine of a universal, simultaneous deluge? Whence did the water rush when it passed through Warwickshire; and whither did it retire when it had accomplished its retreat from Sheerness to Oxford? The Professor is great on general principles, but he stumbles like other men when he makes haste to apply them: he shines in the collection of facts, and renders his theories at once ingenious and consistent; but in hypothetical matters he is by no means infallible. He begs or rather usurps a principle; and then uses it as tyrannically and unwisely as the youngest logician or the most bigotted geologist. These remarks, we beg leave to add, apply solely to the latter portion of his volume: the former is unimpeachable in fact, reasoning, and conclusion.

ART. VI. *Ellen Fitzarthur, a Metrical Tale. In Five Cantos.* 12mo. 160 pp. 6s. 6d. Longman and Co. 1822.

ART. VII. *The Widow's Tale, and other Poems. By the Author of Ellen Fitzarthur.* 12mo. 222 pp. 6s. 6d. Longman and Co. 1822.

WHEN we look upon the formidable number of volumes duly ranged on our shelves before us, to which even the New Series of the British Critic has attained, and recollect (a more appalling thought) the number of years during which we have

ourselves pursued the thankless labours of our office, we are almost surprised to think how much of human kindness, and tender mercy still remain in us. If the poets, the *genus irritabile*, be believed, the labours of the critic, especially the anonymous reviewer cannot be long pursued without injury to his moral feeling; it is said, that while his intellect acquires a diseased kind of acuteness for the detection of minute errors, his heart grows cold to loftier beauties, that he becomes incapable of the generous enthusiasm, or the tender sympathy, by which poetry ennobles and purifies kindlier natures; and that for the true pleasure, which genius ought to afford, he is fain to substitute base and malignant triumph which he may derive from exposing to ridicule and disgrace, beings of higher pretensions, but less caution than himself.

That this has never happened we will not take upon ourselves to say; the eye sight may be injured by too close and constant poring over fine machinery, and he, whose duty it is to examine parts minutely, and detect the error of their construction and connection, may have his attention too much withdrawn from the general merit of the whole instrument, and the skill of its contriver. But that this is necessarily, or always the case, we cannot admit—for ourselves we will say (and let us be borne with while we say it), that age, and experience as critics, have had no such effects with us. On the contrary, in our progress with our journal we have found the same alterations working in us, which age generally produces on the judgments of men in their progress through life. Youth, the season for enthusiasm and for strong perception of pleasure, is also the season of intolerance, "he that is not with us then, is against us"—if we are not highly pleased, we are greatly mortified, and the work must be stupid; if our tastes are contradicted, we are vehement in our condemnation, and the work must be built on false principles. We have no suspicion that we ourselves be in error, or ignorance; and we make no allowance for, because we have no experience of, the difficulty of the author's task. Youth again is the season for the prodigal and thoughtless exercise of power; they were boys says the fable, who disported themselves in the royal game of pelting the frogs—not that youth is more wilfully cruel, but it never dreams of, it never conceives the bitterness of disappointment, the heartsick despair, which may be occasioned to an anxious, trembling, sometimes to a distressed and penniless author, by an ill-timed joke, a mischievously chosen quotation, a slight misrepresentation, or a severe comment. Youth again delights in strong emotions and tumultuous pleasures, poetry

is not looked to as the relaxation but as the very business of the soul, and the same interest is required from it, which in after life is attributed only to the real pursuits of ambition or wealth. Whatever therefore is not thought to be the very best, is allowed no merit; and a strained, perhaps unintended force is given to the fastidious maxim of the satyrist, that neither gods, nor men, nor pillars can tolerate a minor poet.

If however we in our youth of criticism ever were actuated by such feelings, or held to such maxims, we have long renounced them. We do not feel so confident of our own unerring acuteness; we admit the possibility of a difference of tastes, neither wholly to be condemned; and we are deeply sensible of the difficulties of composition. We do not require from all poetry the highest possible intellectual pleasures; to him who can yield us that, we of course ascribe the highest praise; but it is something, and gives a title to our gratitude and approbation, when a weary hour is beguiled away in peace, when anxious spirits are calmed, kind feelings excited, generous sympathies called into action. We feel again that it is our duty no less as critics, and our interest far more as men, to seek for beauties than to expose defects; and we accustom ourselves upon every principle to this humanizing pursuit. Lastly, we can take no delight in the exercise of power so as to give pain, especially when we know how sensibly we may exert it in affording pleasure, and doing real good—after all, when all is done, a dull poem is not so very great a crime, no one is compelled to read it; it ought not to be praised, but still less ought it to be censured in a tone from which the unhappy author can learn no single step for improvement, but which may break his heart. Where however amidst many faults there are clear indications of genius we have long thought that the general tone of our remarks should be encouraging, and our censure moderate and friendly. We would desire to keep whatever little powers of punishment we may have, for the outpourings of obscenity and blasphemy, which we are sometimes compelled to encounter—and next to any compromise with them we should repent the most anxiously of a review wantonly severe, or sarcastic, that had blighted the hopes, broken the spirits, or stopped the progress of youthful talent—we know too well the misery which such reviews have occasioned.

We have been led into this train of reflections principally by the unassuming and even timid tone in which these volumes open; we infer from several passages that it is a female who is addressing us, and with all our aversion for the animal known by the colour of its stockings, there is something in

that circumstance which would make us pause even in an act of necessary severity. But, as it often happens, those who least need fear, are often the most apprehensive; there is nothing in the poems which requires an indulgent critic, and much to extort even involuntary praise. The author is not of the higher order of genius, but she knows her own ability, and has measured her efforts by it—the poems tell their stories clearly and neatly, there is much truth of description, much simplicity, a right principle, and a genuine pathos running through the whole, which we will confess has sometimes affected us more than we were prepared for. Perhaps our readers will understand us, when we say that these poems are such, as one can hardly venture to read aloud without sometimes being surprised into a faltering voice, and a glistening eye.

We do not propose to submit these tales to the decomposition which poetry ordinarily undergoes by an analysis of a story. The fable indeed, if we may so call it, of the first volume is told in three lines. Ellen, the only child of a widowed clergyman, is seduced from her home, deceived by a false marriage, deserted by her betrayer, and after a period of sorrow and repentance returns with her child and dies on the grave of her broken-hearted father. This is so simple and common groundwork for a story, that it is obvious that the author's claim to reputation must depend upon the manner of filling it up and telling it. And it is precisely in this that she has found the natural scope of her abilities, in faithful and pathetic detail. Thus, in the opening of the poem, after describing the peaceful and happy descent of evening on the villagers of Malwood Vale returning from their labours, she turns to the solitary and deserted home of the old pastor. He sits by the flickering flame of his hearth, pale and care worn, musing upon the daughter whom he has lost, and sometimes, for a moment, half cheating himself by the aid of all the familiar objects around him, into the belief that she is still an inhabitant of his cottage in all her youthful innocence and blessedness; then waking again, at the slightest interruption, to a full sense of his miserable destitution. In the following description, the picture of Ellen a child, the old play-mate dog, her music, and book, and drawings, all carefully preserved as she had left them, seem to us exceedingly well imagined, and drawn.

“ Still in its burnished frame behold
Her pictured likeness, as of old
She used his widowed arms to bless
In days of infant loveliness :—

The bright blue eyes, whose laughing glance
Thro' clustered ringlets peeped askance;
The lips, two parted cherries seen,
(Ripe fruit) with milk-white buds between;
One dimpled arm, encircling prest
Round Carlo's neck, and shaggy breast,
On his broad head, so soft and sleek,
The other props one rosy cheek.
Years, since the artist's cunning skill
Those playmates drew, have pass'd away.
But Carlo keeps his station still
By that same hearth, grown old and gray;—
His spotted head, no longer sleek
As when it propt that rosy cheek,
But his old heart, too faithful still,
For time, with palsyng touch, to chill.
Oft resting on his master's knee
His head, with faithful sympathy
And thought intent, he seems to trace
The care-worn furrows of his face,
Till that mute eloquence of eye
Obtains attention, and reply,
That murmurs low, in plaintive tone,
“ Yes, old companion ! she is gone.”
There hangs her unstrung lute, and there
Before him stands her vacant chair,
And there the book, with mark between
As last she left it, still is seen.
No busy hand had dared displace
Of these, of her, the faintest trace,
And round the little chamber still
Was many a work of infant skill,
And many a flower and landscape traced
In later years, by Ellen's taste.
Her hand shall wake the lute no more,
Her voice again shall never pour
For him its silver notes ;
Yet oft he sits and seems to hear,
For oft in fancy's list'ning ear
The fond remembrance floats.
But if a crackling cinder drops,
He starts !—th' unreal music stops,
And all again is gloom :—
He casts round the deserted walls
A mournful glance, that soon recalls
His truant fancy home.” P. 4.

This view of the old man, in his state of misery, leads naturally to the retrospect of Ellen's life, born at the mo-

ment, which deprived him of her mother. Her progress from infancy is told in a manner which parents will enter into as very true and feeling. Perhaps we are deceived by personal circumstances, but to us few subjects are so interesting as this; there is scarcely a passage in all the rich treasures of Jeremy Taylor so sweet to us, as that in which he dwells upon the delight a parent receives from his infant children just budding into childhood. "No man (says he) can tell but he that loves his children, how many delicious accents make a man's heart dance in the pretty conversation of those dear pledges; their childishness, their stammering, their little angers, their innocence, their imperfections, their necessities, are so many little emanations of joy and comfort to him that delights in their persons and society." This is true to the letter; mewed up as we are in this vast city, and constrained to daily toil, and absorbing duties, we dwell with delight on passages that recall to us rural walks with just such companions as are here described, and we hope we are neither sentimentalists nor triflers, when we declare that we would not have exchanged our little chattering companions for the most refined philosopher that ever crossed the Tweed. The author must be familiar, we imagine, with such walks as we allude to; an incident or two in the following lines seem to speak of a reality remembered, and the whole derives an additional interest from the circumstance of Ellen's being the infant daughter of a widowed father—there is something out of the common course, when we see *a father* paying those little attentions which children ordinarily receive from their mother. We are glad to see them rendered, but our pleasure is always mingled with a piteous sense of the misfortune which has made it necessary that they should be so rendered.

"She who in smiling infancy
 Had clasped his neck, and climbed his knee,
 Whose first imperfect words, dispelling
 The silence of his widowed dwelling,
 Had wakened in his heart the tone,
 That vibrates to that sound alone.
 Oh, moment of parental pride!
 When first those lisping accents tried
 The purest hymn, which earth can raise,
 An infant's, to its Maker's praise.
 Sweet was the task her steps to guide,
 When first they tottered by his side,
 Sustain'd at first with broad firm band,
 Till soon, the little clasping hand
 One finger held, and bolder grown,
 A few short steps were tried alone,

And soon unguided, firm and free,
They rang'd in wider liberty;
Then—sweet companion of his walk!
She prattled her imperfect talk,
A broken language of her own,
Distinct to parents' ear alone;
Or bounding far, like playful fawn;
O'er blue-bell path; and daisied lawn;
Brought to his care her flowery store
To treasure, while she sought for more;
A promised kiss the trifer's lure,
To make th' important trust secure,
And never miser's golden hoard,
Than Ellen's weeds, was safer stored.
Ye who have felt the balmy bliss,
Th' endearing bribe of childhood's kiss;
Ye who have felt its powerful charm,
Your sternest purpose to disarm,
Your wisest systems to dissolve,
To melt away your best resolve;
Ye know—and ye alone can tell—
The magic of that tender spell." P. 10.

De Morton (for so the betrayer of Ellen is called), after his first acceptance by daughter and father, proposes a private marriage on the alleged ground of his dependance on a proud and wealthy uncle. The father's manly and unsophisticated mind rejects this proposal at once, and De Morton leaves them in order to procure the necessary consent to a public and avowed union. His absence is long protracted, and no news of him arrives—even the father's spirits sink, and of course upon the daughter the effect is more striking—her progress from doubt to despondence, to heart-sickness that yet will not, cannot yield to absolute despair, is very well described; her wanderings by the haunts which they had frequented together, her recollections of the little incidents which had occurred at particular spots, his sayings on particular occasions, her thoughts at the moment, the impressions which the same scenes now make on her, and the associations which the changed and changing seasons bring with them, are all told with a truth of detail, a touching reality, which perhaps a female is more qualified to give to such circumstances than any man however gifted. But the author has exerted herself with natural partiality for her sex to show the disinterested and affectionate efforts of the daughter under her own sufferings to diminish the far lighter anxieties of her father.

" On Ellen's cheek the roses faded,
 The lustre of her eyes was shaded,
 Exchanged their laughing glances bright,
 For languid rays of humid light;
 As hyacinths the rain drops through,
 Tremble with darkly liquid blue.
 Yet still upon her lips e'erwhile,
 Linger'd a faint and sickly smile,
 Nearer to grief than joy allied
 And worn in pious fraud, to hide
 From a fond father's eye, the woe,
 Whose inward depth mock'd outward show.
 The sun-beam that with golden ray
 Falls on some lonely tomb's decay,
 Shines thus, in seeming mock'ry shed,
 Where all within is cold and dead.
 No proud resentment claim'd a part,
 In the deep anguish of her heart:
 All there was silent, meek distress,
 And uncomplaining gentleness;
 And still with wonted zeal she strove,
 And tenderness of filial love,
 Those thousand duteous cares to pay
 That strew with flowers life's downward way.
 Not hers, the heart that could forget
 In its own grief all griefs beside:
 To her there was a sweetness yet,
 A balm, to comfort near allied,
 When her fond efforts were repaid,
 In chasing from her father's brow
 The clouds of deep and thoughtless shade,
 That hover'd there too often now." P. 56.

And she adds, with great truth,—

" Meek humble virtue, suff'ring so,
 In patient, unobtrusive woe,
 Wins the approving smile of Heaven,
 To prouder claims, less freely given." P. 58.

Ellen's entire desertion by De Morton, and her persuasion that her father has resolutely refused her his forgiveness, (a persuasion produced by her receiving no answer to her many letters which De Morton had barbarously intercepted) prey so heavily upon her mind as to produce almost a cold insensibility. She lives on, and labours for the sustenance of herself and her child, but she lives without hope in this world or the next, deeming herself a wretch who has sinned beyond forgiveness. She is roused from this state by an accidental attendance at a country church; and her first resolution is to re-

turn home. This journey is well described; her cheerful starting, the gradual wasting of her strength, and her want of the necessaries of life; the hope which animates her in her setting out—the anxiety which increases towards the close; doubts of her forgiveness, doubts of her father's life, which become agony at the idea of his having departed without forgiving her; her reaching the village at night, passing the cottage of her nurse, and entering the garden gate from which she had eloped—the darkness—the silence broken by the faint whinings and welcome of her old play-mate the faithful dog, recognising her though blind—her irresolution at the door, her inability to knock and ask the fatal question—then the creeping to the churchyard to her mother's grave—the finding it newly stoned, and a fresh inscription on the tombstone—all these circumstances ending in her death are worked up in the most pleasing and pathetic manner; they speak a talent of no common kind bestowed upon subjects of a most poetical character.

The Widow's Tale is a later publication than the volume we have just closed, and we presume was written after it. It bears marks of a firmer and more practised hand, especially in that, which more especially requires knowledge and practice in the painter, we mean the local descriptions. Descriptive poetry has of late years gone much out of repute, and if that deserved the name, which was commonly so intitled, it lost its reputation very deservedly. But without a vivid power of painting nature we are satisfied no real poet ever can or ever did exist; and we are inclined to believe that no one ever excelled in such painting without much actual acquaintance with nature, and close study of her various scenery. There are some men of considerable talent who talk of Primrose-hill as their Parnassus, and Dr. Johnson is said to have preferred Fleet-street for composition to Richmond; but Dr. Johnson was no poet, and the bards of Primrose-hill we suspect will not live much beyond the date, when their Parnassus shall be covered with buildings, a lamentable fate we fear hanging over it at this moment. Compare the local descriptions of such men with those which are to be found in the volumes of the real students of nature; in Scott, in Southey, and more especially in Wordsworth; there is a vagueness, a generality, a tameness and common-place about them, which shew them to be copies of copies, compilations from the descriptions which they have read, not bold and real transfusions from the scenes which they have looked on. We imagine, that if we could know the history of many of the descriptions in the great poets, which have struck us most

sensibly, the authors could take us through their walks, or tell us of their rambles, and say here we found this feature, and there that, we borrowed this combination from that valley, that incident from yonder mountain. And it is this very circumstance, that, not impeaching their originality, gives truth and individuality to invention; the reader feels he knows not why, that a real scene is before him, and if he has been himself much a Rambler, he most probably has stored up in his mind the recollection of some similar scenes.

We are exceedingly glad to see this advance made by the author before us in what we think an essential of her art; and if our remarks ever meet her eye, we very earnestly exhort her to lose no opportunity of visiting picturesque country, to study nature intensely in all her beautiful forms, and to accustom herself to distinguish in each assemblage, what are the striking and poetical parts. She will find, we think, that this study will not lead to minute Dutch drawing of particulars; after all, the finest descriptions are the simplest; but it will give to her few features that arrangement, and that colouring, which will make them most capable of exciting the associations and imaginative powers of her readers. This is the true excellence and triumph of descriptive poetry.

The story of the Widow's Tale is more diversified and pleasing than that of *Ellen Fitzarthur*; but it is almost as simple. A weary traveller appears at the gate of a romantic cottage, by the door of which, in the evening sun, are sitting an old woman sightless, and a beautiful little girl. He asks for refreshment and is kindly welcomed; it seems that he had come on purpose at the request of a shipmate long since dead to see the old woman his mother, and to deliver his dying message. Of course this makes him an object of deep interest to the old woman. Reuben, one of her sons, it seems had been pressed, and the stranger had been the only one of the ship's crew who had escaped when she was sunk in an action; he gives an account of his long captivity, his return at the peace, and the desolate state in which he finds himself, his friends dead, or removed, and new faces on the estate which they had cultivated. The desponding close of his story leads old Alice, in whom religion had done its perfect work, softening all sorrows, and making their recollection sadly pleasant, to narrate to him the long series of her own trials. We will not go through with them—it is enough to say that she had had two sons, Robert and Reuben, who had married two sisters; and nothing remained to her but Reuben's orphan child. Our readers may have guessed who the stranger was—it was Reuben, who knowing that a child had been born to him after

his impressment, and fearing to ask if this was she, had not dared to disclose himself before. That the old mother should thus in the very close of life find a son whom she had lost; that a father so bereft should find himself possessed of a lovely child; and that an innocent orphan, who seemed on the edge of being left entirely destitute, should find a father, form altogether a delightful close to a tale full of sorrow in the preceding parts. There are few states more pleasing to contemplate, than that in which divine mercy, after visitations which chasten the heart, and fit it for the reception of consolations, takes away the heavy hand, scatters flowers of sober colouring in our path, and though the bright, and thoughtless joy of youth is for ever gone, gives us instead an ample recompence in that composed happiness, which is not embittered by our recollections of the past, and is exalted by our constant anticipations of the future.

The poem opens with a very sweet description of Alice's cottage in a rocky valley, with its little gay garden before it, its humming bee-hive, and the blackbird singing in its wicker cage; Reuben is then introduced in the following lines

"A narrow path, like a pale grey thread,
Now lost, now re-appearing, led
Down the craggy steep—the sight was rare
Of human form descending there;
But half way down a traveller now
Is gazing on the scene below.
In coarse and tattered garb is he,
And he looks like one returned from sea,
Whose sallow cheek and withered form
Has borne the brunt of sun and storm:
His wallet from his shoulder thrown,
And staff are laid on a jutting stone,
His hat is flung beside him there,
And the light breeze plays with his raven hair.
Perhaps, as on that lowly cot,
He looks, to some resembling spot,
Some glen as lovely and as lone.
Far far away his thoughts are gone,
And fancy, time and space o'erleaping,
Her mem'ry-mingled feast is keeping,
Restoring in that brief survey,
The scenes that long have passed away—
The things that *have been* and *are not*." P. 3.

Alice and her little grand-child are before the door in the garden—

"Close by the open door is placed
A high-backed wicker-chair—'tis faced

To the bright sun-set—there sits one
 Whose eyes towards that setting sun
 Are turned in vain—its lustre falls
 Unheeded on those sightless balls.
 But on the silver hairs that stray
 From her plaited coif, the evening ray
 Reposes, and with mellow light
 Edges the folds of her kerchief white.
 That aged matron's chair beside,
 A little damsel azure eyed
 And golden haired, sings merrily,
 The while her restless fingers ply
 The tedious woof of edging fine;
 And as across the length'ning line,
 With lightning speed the bobbins fly,
 The little maid sings merrily.
 A moment since, the holy word
 Of God, from her youthful voice was heard—
 The sacred book of his written will
 On the bench at hand lies open still:
 Th' allotted evening-portion there
 She has read aloud with duteous care,
 Imparting to the ear of age,
 The comforts of that holy page
 That cheers the soul with inward light,
 Tho' the dim eyes are sealed in night.
 It was a scene might well engage
 The soul's best feelings—youth and age—
 The youthful voice, entoning clear
 Those blessed truths, to Christians dear,
 The shrivelled hands, and rayless eyes
 To Him who dwelleth in the skies,
 Uplifted in the sacrifice
 Of prayer and praise—that simple rite,
 Accepted incense in His sight,
 Whose Holy Spirit, passing by
 The claims of proud sufficiency,
 Yet ever near to those who seek,
 Dwells with the lowly and the meek.” P. 6.

The voice of the stranger, asking for refreshment, strikes old Alice as familiar, and it is with a faltering tongue that she invites him to stay.

“How freshly can a sound restore
 The things, and scenes that are no more!
 A strain of music heard before,
 How from oblivion's darkest night,
 As with a flash of mental light,
 Doth it recall the very place
 The time, each dear familiar face,

Each object that begirt us round,
When last we listened to the sound.
But the magic of a voice! a word!
Uttered in accents long unheard—
As if the grave in silence drear
Dissolved, that thrilling tone we hear,
And all the past comes back again,
To the full heart, the teeming brain." P. 9.

Here we shall close our extracts and our remarks. We have received pleasure, and we thank the author for it. It can hardly be doubted that she will venture again to sea, and we shall be glad to hail her voyage, and venture to predict her success. Dropping our metaphor, we would advise a change of metre, we cannot think the one she has chosen a good choice for long narratives—there is too much sameness in it, and too little rhyme; too much facility, and too much temptation to diffuseness. We would press upon her also the advice which was not long since urged in our journal upon Mrs. Hemans, that a more diligent study of the great masters of our language, not merely of their matter, but the principles on which they expressed their thoughts, and constructed their sentences, is absolutely necessary, for any one who aspires to become an English classic.

ART. VIII. *Journal of a Ten Month's residence in New Zealand; by Richard A. Cruise, Esq. Captain in the 84th Regt. Foot.* pp. 323. 8vo. 10s. 6d. Longman & Co.

THE object of the present volume is to illustrate the customs of New Zealand; and as the author rather lengthily phrases it, "to assist in leading to the adoption of proper measures for extending the blessings of civilization to a people eminently gifted with every natural endowment, and inhabiting one of the finest islands in the South Seas." *Preface* p. iv.

It was not, however, exactly with this view that the expedition was planned, which is to lead to such sublime results: and anxious, as we may feel, to indulge with Capt. Cruise in speculations of philanthropy, and even to place implicit faith in the pleasant reveries which his project tends to awaken, we are afraid, that the assistance communicated by his journal is rather inadequate to the proposed end. There is little original information to be derived from it; and the casual details which possess interest, are, in comparison, with the rest of the volume, unfortunately rare. Natural History records not

the smallest obligation; Botany, weeps in piteous measure over his neglect; and Mineralogy, shrinking beneath unmerited disdain, finds neither relief nor condolence from Philosophy. Captain Cruise is evidently not a scientific man; but we do not perceive that spirit of inquiry, nor that shrewdness of reflection which may be looked for, with propriety, even from a journalist. Why print, if not to enlighten our darkness? if we remain "as we were," what is our benefit, and how has he fulfilled his engagement? We do not object to travellers in the situation of this author, committing their lucubrations to the press: on the contrary, we commend it; because we think that it promotes a desire to collect and disseminate information. Nor are we so fastidious as to prohibit all but men of first rate talent from inditing a book of travels. This, though desirable, cannot be had upon every occasion, and, therefore, much valuable matter would be lost, which a faithful and assiduous narrator might convey to us with sufficient exactness. We are entitled to ask that no clogging repetition be obtruded, and that the same intelligence which once has been well and truly said, should not be recapitulated some degrees worse. "In which predicament, we say you stand," Capt. Cruise. There is scarce one fact, if one, relating to the "general customs of the country," which does not appear in the narrative of Captain Cook's "Voyage to the Pacific Ocean." Why are they repeated? to substantiate his account? No; and they do not substantiate it. For unless it were certain that the work alluded to had never been inspected or heard of there can be no *positive* evidence (we disclaim the thought of incivility,) that the earlier writer did not furnish the whole statement. It is no question, be it remembered, whether Captain Cruise writes from his own knowledge, or not; there can be no doubt upon that point, but, the coincidences hinted at, are not marks of authenticity; which would have been the only good excuse for their reproduction. The better way, and we believe, the *shorter*, would have been to compare Captain Cook's account with his own observations; where they agreed, to pass them; where they varied, to notice the variance, and offer as good a reason as might be met with for the discrepancy. Supposing them unanimous, a single sentence confirmatory of Captain Cook, would have been enough—would have reduced the bulk of the volume, and spared the necessity of these remarks.

The object of the expedition, commenced in the latter part of 1819, was in the first instance to transport a number of convicts to New South Wales: after which they were to

proceed to New Zealand with the view of taking in a cargo of large spars, used as top-masts in the British navy. The tree considered by competent persons as best adapted for this purpose, is called the *Cowry* or *Cowdy* tree; which sometimes measures, Capt. Cruise, says, "one hundred feet from the ground without a single branch, and is afterwards headed almost as umbrageously as the lime."

For the better success of this enterprize, the Dromedary store-ship was fitted up; and detachments from the 69th and 84th. regiments of foot, amounting to about sixty men under the command of Captain Cruise, were appointed as a guard. From New South Wales they prosecuted their voyage, in company with a colonial schooner, directed by the Governor of that country to supply such assistance as the occasion might require. Here the journal commences; and as we presume that our readers will not much care to know about the fair days and the foul days, of which there is very punctual intimation, we shall leave the author to the solitary and unmolested enjoyment of them.

The Dromedary brought from New South Wales, the Rev. S. Marsden, who is principal chaplain to the colony. This gentleman, with laudable industry, has formed an establishment for the education of natives of New Zealand, &c. nine of whom, principally sons of chiefs, took the present opportunity of returning to their own country. Amongst the rest was Tetors,

"A man, one would imagine, in his forty-fifth year; he was six foot two inches high, and perfectly handsome, both as to features and figure; though very much tatooed, the benignity, and even beauty of his countenance were not destroyed by this frightful operation." P. 6

There is an engraving of this personage prefixed to this book; and we beg leave respectfully to recommend his appearance and character to the future manufacturers of New Zealand romances (whether they be in three, four, or five volumes) as excellently fitted for a hero of the very highest class. He is the possessor of an aqueline nose, a circumstance of some importance both to ladies and gentlemen of the sentimental quill, and a circumstance too, of which Captain Cook declares that he never saw an instance. See "*Voyage to the Pacific Ocean*," Vol. i. p. 154, 4to. We are not told how the race has been improved, nor whether other specimens of the *caste* exist.

The inhabitants of New Zealand, are described as somewhat darker in complexion than Spaniards; strong, active,

and well-limbed; but overwhelmed in filth. On some occasions they exhibit considerable feeling; and "it is customary with this extraordinary people" observes Captain Cruise, "to go through the same ceremony upon meeting as upon taking leave of their friends."

"They join their noses together, and remain in this position for at least half an hour; during which time they sob and howl in the most doleful manner. If there be many friends gathered around the person who has returned, the nearest relation takes possession of his nose, while the others hang upon his arms, shoulders and legs and keep perfect time with the chief mourner (if he may be so called) in the various expressions of lamentation. This ended, they resume their wonted cheerfulness and enter into a detail of all that has happened during their separation." P. 19.

The New Zealanders are ingenious artificers, though deficient in implements; and some of them carve with great taste and skill. They are fond of war, though there is little real bravery in their character. They lay in ambush, and surprise and murder their enemies, whom they afterwards devour. In these expeditions, of course, great atrocities are committed. Tooi, the younger brother of a Zealand chief, who had resided for a length of time in England and even returned under the care and conduct of a missionary, could not forget or forego the savage customs in which he had been nurtured.

"He dwelt with marked pleasure upon an instance of his generalship, when having forced a small party of his enemies into a narrow place, whence there was no egress, he was enabled successively to shoot two and twenty of them, without their having the power of making the slightest resistance. To qualify this story, he remarked, that though all the dead bodies were devoured by his tribe, 'neither he nor his brother, ate human flesh, nor did they fight on Sundays.' When asked why he did not try to turn the minds of his people to agriculture, he said it was impossible; "that if you told a New Zealander to work, he fell asleep; but if you spoke of fighting, he opened his eyes as wide as a tea-cup; that the whole bent of his mind was war, and that he looked upon fighting as fun.'" P. 38.

We fancy this is not *all* native wit; or, if it be, marvellous spirit has been transfused into the English version.

On the return of a victorious party of Zealanders with a multitude of captives which they had made, a circumstance occurred, that merits insertion in this place, not only as an instance of the almost unimaginable barbarism of savage manners; but as evincing that the sources of human feeling are alive in the rudest, as in the most cultivated walks of life; as evidencing the force of nature, where her power is weakest

and least understood—where the affections are like flowers, opened prematurely by the storm, rent, scattered, blighted, and trampled on, before they have time to discover ~~had~~ their sweetness.

“Among the women there was one who excited particular interest: she was young and handsome; and though the other prisoners occasionally talked among themselves, she sat silent and alone, and appeared lost in affliction. We learned that her father, who had been a chief of some consequence at the river Thames, was killed by the man whose prisoner she now was; and we observed him sitting at no great distance from her during the greater part of the day. He was the brother of Towi, the principal person at Ranghoo, and was a singularly fine-looking youth. The extraordinary scenes that we witnessed detained us in the neighbourhood of Tippona until evening; and, as we were preparing to return to the ship, we were drawn to that part of the beach where the prisoners were, by the most doleful cries and lamentations. Here was the interesting young slave in a situation that ought to have softened the heart of the most unfeeling.

“The man who had slain her father, having cut off his head, and preserved it by a process peculiar to these islanders, took it out of a basket where it had hitherto been concealed, and threw it into the lap of the unhappy daughter. At once she seized it with a degree of frenzy not to be described, pressed its inanimate nose to her own, and held it in this position until her tears ran over every part of it. She then laid it down, and with a bit of a sharp shell disfigured her person in so shocking a manner, that in a few minutes not a vestige of her former beauty remained. She first began by cutting her arms, then her breasts, and latterly her face. Every incision was so deep as to cause a gush of blood; but she seemed quite insensible to pain, and performed the operation with heroic resolution.

“He whose cruelty had caused this frightful exhibition, was evidently amused at the horror with which we viewed it; and laying hold of the head by the hair, which was long and black, offered to sell it to us for an axe, turned it in various ways to show it off to the best advantage; and when no purchaser was to be found, replaced it in the basket from whence he had taken it. The features were as perfect as when in life; and though the daughter was quite grown up, the head of her father appeared to be that of a youthful and handsome man.” P. 42.

A parallel case of horror, is to be found in Gibbon. Alboin, king of the Lombards, being enamoured of the daughter of Cunimund, king of the Gepedæ, and unable otherwise to obtain her in marriage, fought with, and slew her father, whose skull he fashioned into a drinking cup.

“After draining many capacious bowls of Rhetian or Falernian wine, he called for the skull of Cunimund, the noblest and most

precious ornament of his side-board. The cup of victory was accepted with horrid applause by the circle of the Lombard chiefs. "Fill it again with wine," exclaimed the inhuman conqueror, "fill it to the brim; carry this goblet to the queen, and request, in my name, that she would rejoice with her father." In an agony of grief and rage, Rosamond had strength to utter, "Let the will of my lord be obeyed!" and touching it with her lips, pronounced a silent imprecation, that the insult should be washed away in the blood of Alboin." *Decline and Fall*, Vol. viii. p. 12.

The Zealander lady it would seem, was, in like manner, married to the destroyer of her parent.

The method of preserving heads, after decapitation, is curious.

"When the head has been separated from the body, and the whole of the interior of it extracted, it is rolled up in leaves, and put into a kind of oven, made of heated stones laid in a hole in the ground, and covered over with earth. The temperature is very moderate, and the head is baked or steamed until all the moisture, which is frequently wiped away, has exuded; after which it is left in a current of air until perfectly dry. Some of these preserved heads were brought to England: the features, hair, and teeth were as perfect as in life; nor have they since shown any symptoms of decay." P. 50.

Our author frequently speaks of large flocks of wild ducks, occurring in these parts, while Captain Cook, on the other hand, says that they are very rare. No doubt both are right. These birds migrating to and from the adjacent islands, would necessarily be subject to various contingencies, which may either increase or diminish their numbers. In Cook's first voyage they appear to have been more plentiful.

Wangarooa, in this island, has become famous (we should use its antithesis rather) for the destruction of the Boyd, an English merchant-man that put into the harbour in order to obtain a loading of spars. She had on board certain New Zealanders, who, by their own account, being provoked at the harsh treatment they experienced, decoyed the captain with the greater part of his crew into the woods, and there murdered them. They afterwards found means to get possession of the vessel; but one of the natives desirous of trying the excellence of a quantity of gun-powder which had been found in the ship, filled the pan of a musket and flashed it over the cask. The explosion occasioned by this circumstance, destroyed all on board; and the hull, broken from its moorings, floated into shallow water, where it still continues. In Wangarooa (as in some other parts of New Zealand) is a singular arch-way, formed by a natural

excavation of the solid rock, under which the sea rolls. The description given of it by Captain Cook, (which is also accompanied with an engraving), is much more minute and happy, than that furnished by our author. If the mind figures to itself a bridge, comprehending one vast but jagged arch, and thrown across a valley through which a broad river dashes; while on either hand precipitous hills crowned with forest trees, rise upon the view; and rocks, over which numerous cascades leap sparkling downward, some idea may be conveyed to it, of this vagary of nature.

Hogs and potatoes now form a great article of commerce in this island. Neither, however, are indigenous, but were left with the inhabitants by early navigators.* Their potatoes have a luscious flavour, and are described as palatable and nourishing. The natives hold them in high esteem.

They do not appear at all uniform in disposing of their dead. Captain Cruise states, that he discovered the corpse of a woman floating in the sea. When the people were questioned respecting it, they said, that "she was a relation who had died a natural death; and that *according to their custom* they had tied a stone to the body and thrown it into the sea; which stone, they supposed, had by some accident been disengaged."—*Hawkesworth's Voyages*, vol. ii. p. 389. And he further adds, that a kind of cross erected over the body of an individual, was the only burial he heard of. What was the nature of this particular interment, he could not ascertain. Captain Cruise tells us, that during a ramble, they accidentally entered a burying-ground.

"In the centre of the enclosure stood a kind of stage, roofed over like a house, and on it were laid several small canoes. In one were the remains of a child, rolled up in a mat, but they were not quite decayed; and in another was a heap of bones, with a skull placed upon the top of it. The natives say, that when people die, the bodies are buried until the flesh is rotted off the bones; but what we saw this day, with other circumstances, sufficiently evinces that there are exceptions to this practice; and that among this extraordinary people, the same inconsistency prevails in the disposal of the dead, which is observed in many of their customs." P. 135.

The operation of the *Amaco*, or tattooing, is curious; but we have not room for an extract. The unhappy predilection of these people for human flesh, must ever be a source of regret; and the first steps which are made towards their civilization, will, we hope, be the abolition of this most revolting

* Chiefly by Captain Furneaux and Captain Cook.

practice, which does not appear to have yet received any material check. The limbs only of a man are eaten; but with the exception of the head, the whole body of a woman or a child is reckoned very delicious fare. The people are professedly vindictive, and watch an opportunity for revenge, with that determined patience, which seldom fails to effect it. Ever on the alert, their whole life consists either in the endeavour to repel an evil, or to inflict one: they stand

" Like greyhounds in the slips,
Straining upon the start,"

and the invincible constancy with which they pursue an object, is only equalled by the cunning which they exert in the attainment. Like all uncivilized and ignorant people, their superstition is as whimsical as gross. They abandon their houses to eat; and on cutting their hair refrain from every sort of food.* When the wind is high, they fancy that the voices of their deceased relations mingle with the blast, and address them in lamentation. They who become the victims of a diabolical appetite, it is generally believed, are doomed to eternal fire, while those who indulged it, ascend to the mansion of the gods. They worship the sun, moon, and stars, and even the wind, when they find themselves in peril from its violence. They believe in a Supreme Being, denominated *Atua*, or the incomprehensible. In their wars they give no quarter, excited to it perhaps by the cannibal feasts which afterwards regale them. To make their appearance more terrible to their enemies, they smear the whole body with a kind of red paint, mixed up with oil, and arm themselves with spears, bayonets, pattoo-pattoos, (wooden battle-axes) and mearées (stone clubs), with now and then a few muskets, of which they are extremely proud, and covet beyond every other species of property. Of course, they are not very dexterous marksmen, and their supplies of ammunition are equally scanty. It is surprising, as Captain Cook has remarked; that they comprehend not the use of bows and arrows—these being commonly the weapons most familiar to all barbarous nations; and indeed the most obvious and simple mode of distant warfare.

Their dress is composed of mats, woven by the females, of a silky kind of flax. They are thrown across the shoulders and bound with a thong of dogskin about the waist. The head is wholly uncovered, which produces, it is thought, a very prevalent disease in the eye. They surmount the hair,

* See an anecdote to this effect in Captain Cook's "*Voyage to the Pacific Ocean*," P. 139.

however, with a feather of the Gannet or Albatross. This dress is common to both sexes. The women are considerably less tattooed than the men; and, in general, they are fair and handsome.

On the whole, though we are not disposed to "rate, rebuke, and roughly send to prison," the author of the volume before us, yet we think that it might have been a much more creditable performance than it is. We should have been glad to see a few judicious reflections stand in the place of "18th, Thursday, fine, thermometer 60°, squally, with lightning and rain during the night. July 17th, Monday, fine, thermometer 50°, wind S. with frost; squally, with rain during the night," &c. &c. These things would become the labours of the venerable Philomath, Francis Moore, or occupy a very deserving post in the original journal; but the public desire entertainment combined with instruction; and if from the many pages of this "goodly stuff" they can draw either one or the other, they do, as the Alchemists of old were marvelously ambitious of doing—convert pewter and tin, and the like base metals, into "much fine gold." They may have it for their pains.

ART. IX. *The new Trial of the Witnesses of the Resurrection of Jesus, considered on Principles understood and acknowledged equally by Jews and Christians; with an Enquiry into the Origin of the Gospels, and the Authenticity of the Epistles of Paul.* 8vo. 89 pp. 2s. 6d. Hunt. 1828.

OF late years, the Deistical press in this country has been so notoriously subservient to revolutionary purposes, that we may well stand excused for not having noticed many of the attacks which have been made on the evidences of Christianity. It would have been little short of insanity, on our part, to have given any unnecessary publicity to such attempts to undermine the happy constitution under which we live; and thus to have been deceived by that thin veil of pretence and falsehood, which, under the mask of inquiring into the evidences of Revelation, sought only to degrade and destroy the British Constitution.

Nor can we be reasonably blamed for having omitted to notice some other publications which, leaving political topics untouched, have been so outrageously violent and blasphemous, as to create disquiet in the minds of all sober and

rational men. To gratify the vanity and depraved ambition of a few, we cannot venture to insult the understandings nor offend the good taste of the majority of society. But when objections are temperately and decently urged against the doctrines or evidences of the Gospel, we shall ever be proud, willing, and ready to give them a sober and dispassionate reply. It is not to be expected, indeed, that, at this time of day, either much that is novel or very interesting to the majority of our readers can be urged in answer to these infidel attacks; and we shall require their patience and forbearance in our answers to many stale and often refuted cavils. But something is always due to the common opinions of mankind; and as there are many who think that objections are unanswerable when they are not *repeatedly* answered, we shall now and then beg leave to point out the ignorance and insufficiency of our present race of Deistical writers.

It is for this purpose that we have fixed our eyes on the present Pamphlet. Not that there is any thing new or striking in its contents, but that it is somewhat more decent and less disgusting than the generality of such compositions. As a literary performance, it is indeed beneath contempt; without order and arrangement, without any originality of thought or expressions; still it has that decent debility which may give it some claim to be noticed by us; and accordingly we shall now proceed to advert to its contents.

It is divided into three parts; in the first of which the author quibbles at the celebrated "*Trial*" of Bp. Sherlock on the Resurrection. In the second, he attacks the authenticity of the Gospels; whilst in the third, he attempts to demolish the Epistles of St. Paul, or rather to represent him as the founder of our present system of religious belief. These attempts are made in the most crude and unscholar-like manner: not an author's name is mentioned, but it is mangled and misspelt. We have Climens, and Michaelés, and Shirlock, and Lock, and Dittymus (Didymus), and Witsius (Witsius), and Athenasius, and Bethynia, and Edenburgh, and Colonel Gardner, and Moshem. Now if cobblers and taylors will leave their own callings to instruct their fellow citizens in the evidences of religion, we humbly presume to recommend that they should at least make themselves acquainted with the orthography of those whose names and writings they affect to quote.

However, let us go to the argument. The author is dissatisfied, it seems, with the evidence for the Resurrection, because there were no *eye-witnesses*, as he says, of this fact;

and he then asks whether such defect of ocular testimony would not have been fatal to the "trial," had it taken place in an open court of justice. Now this, we beg to say, is a very pitiful objection; for he must have known that what is called "*The Trial of the Witnesses*," is a merely fictitious method adopted by Bp. Sherlock, which serves indeed to shew the great force of the evidence, so far as it could be adduced in that form, but which necessarily excludes a great part, nay the *greatest* part of the evidence belonging to this fact as a matter of *historical* record.

To explain our meaning, we would beg the author or any of his friends to subject any part of ancient history to the forms of a trial in one of our courts, and then to see whether he could produce any thing approaching to Bp. Sherlock's Trial of the Witnesses. Still, as a *fiction*, it has its disadvantages; because it attempts to limit the proof of an ancient historical fact, to what would *now* be considered as *strictly legal* evidence.

Suppose, we were to grant, there were no *eye-witnesses* of the fact, or rather *act*, of the Resurrection, how could this in any degree affect the credibility of the thing itself? If Jesus was publicly crucified, if he was taken down from the cross, and deposited in a tomb amidst crowds of his enemies; if he afterwards shewed himself alive during forty days; if he was seen by more than 500 individuals at one time, and if an appeal was made, when the greater part of these individuals were still living; if the disciples were so fully persuaded of this truth, that though they had before been timid and cowardly, they afterwards became bold and confident; we ask any candid man to say, of what consequence is it whether there were eye-witnesses or not to the *act* and *manner* of the Resurrection?

However, it appears there were eye-witnesses, viz. *the guards*, "who went and told all that had happened to the high priest." Not that we dwell on this particular as of any importance; for we grant that, by their falsity, they rendered themselves unworthy of being esteemed credible witnesses. We are content, therefore, to rest this part of the Resurrection on the undeniable facts, that our Saviour was publicly put to death, and that he was afterwards seen alive during forty days, not only by the Apostles, but by a large body of independent witnesses.

Perhaps our readers will scarcely imagine how this author frames his own hypothesis, but it shall be recorded for the benefit of future ages. He very *naturally* then supposes that our Saviour was taken down from the cross before he

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was quite dead; that the Scribes and Pharisees, good easy souls! were altogether incurious as to this point; that the Roman soldier took care not to pierce him in a mortal part; and that then Joseph of Arimathea laid him in the sepulchre, and during the first night removed him into his house, and soon restored him to perfect health. That any man should be found at this time of day to frame and publish such an hypothesis, is very strange indeed, and must considerably damp the hopes of those who build their theories on the perfectibility of the human mind.

However, let all this folly be supposed evidence. Here is Jesus taken out of the tomb? What then? Should the disciples *believe* in him? Could the success of Christianity be accounted for on such an hypothesis? But we cannot afford room for such arrant nonsense, and we must therefore hurry on to Part the Second, *On the Origin of the Gospels*.

Our readers will be surprised to find that *Doctor Paley*, as he is here called, is styled a rhetorician! We had always thought that Lardner had been good at a full length, and Paley at a miniature; but we believe this is the first time that either of them were thought rhetoricians!

It is a pity, however, that this author has not studied the rhetoric, or, as we should say, the *logic* of Paley; for what are we to think of his honesty and integrity, when he represents Paley as saying, that we shall look in vain for any extracts from the Gospels amongst the writings of the earliest fathers? Now, whoever will turn to Paley's Evidences, vol. i. chap. 9. sect. 1. will find that he quotes citations from Matthew out of Barnabas, and Clement, and Hermes; and that he *expressly* obviates all objections to their not mentioning the *name* of the Evangelist! "This method of adopting words of Scripture, without reference or acknowledgment, was a method in general use amongst the most ancient Christian writers." P. 179.

In pity to the patience of our readers, we must pass over the succeeding remarks on the silence of Josephus and Philo with regard to the early Christians, together with the observations on Tacitus and Seneca, &c. There is nothing new or striking in the remaining portions of this Second Part; for all that he says amounts to this, which every one knew before, that the first Christians were generally held in such extreme contempt by their Pagan neighbours, as to be very little noticed by them. What an age of discovery is this!

The third and last part of this Pamphlet is occupied with an attempt to prove that St. Paul is the real author of Christianity; and to prepossess the readers in favour of this hypothesis, a most turgid and bombastic account is given of his eloquence

and acquirements. He is the greatest of all orators, and the deepest of all reasoners, &c. Thus it is that infidelity is for ever shifting its attacks. We have at this moment before us a large book, entitled, "Not Paul, but Jesus;" which proceeds in quite a contrary manner, representing the Gospels as every thing, and the Epistles as nothing. *Utrum horum.*

However, to keep to *this* author. "It is to St. Paul *alone*," says he, "that we are indebted for our knowledge of Christ as a mediator, the doctrine of the atonement, and the calling of the Gentiles."—P. 76. Admirable theologian! What say you to texts like this? "No man cometh to the Father but *by* me."—Is not this the doctrine of a mediator? We thought that Nathaniel had said: "Behold the Lamb of God who taketh away the sins of the world;" and we had foolishly connected these words with the doctrine of the atonement. As to the rejection of the Jews, it was pretty plainly intimated when our Saviour told his disciples that he would be rejected by that generation, &c. &c.

After such specimens of his theology, we deem it quite unnecessary to follow him in his subsequent reflections on the same subject. *We dare any man to shew that there is a single doctrine of Christianity depending on the exclusive authority of St. Paul;* and we have some reason to believe that a doctrinal harmony of the New Testament will soon appear that shall fully establish this point. In the mean time, we think that it would become tinkers and taylor's to speak with some degree of modesty on subjects which do not belong to their callings and professions, and that even the cause of *Deism* could not suffer, if they left such enquiries to the more educated part of mankind.

We have now given our readers a specimen of that kind of infidel writing which has made so much noise amongst us. We can assure them that this is one of the most *decent* pamphlets which has lately appeared on that side of the question; and yet we fear that amongst a certain class of coffee-house loungers and discontented politicians, these compositions are often spoken of as wondrous performances.

To these men we would address the following questions: Do you think that the lowest orders of society have been suddenly inspired to see through the errors of such men as Locke and Newton? Before you allow ignorance to instruct you, you should at least ascertain that its claims are *supernatural*; for we must still live in the age of miracles, if such mortals as Hone and Carlile—not to mention Tom Paine or Palmer—are to take place and precedence of all that is great and illustrious in the literature of our country.

ART. X. *Memoirs of General Count Rapp, First Aide-de-Camp to Napoleon. Written by Himself, and published by his Family.* 8vo. 431 pp. 12s. Colburn. 1823.

WE have purposely abstained from noticing the histories of Buonaparte with which our prolific press has recently supplied us. Several of them look too like periodical publications to be fair subjects of criticism; others are running out into that immeasurable length which bids defiance to readers and reviewers; and we dislike the manoeuvres by which certain gentlefolks are endeavouring to keep the ex-emperor continually before the public eye, amusing us with his repartees, astonishing us with his paradoxes, and blinding us as far as possible to his real character, his actual achievements, and his just deserts. The *Wardens, O'Mearas, and Las Cases*, have gratified the wonder-loving appetite of Englishmen; amused us for the passing hour, as we are amused by the Hertfordshire horrors, or the Penitentiary fever; and told us just nothing at all about General Buonaparte. When this literary inundation has passed by, the *Livraisons* come to a lasting end; and all that is to be told, communicated fairly to the world, we shall venture to say something upon a subject which may chance by that time to be new. For the present, we content ourselves with a brief notice of Count Rapp, who has the merit of not writing under the dictation of Napoleon, and who lets us into several secrets which the great man was unable to comprehend.

The "Memoirs," even in their British garb, are essentially French. The display, the pretension, the inconsistency, the good humour, and the self-conceit are as prominent and entertaining as the ill-concealed idiom of Gaul; and the mixed tone of admiration and censure in which the General speaks of his master, gives an air of good faith to his relation. He is anxious to say all the good he can of Buonaparte, yet much that is blameable peeps out from time to time. A formal defence of his master's courage seems to us, an unnecessary chapter. Nobody can doubt that he was brave, or believe that he was chivalrous. A formal defence of his humanity is attempted, but not very successfully maintained. Instances of good nature, liberality, and moderation are produced, but not in such numbers as to shew the real character. They have the appearance of exceptions to the general rule; bright spots selected with skill from a vast and gloomy space. The opposite qualities are undesignedly manifested. We were particularly struck with the treatment of Blucher. His crime was a stouter and more able re-

sistance than that of other Prussian generals; for which Buonaparte designed to send him prisoner to Dijon, and was with difficulty deterred from so disgraceful an act of cruelty. Rapp, indeed, pretends that Blucher had taken advantage of a reported armistice to alter his position very much for the better; and this *ruse* is condemned with the most virtuous indignation. But the worthy aide-de-camp describes a similar and more successful manoeuvre on the part of the French with the highest exultation and applause, and forgets that he attributed no less an event than the victory of Austerlitz to *cheating* the Austrians out of a bridge. It is evident that Blucher's real offence was one which he continued to repeat till the enemy was safely lodged at St. Helena.

The account of Josephine, subsequently to her divorce, is also very unfavourable to her husband. She is frequently represented as sacrificing herself voluntarily for his glory. General Rapp gives a more probable account of the matter.

"All the members of the Imperial family were, however, averse to the Austrian alliance. They dreaded the subtlety of the Vienna court, and foresaw that it would consent and lend itself to any thing the Emperor might require, until a favourable opportunity should occur, when the mask would be thrown off, and Austria would be foremost in bringing about his ruin; but the marriage was determined on, and remonstrances were useless. I was appointed to be present at the ceremony: this was no trifling favour, for a great part of the court was obliged to mingle with the crowd. I must confess, however, that I had no right to expect it, as I had indulged in some reflections on the divorce, which had been reported to the Emperor. I felt for Josephine, who had always proved herself amiable, simple, and unassuming. She was banished to Malmaison: I frequently visited her, and she made me the confidant of her sorrows. I have seen her weep for hours together; she spoke of her attachment for Bonaparte, for so she used to call him in our presence. She regretted the close of her splendid career: this was very natural." P. 151.

It is perfectly useless to talk about the kindness of this man's heart: that his temper was not unaccommodating, especially when successful and flattered, is no more than might be expected. The General gives some entertaining instances of the wit by which Buonaparte was amused.

"One evening, after the battle of Wagram, we were playing at *vingt-et-un*. Napoleon was very fond of this game: he used to try to deceive those he was playing with, and was much amused at the tricks he played. He had a great quantity of gold spread out upon the table before him. "Rapp," said he, "are not the Germans very fond of these little Napoleons?"—"Yes, Sire, they like them much better than the great one," P. 25.

"One day I was soliciting him for the promotion of two officers: 'I will not make so many promotions,' said he; 'Bertheir has already made me do too much in that way.' Then turning to Lauriston; 'Lauriston,' said he, 'we did not get on so fast in our time; did we? I continued for many years in the rank of Lieutenant!'—'That may be, Sire, but you have since made up famously for your lost time.'—He laughed at my repartee, and my request was granted." P. 140

"At length we entered the Polish capital; the King of Naples had preceded us, and had driven the Russians from the city. Napoleon was received with enthusiasm. The Poles thought the moment of their resuscitation had arrived, and that their wishes were fulfilled. It would be difficult to describe the joy they evinced, and the respect with which they treated us. The French troops, however, were not quite so well pleased; they manifested the greatest repugnance to crossing the Vistula. The idea of want and bad weather inspired them with the greatest aversion to Poland: they were inexhaustible in their jokes and epigrams on the country. They nevertheless beat the Russians in the marshes of Nasielsk, at Golymin, at Pultusk, and subsequently at Eylau.

"At a review, during which the Poles were pressing upon our troops, a soldier, in a loud tone of voice, vented imprecations on the country and the bad weather. A young female who was standing by said:—"You are very ungrateful to dislike our country; for we like you very much."—"You are very kind," replied the soldier; "but if you wish me to believe you, you must give a good dinner to me and my comrade here." The friends of the young woman took the two soldiers home and regaled them.

"The French soldiers were particularly fond of passing their jokes at the theatre. One evening, when the curtain was very late of rising, a grenadier, who was among the spectators, became impatient at the delay. "Begin!" he called out, from the further end of the pit; "begin directly, or I will not cross the Vistula."

"M. de Talleyrand, who was driving in his carriage at a short distance from Warsaw, stuck in the mud, and twelve hours elapsed before he could be extricated. The soldiers who were much out of humour, enquired who he was. The minister for foreign affairs replied an individual of his suite. 'Why does he come to a country like this with his diplomacy?' said one of the soldiers.

"The French troops used to say that the four following words constituted the whole language of the Poles:—*Kleba? niema; wota? sara*: (some bread? there is none; some water? we will go and fetch it.) This was all that was to be heard in Poland.

"Napoleon one day passed by a column of infantry in the neighbourhood of Nasielsk, where the troops were suffering the greatest privations, on account of the mud, which prevented the arrival of provisions. 'Papa, kleba?' exclaimed a soldier. 'Niema,' replied the Emperor. The whole column burst into a fit of laughter: they asked for nothing more.

"I relate these anecdotes, because they shew the kind of spirit

which animated our troops. These brave veterans deserved more gratitude than they obtained.

"Napoleon was amused with these jokes, and he smiled whenever allusion was made to the reluctance of the army to cross the Vistula." P. 118.

The last of these anecdotes furnishes one among a hundred instances of the skill with which Buonaparte managed his troops. With one part of human nature he was thoroughly acquainted: he knew what might be done by appealing to the vanity of mankind; and his bulletins, his promotions, his regular visits to the wounded, were regarded by him as so many of his military resources, and may be considered as so many instances of his military skill. But of the deeper feelings and more violent passions Napoleon knew nothing. He could not even perceive that he was detested throughout Europe, and that his tyranny would make more soldiers in Germany than his conscription made in France. Rapp declares that he gave the Emperor full notice of the state of the public mind, and that the march to Moscow was unpopular among the leading men in the army. Buonaparte arrived at Dantzic, and sent immediately for the governor.

"He asked me several questions respecting the duty of the fortress. When he was dressed, and his valet-de-chambre had left the room, he said, 'Well, General Rapp, the Prussians have become our allies, and the Austrians will shortly be so too.' 'Unfortunately, Sire,' replied I, 'we do a great deal of mischief as allies; I receive complaints against our troops from all quarters.' 'That is merely a passing cloud,' said he: 'I shall see whether Alexander really intends to go to war; I will avoid it if I can.' Then, changing the conversation all at once, he said, 'Did you observe how queer Murat looked? he seems ill.' I replied, 'No, Sire, he is not ill, but out of humour.'—'Why out of humour?' said he; 'is he not satisfied with being a King?'—'He says, he is not a King.'—'Why, then, does he act so like a fool? He ought to be a Frenchman, and not a Neapolitan.'" P. 165.

"In the evening I had again the honour of supping with Napoleon, the King of Naples, and the Prince de Neufchatel. Napoleon maintained silence for a long time: at length he suddenly asked how far it was from Dantzic to Cadiz. 'Too far, Sire,' I replied. 'Ah! I understand you, General,' said he; 'but we shall be further off a few months hence.'—'So much the worse,' I added. The King of Naples and the Prince de Neufchatel did not speak a word. 'I see, Gentlemen,' said Napoleon, 'that you do not wish for war. The King of Naples does not like to leave his beautiful kingdom, Berthier wishes to hunt at Gros Bois, and General Rapp longs to be back to his superb hotel in Paris.' 'I must confess,' I observed, 'Sire, that your Majesty has not spoiled me; I know very little of the pleasures of the capital.'"

"Murat and Berthier continued to observe profound silence; they seemed to be piqued at something. After dinner they told me that I had done right to speak as I did to Napoleon. 'But,' replied I, 'you should not have allowed me to speak alone.'" P. 167.

Rapp seems to have been fully sensible of the boundless ambition of his master. The foregoing is not the only occasion upon which the passion is alluded to and censured. At their first interview after the return from Elba, Buonaparte still talked of the sovereignty of the world, and said that he should have recovered it by the battle of Dresden, if every one had done his duty. In short, if the reader wishes to be thoroughly disgusted with the love of conquest, we recommend a careful perusal of the Memoirs of Count Rapp. They are somewhat unconnected and desultory, like the remarks which we now venture to make upon them; and there is more egotism and self-applause than we expect in the writings of the brave. But the battles in which the biographer was engaged, namely, the whole chain of victories from Ulm to Borodino, are as important as the defence of Dantzic is stupid and tiresome; and if the ex-governor can be excused for the unnecessary length at which he dwells upon this scene of his exertions, the remainder of the volume will stand in need of no apology, Dantzic was defended obstinately against a blockading, and bravely against a besieging force: but we do not feel bound to believe all that the governor tells us of his prodigies of valour and skill; and in common with every admirer of well-told battles, we regret that Rapp was shut up in a fortress, instead of qualifying himself to describe Lutzen, Bautzen, Dresden, and Leipsic, as he has described Aspern, Smolensko, and Borodino. We extract a few of the most striking passages.

"The affair of Smolensko took place. The battle was obstinate, the cannonade violent. The Russians, taken in flank and enfiladed, were defeated. They could not defend those walls which so many times had witnessed their victories; they evacuated them; but the bridges and public buildings were a prey to the flames. The churches in particular poured out torrents of fire and smoke. The domes, the spires and the multitude of small towers which arose above the conflagration, added to the effect of the picture, and produced those ill-defined emotions which are only to be found on the field of battle. We entered the place. It was half consumed, of a barbarous appearance, encumbered with the bodies of the dead and wounded, which the flames had already reached. The spectacle was frightful. What a train is that of glory!

"We were obliged to turn our views from these scenes of slaughter. The Russians were flying; our cavalry rushed to the pursuit, and soon came up with the rear-guard. Kotté attempted

to make a stand; he was overwhelmed. Barclay came forward with his masses. We, on our side, received reinforcements; the action became terrible: Ney attacked in front, Junot on the flank: the enemy's army would have been cut off if the Duke had pressed forward. Wearied with not seeing him appear, Murat ran to him, 'What are you about? Why do you not come on?' 'My Westphalians are wavering.' 'I will give them an impetus.' The King of Naples put himself at the head of a few squadrons, charged, and overthrew every thing that opposed him. 'There is thy Marshal's staff half gained; complete the work, the Russians are lost.' Junot did not complete it; whether from fatigue or distrust, the brave of the brave slumbered amidst the sound of the cannon, and the enemy, who were coming up to support their rear, again fell back on their line. The engagement became terrible; the brave Gudin lost his life, and the Russian army escaped us. Napoleon visited the places where the battle had been fought. 'It was not at the bridge—it is there—at the village, where the eighth corps ought to have debouched—that the battle hinged. What was Junot doing?' The King of Naples endeavoured to extenuate his fault: the troops, the obstacles, all the customary commonplaces were employed. Berthier, who had always loved the Duke, interested himself for him; Caulincourt did the same. Every one pleaded to the utmost in favour of a brave man who could be reproached with nothing but a moment of forgetfulness. But the advantages we had lost were too great. Napoleon sent for me. 'Junot has just lost for ever his Marshal's staff.' " P. 190.

The battle of Borodino was still more terrific, and is described, if possible, with greater spirit.

"Night came on. I was in attendance; I slept in Napoleon's tent. The part where he slept was generally separated by a partition of cloth from that which was reserved for the aide-de-camp in attendance. The Emperor slept very little: I waked him several times to give him in reports and accounts from the advanced posts, which all proved to him that the Russians expected to be attacked. At three in the morning he called a valet de chambre, and made him bring some punch; I had the honour of taking some with him. He asked me if I had slept well; I answered, that the nights were already cold, that I had often been awaked. He said, 'We shall have an affair to day with this famous Kutusow. You recollect, no doubt, that it was he who commanded at Branau, in the campaign of Austerlitz. He remained three weeks in that place, without leaving his chamber once. He did not even get on horseback to see the fortifications. General Benigsen, though as old, is a more vigorous fellow than he. I do not know why Alexander has not sent this Hanoverian to replace Barclay.' He took a glass of punch, read some reports, and added, 'Well, Rapp, do you think that we shall manage our concerns properly to-day?'—'There is not the least doubt of it, Sire; we have exhausted all our resources, we are obliged to conquer.' Napoleon continued his discourse, and replied: 'Fortune is a liberal mistress; I have often

said so, and begin to experience it.'—'Your Majesty recollects that you did me the honour to tell me at Smolensko, that the glass was full, that it must be drunk off.'—'It is at present the case more than ever: there is no time to lose. The army moreover knows its situation; it knows that it can only find provisions at Moscow, and that it has not more than thirty leagues to go. This poor army is much reduced, but what remains of it is good; my guard besides is untouched.' He sent for Prince Berthier, and transacted business till half-past five. We mounted on horseback: the trumpets sounded, the drums were beaten; and as soon as the troops knew it, there was nothing but acclamations. 'It is the enthusiasm of Austerlitz. Let the proclamation be read.'

'Soldiers!

'This is the battle that you have so long wished for! Henceforth victory depends on you; we want her; she will give us abundance of good winter quarters, and a quiet return to our country. Behave yourselves as at Austerlitz, at Friedland, at Witepsk, at Smolensko; and let the remotest posterity quote your conduct on this day, and let it be said of you, 'he was at that great battle under the walls of Moscow.'

'The acclamations redoubled; the troops were incessantly demanding to fight; the action soon began.

'The wings were composed of Italians and Poles; Napoleon acted on the left of the enemy's masses. Beyond this we had no precise information; women, children, old people, cattle, all had disappeared; there was not a person left who could give us the least information. Ney marched towards the enemy, and broke through them with that force, that impetuosity, of which he had given so many proofs. We carried the three redoubts which supported the enemy. He came up with fresh troops; confusion began in our ranks; we gave up two of these works; the last even was in danger. The Russians already crowned the crest of the ditches. The King of Naples sees the danger, flies to the spot, alights from his horse, enters, mounts the parapet; he calls and animates the soldiers. The redoubt is strengthened, the fire becomes terrible, the assailants dare not try the assault. Some squadrons appear; Murat mounts his horse, charges, routs the columns scattered over the plain. We retake the retrenchments, and finally establish ourselves in them. This trait of boldness decided the fate of the day.

'General Compans had just been wounded; I went to take the command of his division. It made a part of the corps d'armée of Marshal Davoust. It had already taken one of the entrenched positions of the enemy; it had also suffered much. I consulted, on my arrival, with Marshal Ney, whose right I supported. Our troops were in confusion, we rallied them, we rushed headlong on the Russians, we made them expiate their success. Neither discharges of cannon nor musquetry could stop us. The infantry, the cavalry, charged with fury from one extremity of the line to the

other. I had never before seen such carnage. We had inclined too much towards the right; the King of Naples remained alone, exposed to the havoc of the batteries of Scriminskoe. He had nothing but cavalry; a deep ravine separated him from the village: it was not easy to take it, but it was necessary to do so under pain of being swept away by the grape-shot. General Belliard, who only perceives a screen of light cavalry, conceives the design of driving it off and moving by the left on the redoubt. 'Run to Latour Maubourg,' Murat said to him; 'tell him to take a brigade of French and Saxon cuirassiers, to pass the ravine, to put all to the sword, to arrive at full gallop at the back of the redoubt, and to spike all the cannon. If he should fail, let him return in the same direction. You shall place a battery of forty pieces of cannon, and a part of the reserve to protect the retreat.' Latour Maubourg put himself in movement, routed, dispersed the Russians, and made himself master of the works. Friant came up to occupy them. All the reserve passed, and established itself on the left of the village. There remained a last retrenchment, which took us in flank and commanded our position. The reserve had taken one, it thought that it could take another. Caulincourt advanced, and spread far and wide confusion and death. He falls suddenly on the redoubt, and gets possession of it. A soldier hidden in an embrasure stretched him dead. He slept the sleep of the brave; he was not a witness of our disasters.

Every thing was in flight; the fire had ceased, the carnage had paused. General Belliard went to reconnoitre a wood situated at some distance. He perceived the road which converged on us; it was covered with troops and convoys, which were retreating. If they had been intercepted, all the right of the enemy's army had been taken in the segment in which it was placed. He came and informed Murat of it. 'Run and give an account of it to the Emperor,' said the Prince. He went, but Napoleon did not think the moment come. 'I do not see sufficiently clear on my chess-board; I expect news from Poniatowski. Return, examine, come back.' The General returned, indeed, but it was too late. The Russian guard was advancing; infantry, cavalry, all were coming up to renew the attack. The General had only time to collect a few pieces of cannon. 'Grape shot, grape-shot, and nothing but grape-shot,' he said to the artillerymen. The firing began; its effect was terrible; in one instant the ground was covered with dead. The shattered column was dissipated like a shadow. It did not fire one shot. Its artillery arrived a few moments after; we got possession of it. The battle was gained, but the firing was still terrible. The balls and shots were pouring down by my side. In the space of one hour I was struck four times, first with two shots, rather slightly, then with a bullet on the left arm, which carried away the sleeve of my coat and shirt close to my skin. I was then at the head of the sixty-first regiment, which I had known in Upper Egypt. There were a few officers present who were there; it was rather singular to meet here. I soon received a fourth wound; a ball-

struck me on my left hip and threw me headlong from my horse :— it was the twenty-second. I was obliged to quit the field of battle : I informed Marshal Ney of it, his troops were mixed with mine.

General Dessaix, the only general of that division who was not wounded, succeeded me ; a moment after he had his arm broken ; Friant was not wounded till afterwards.

I was dressed by the surgeon of Napoleon, who also came himself to visit me. 'Is it, then, always your turn ? How are things going on ?' 'Sire, I believe that you will be obliged to make your guard charge.' 'I shall take good care not to do so. I do not wish to see it destroyed. I am sure to gain the battle without its taking a part.' It did not charge in effect, with the exception of thirty pieces of cannon which did wonders.

"The day ended ; fifty thousand men lay on the field of battle. A multitude of generals were killed and wounded : we had forty disabled. We made some prisoners, took some pieces of cannon : this result did not compensate for the losses which it had cost us." P. 201.

This is a long extract, but it was too interesting to be cut in half. The retreat from Moscow is treated with equal ability, and its horrors thrown more into the shade than in the majority of preceding narratives. But one unamiable trait in Buonaparte's character is conspicuous throughout the whole of it : he was constantly endeavouring to shift the blame of his reverses from himself to those who served him but too well. Junot, as we have just seen, was disgraced for not performing impossibilities ; Rapp, who distinguished himself particularly in the retreat, was told that some of the principal personages of the army, were "a set of tragedy kings, without energy, courage, or moral force." And Ney, who on this occasion was praised to the very skies, was represented afterwards as the sole author of the defeats at Quatre-Bras and Waterloo.

On the whole, General Rapp has worked no alteration in our opinion of Napoleon's character. He was mad with the love of power, and cared not at what cost it was secured. But his capacity, his application, his knowledge, were pretty much upon a par with his ambition ; and we feel relieved at recollecting that he cannot again overrun the world.

ART. XI. *Travels through Part of the United States and Canada in 1818 and 1819. By John M. Duncan, A. B. In two Volumes 8vo. 16s. Hurst and Co. 1823.*

If some diminution has taken place in the political interest which we feel respecting the United States of America, the gap is filled up by an increased attention to their litera-

ture, religion, and morals. No inconsiderable part of our preceding number was devoted to transatlantic affairs, yet our table is still covered with the fruits of the American press. To say nothing of polemics, philosophy, history, and politics, we are two novels and a volume of metaphysics in arrear; and we almost despair of recovering so much lost ground. But with a hope of enlightening our readers upon the state of America, we shall beg leave to introduce them to Mr. Duncan, a traveller who communicates some new information, and draws a more favourable picture of the land of his perigration than the Fearons, and Fauxs, and other lovers of insubordination.

Having visited New York, Boston, Philadelphia, Baltimore, and Washington, Mr. Duncan proceeded to the Lakes, descended the St. Lawrence to Quebec, repeated his visit to New York, and returned to Glasgow. We could not help suspecting, on the first perusal of his letters, that he was employed in some missionary capacity—so minute are his attentions to the spiritual state of the Americans—and so dogmatical his decisions upon the merits of their teachers. But we are happy to understand that this is a mistake; Mr. Duncan, we are assured, was not the agent of any of our travelling dealers in schism, but was honestly engaged in the duties of a private calling. His theological lectures, therefore, which are somewhat more frequent than could have been desired, must be attributed to the natural bent of his genius; and he need not despair of seeing the day when Chalmers and Irving shall find him an able coadjutor in their endeavours to batter down the Church of England.

To begin, however, with the meritorious parts of his tour and his character. He seems to write with great sincerity; and he admires and praises America without hating or disparaging his native land. Some of his sketches are neatly penned; and we feel disposed to place great reliance upon his statement of the facts which were submitted to his notice. As specimens of his mode of writing, we extract his account of the proclamation of peace, and his description of the town of New Haven. They are favourable samples, but there are other passages of nearly equal merit.

“It was a joyful evening when the tidings of peace reached New York! I have heard it spoken of oftener than once, and each narrator seemed to paint in more glowing colours than another, the effect which the unexpected intelligence produced throughout the city. A clergyman told me that he was sitting in his study after dinner, ruminating with gloomy despondency on the prospect which seemed before them. The country was in the utmost distress; the intercourse between one district of it and another almost broken up, the merchant vessels rotting in the har-

bour, and business of every kind at a stand. Government was scarcely able with all its exertions to raise the necessary supplies; the secretary of the navy had talked of having recourse to impressment to man the ships of war; in some of the Eastern States a dissolution of the Federal compact was openly and everywhere talked of; and, what to the individual alluded to was more immediately distressing, many of the members of his congregation, and thousands of his fellow citizens, were reduced to poverty and want; while the latest despatches from Ghent gave not the slightest hope of a cessation of hostilities. While in the very act of contemplating these miseries of war, and anticipating the approach of yet greater distress, he heard an unusual bustle in the street; and going to the window he threw it up and looked over. People were running backwards and forwards, gathering into knots and talking with the utmost earnestness, then separating and going away. He thought that it might be a fire, although he could not account for the silence of the church bells;—watching the first person that approached he called out to him ‘What is the matter?’ ‘Peace Sir!’ shouted the replier, ‘Peace! Peace!’—‘Peace, exclaimed the minister in astonishment, is it possible!’ Down he hurried to the coffee-room, to learn how the news had come, and what reliance was placed on them. The coffee-room was in the utmost commotion, every one congratulating another, and asking questions without waiting for a reply. A British sloop of war had arrived with a flag of truce at Sandy Hook, and had brought the cheering tidings that the preliminaries of peace were signed, and that no doubt was entertained as to their speedy ratification. It was enough;—despondency gave place to joy and gratitude, and the welcome sound spreading like wildfire through the city, old and young echoed the announcement. Troops of boys paraded the streets shouting Peace! Peace! Peace! and on the approach of evening, the citizens with one consent lighted up their windows, and a spontaneous and universal illumination blazed along the streets, from the Battery to Greenwich.” P. 275.

“There is nothing in Britain that bears any resemblance to a New England town, and it is not easy to convey to you an adequate idea of its singular neatness.

“The houses are generally of wood, painted white, and decorated with Venetian blinds of a brilliant green. The solid framework of the walls is covered externally with thin planks, called by Americans clapboards, which overlap each other from the eaves downward, and serve effectually to exclude rain. The roof is covered with shingles, which are thin slips of wood put on like slates, and painted of a dark blue. The buildings are in general about two stories in height; the door is decorated with a neat portico; and very frequently a projecting piazza, most grateful in hot weather, with benches under it, extends along the whole front of the house. Mouldings and minute decorations of various kinds are carried round the principal projections. A garden is not unfrequent behind, and a neat wooden railing in front, enclosing a grass plot and a few trees. Such houses would soon look rusty

and weather-beaten, were they in our climate, but they enjoy here a purer atmosphere, and the smoke of coal fires is unknown. The painting is renewed about once a year, which serves to preserve the wood for a long time.

"The churches, or meeting houses as they are more generally called, are in the smaller towns also of wood, and with the addition of a steeple and a gilt weathercock, resemble very much the other buildings. In the large towns they are of brick or stone, but retain in almost all cases the green Venetian blinds upon the windows.

"The streets are wide and generally run off, at right angles to each other, from a large open square covered with green turf, in the centre of the town; the churches, town-house, and an inn or two, not unfrequently front this green. Gravel walks skirt many of the streets, and occasionally rows of limes, or poplars. The agreeable succession of gardens, grass plots, trees, foot walks, and buildings, gives an air of rural quietness to the town; and the open space which frequently intervenes between one house and another, prevents much of the danger which would otherwise arise from fire. Every thing betokens an unusual share of homely simplicity and comfort, and the absence at once of great riches and of great poverty.

"New Haven possesses most of the distinctive peculiarities which I have now noticed, but combines with them much of the compactness, durability, and bustle, which we usually consider inseparable from a town. The churches and a great many of the dwelling houses are of brick, a few even of stone, and two or three of the streets are very closely built. The numerous buildings also of Yale College, all of brick, and constructed with regularity and neatness, complete its claims to superiority. The population of New Haven is about 7000." P. 93.

We could wish that Mr. Duncan, had confined himself to such descriptions as these. Unfortunately he presumes upon success in one undertaking, and ventures upon another for which he has no call. He gives us, for instance, a long, and not an uninteresting account, of Yale College; compares it with that *ne plus ultra*, of Academies, Glasgow College, and assures us that, though Yale will not produce "many wranglers in Mathematics to surpass those of Cambridge, or giants in Greek Literature, to wrest the palm from those of Oxford," yet, that it "will probably, send forth a greater proportion of men whose minds are steadily trained to order and activity, and stored with those elements of knowledge which are available, in almost every situation." We have not the least wish to depreciate, Yale or Harvard, or even the College of Glasgow. We believe that the American seminaries are as good as the circumstances of the country will permit: that their defects are understood and acknowledged by their managers, and will be remedied as speedily as possible. While such is the state of affairs in America

a young man from Glasgow, pays a visit, to the United States, and solemnly pronounces their Academies, superior to the English Universites; with whose pupils, he has never associated; with whose discipline he is entirely unacquainted; and in whose studies and effects he is just as much at home, as one of our Oxford tutors would be in the regulation of a printer's office, which is Mr. Duncan's domestic business; or getting orders in the book line, which was his Transatlantic occupation! We do not quarrel with Mr. Duncan for national predilections. Such feelings are generally praiseworthy and always excuseable. But they do not justify him in pronouncing a positive opinion upon a subject of which he is entirely ignorant. Whatever he may have been told by the Northern literati, respecting the superiority of their Schools and Universities; is he simple enough to suppose that they believe one word of what they say, while they send their sons to England, whenever they can afford it?

Upon the religious sentiments of Mr. Duncan, we must speak in stronger terms. Christianity seems to occupy a considerable portion of his thoughts, and we doubt not, that he is sincere in his profession of it. But his ignorance and bigotry are such, that his very types must blush for him.—To what he calls Evangelical religion, he is a devoted fearless knight, but the utter destruction of Bishops and organs, must have occupied a prominent place in his baptismal vow. Of the infidels, who abound in America, Mr. Duncan speaks little, and tenderly; of the Socinians, whose numbers are regretted by him, he on the whole, takes little notice; but upon the Episcopalians, whether English, Canadian, or American, he vents the full blackness of his ink:—Witness the following passage in the accounts of Quebec and New York.

"To the aspect of the Protestant religion in Montreal and Quebec, I have during both visits paid considerable attention, and I am sorry to be under the necessity of giving a very unfavourable report of it. There are in Quebec, as in Montreal, four places of worship, an Episcopalian, a Scotch, a Methodist, and an Independent; in Montreal in place of the Independent, there is a Burgher congregation.

"In the Episcopalian churches the doctrine which was preached, so far as I could judge, was decidedly subversive of the distinguishing principles of the gospel declaration, 'By grace are ye saved, through faith; and that not of yourselves, it is the gift of God.'" Vol. II. P. 217.

"A year or two ago there was a Bible Society established in Quebec, but its existence was of short duration. The 'Lord Bishop' was, it is said, of that class of Episcopalians who contemplate with alarm the circulation of the Bible, without the qualifying ministrations of the book of Common Prayer; and his pastoral authority having in some shape or other sanctioned,

or being supposed to sanction, its reprobation, the institution soon expired. To the same ecclesiastical dignity is attributed the failure of an attempt to establish Lancasterian schools. The measure was in contemplation, and my informant assured me that there was every reason to have expected the co-operation, or at least the permission, of the Romish Bishop; but the Protestant one having refused his patronage, it was followed by a corresponding disapproval from his brother prelate." Vol. II. P. 221."

"Of the Episcopal clergymen whom I have occasionally heard in New York, there is one whose piety and earnestness I cannot but esteem." Vol. II. P. 356.

"The prevalent theology of this body is at present decidedly and avowedly Arminian, and its ecclesiastical spirit is the very highest of high church; the more intolerantly so, perhaps, from its being totally destitute of Government patronage and support, and enjoying no privileges which are not common to the most democratic of the surrounding sects. Among its clergy I have already noticed two distinguished exceptions in regard to doctrine; and although these are all that have fallen within my personal observation, I am informed that there are a few others no less decided. These ministers I have reason to believe dissent no less sincerely from the prevalent exclusive spirit in ecclesiastical politics. Its bishops are, without exception, characterized by unswerving adherence to the dominant opinions." Vol. II. P. 362.

"Holding such principles, it very naturally follows that in their zeal for making converts, it is not so much the extension of the knowledge of the word of God which they have at heart, as the enlargement of 'our church,' as their writers in all their publications invariably style it." Vol. II. P. 365.

On these delectable specimens of *evangelical* charity, we shall venture to make one or two remarks. The bishop of Quebec, although a bishop, has warned his clergy as earnestly against mere moral preaching, as any "giant" from Glasgow or "wrangler" from Yale. The Lancasterian schools, of course, he does not patronize; but where was Mr. Duncan's candour, or rather his common honesty, and fair dealing, when he omitted taking notice of the Bible Society, and other Institutions which his lordship supports? Lastly, as to their being only *one* or *two* episcopal clergymen in the United States who sincerely preach the gospel, we refer Mr. Duncan to the article in our last number, and defy even his "orderly, active," "well stored," and "available" mind to show that the church of which it treats is exposed to the charge of unevangelicalism. The only excuse the good man can make is, that he has been frightened out of his wits by an organ!—that

X x

such is the fact we infer from the following passages. They show the ruling passion of his mind, and we are uncertain whether he most deserves to be pitied, or to be laughed at.

"In one of the congregational churches they have recently introduced the organ, as an auxiliary in Psalmody; but a special stipulation has been made by the more aged and less enthusiastic in harmonics, that no *voluntary* is ever to break in upon the solemnity of worship, or mar its intellectual character; the instrument is allowed to lead and harmonize the voices of the congregation, but to do nothing more." Vol. I. P. 121.

"How inconsistent with every right idea of social worship, to see a man after the service was over unscrewing a clarionet, putting the pieces into a leathern bag, and with the utmost indifference and unconcern stuffing the whole into his pocket!" Vol. I. P. 88.

The introduction of an organ into a *congregational* church is worse than the rapid increase and high character of Episcopalians. The squeaking of the joints of an anti-christian clarionet, as it was deliberately taken to pieces, wiped, and put into a bag, is enough to set the teeth on edge throughout the whole University of Glasgow.

ART. XII. Don Juan. Cantos XII. XIII. XIV.
12mo. 83 pp. 1s. Hunt. 1823.

"If I be not ashamed of my soldiers," says Falstaff, "I am a soused gurnet." It appears pretty plainly, in spite of all Lord Byron's bravados, that the repeated sousings which he has received from different quarters, and the diminution of his literary fame, as admitted even by himself in the present Cantos, and in former passages of Don Juan, have operated in disgusting *him* also with his ragged regiment of ex-English associates, and inspired him with the intention of "purging and living cleanly."

"Wer't not for laughing, we could pity him." He can hardly be ignorant that his hero is sunk from the Don Juan of Moliere, into the "Giovanni in London" of the minor theatres, the humble second to Tom, Jerry, and Logic; and that his works, banished from the polite sanctum of Albemarle-street, are gibbeted in effigy in every twopenny book-stall, side by side with grim wood-cuts of Hunt and Thurtell, and the features of our poor old friend Grimaldi (worthy, alas! of better company), grinning at the head of Fairburn's Songster.

The facetious association of

"Don Juan, three mops, and a pail,"

in the well-known song of Country Commissions, is now

become justified by matter of fact; the circulation of *Don Juan* being chiefly confined to that "operative class," whose wives and daughters are their own housemaids.

Now it is natural enough that Lord Byron, apprized of these facts by some good-natured friend, should feel a strong desire to return, like the prodigal son, "from hovelling with swine and rogues forlorn," to the rose-coloured ottomans and rosewood work-tables from whence his works have been banished; and to court the good graces of the "bread-and-butter Misses" who, in spite of the stigmas of Beppo, have grown into accomplished women, and possess an important voice in the direction of public taste. With this view, his first step has been to leave the Liberal to die a natural death, like Herod, of its own inherent loathsomeness; and poor Leigh Hunt to cudgel his brains for vapid reprisals on his old tormentor of the *Quarterly*. Having thus tossed the monkey from his back, to mow and chatter for bread on its own proper legs, he has moderated his own cynical growl, in the present stanzas, into somewhat less extravagant cadence, though not quite into "the roar of a sucking dove."

To drop idle metaphor, Lord Byron is evidently on his good behaviour in the stanzas before us; and though the tone of his feelings exhibits no real change, he is, for a wonder, neither obtrusively indecent, pointedly blasphemous, nor scurrilously abusive. From the force of habit, indeed, he still rings the changes of sarcasm on English women, the King, Shakespeare, and the Duke of Wellington, but in a more feeble and civil manner. His professions also are most sedulously reiterated.

"XX.

"Good people all, of every degree,
Ye gentle readers and ungentle writers
In this twelfth Canto 'tis my wish to be
As serious as if I had for inditers
Malthus and Wilberforce." Canto XII. p. 8.

"XXXIX.

"For like an aged aunt, or tiresome friend,
A rigid guardian, or a zealous priest,
My muse by exhortation means to mend
All people, at all times, and in most places,
Which puts my Pegasus to these grave paces." Canto XII. p. 13.

"LXXXVI.

"And as my object is morality
(Whatever people say) I dont know whether
I'll leave a single reader's eyelid dry,
But harrow up his feelings till they wither,

684 *Don Juan. Cantos XII. XIII. XIV.*

And hew out a huge monument of pathos,
As Philip's son proposed to do with Athos."

Canto XII. p. 24.

" I.

" I now mean to be serious;—it is time,
Since laughter now-a-days is deemed too serious."

Canto XIII. p. 27.

Having premised with these decent deprecations, he commences the small modicum of story contained in the present cantos, and doled out with a cautious economy, perfectly consistent with the intentions indicated in the following lines :

" LV.

" I thought, at setting-off, about two dozen
Cantos would do ; but at Apollo's pleading,
If that my Pegasus should not be foundered,
I think to canter gently through a hundred."

Canto XII. p. 17.

One sentence comprises the whole. Don Juan is invited from town to spend the hunting and shooting season at the country-seat of a new diplomatic acquaintance, Lord Henry Amundeville, whose lady, in a well-meant attempt to rescue Juan from the snares of the Duchess of Fitz-Fulke, a demi-rep visitor, falls in love with him herself; and here the narration ends for the present, with the following promise of a second edition of Julia :

" XCVII.

" Whether Don Juan and chaste Adeline
Grew friends in this or any other sense,
Will be discuss'd hereafter, I opine :
At present I am glad of a pretence
To leave them hovering, as the effect is fine,
And keeps the atrocious reader in *suspense* ;
The surest way for ladies and for books
To bait their tender or their tenter hooks.

" XCVIII.

" Whether they rode, or walked, or studied Spanish
To read Don Quixote in the original,
A pleasure before which all others vanish ;
Whether their talk was of the kind called 'small,'
Or serious, are the topics I must banish
To the next Canto ; where perhaps I shall
Say something to the purpose; and display
Considerable talent in my way."

Canto XIV. p. 81.

As to the general execution of the Cantos, we cannot compliment Lord Byron on having regained the easy bantering tone of profligacy which characterizes Beppo. The

The branching stag swept down with all his herd,
To quaff a brook which murmur'd like a bird.'

"LVII.

" Before the mansion lay a lucid lake,
Broad as transparent, deep, and freshly fed
By a river, which its soften'd way did take
In currents through the calmer water spread
Around : the wild fowl nestled in the brake
And sedges, brooding in their liquid bed ;
The woods sloped downwards to its brink, and stood
With their green faces fix'd upon the flood.

"LVIII.

" Its outlet dash'd into a deep cascade,
Sparkling with foam, until again subsiding
Its shriller echoes—like an infant made
Quiet—sank into softer ripples, gliding
Into a rivulet ; and thus allay'd,
Pursued its course, now gleaming, and now hiding
Its windings through the woods ; now clear, now blue,
According as the skies their shadows threw."

Canto III. p. 41.

As to any thing else, it is really and truly of a very inferior quality. A few *jeux de mots*, not quite equal to those which sparkle unpremeditated from the rich brain of James Smith, are obtained at the expense of metre and sense. There is one very good comparison, which we shall also quote, unconscious of having now omitted any thing which is NOT COMMON PLACE.

"XXXVI.

" But Adeline was not indifferent : for
(Now for a common place !) beneath the snow,
As a Volcano holds the lava more
Within—*et cætera*. Shall I go on ?—No !
I hate to hunt down a tired metaphor
So let the often used volcano go.
Poor thing ! How frequently, by me and others,
It had been stirred up till its smoke quite smothers !

"XXXVII.

" I'll have another figure in a trice :—
What say you to a bottle of champagne ?
Frozen into a very vinous ice,
Which leaves few drops of that immortal rain,
Yet in the very centre, past all price,
About a liquid glassful will remain ;
And this is stronger than the strongest grape
Could e'er express in its expanded shape :

"XXXVIII.

" 'Tis the whole spirit brought to a quintessence ;
 And thus the chilliest aspects may concentrate
 A hidden nectar under a cold presence.
 And such are many—though only meant her,
 From whom I now deduce these moral lessons,
 On which the Muse has always sought to enter :—
 And your cold people are beyond all price,
 When once you have broken their confounded ice."

Canto XIII. p. 36.

"The rest is all but leather and prunella:" and whether the Juanic muse be sincere in her sulky professions of reformation, as some sweet simple creatures may imagine, or whether after having past a probation sufficient to be pronounced visitable, she meditates, in her own words, "some devilish escapade" to the confusion of their delicacy, seems now a matter of very little consequence. To recommend to the perusal of the world the specimen of her powers which lies before us, is the most signal retribution for her past offences, and the most effectual safe-guard against her future attempts.

ART. XII. *A Treatise on Acupuncture ; being a Description of a Surgical Operation originally peculiar to the Japonese and Chinese, and by them denominated Zin-King, now introduced into European Practice, with Directions for its Performance, and Cases illustrating its Success. By James Morss Churchill, Member of the Royal College of Surgeons in London. 8vo. 86 pp. 4s. Simpkin and Marshall. 1823.*

ART. XIII. *The Utility and Importance of Fumigating Baths illustrated : or, a Series of Facts and Remarks, shewing the Origin, Progress, and final Establishment, (by Order of the French Government,) of the Practice of Fumigations for the Cure of various Diseases of the Joints, Paralytic Affections, Gout, Rheumatism, Bilious and Nervous Disorders, all Complaints of long Standing, and Diseases of the Skin. By Jonathan Green, Member of the Royal College of Surgeons, London, and late Surgeon in his Majesty's Navy. 8vo. 115 pp. Burgess and Hill. 1823.*

ART. XIV. *Shampooing ; or, Benefits resulting from the Use of the Indian Medicated Vapour Bath, as introduced into this Country, by S. D. Mahomed, (a Native of India). Containing a brief but comprehensive View of the Effects produced by the Use of the Warm Bath, in comparison with Steam or Vapour Bathing. Also, a detailed Account of the various Cases to which this healing Remedy may be*

following enumeration of the company assembled at Norman Abbey will give an idea of the coarse and bitter feeling which breaks out through the whole eighty-three pages, in spite of his efforts to suppress it.

“ LXXIX.

“ The noble guests, assembled at the Abbey,
Consisted of—we give the sex the pass—
The Duchess of Fitz-Fulke ; the Countess Crabby ;
The ladies Scilly, Bussey ;—Miss Eclat,
Miss Bombazeen, Miss Mackstay, Miss O'Tabby,
And Mrs. Rabbi, the rich banker's squaw ;
Also the honorable Mrs. Sleep,
Who look'd a white lamb, yet was a black sheep :

“ LXXX.

With other countesses of Blank—but rank ;
At once the ' lie' and the ' élite' of crowds ;
Who pass like water filtered in a tank,
All purged and pious from their native clouds
Or paper turned to money by the Bank :
No matter how or why, the passport shrouds
The ' passée' and the past ; for good society
Is no less famed for tolerance than piety.

“ LXXXI.

“ That is up to a certain point : which point
Forms the most difficult in punctuation.
Appearances appear to form the joint
On which it hinges in a higher station ;
And so that no explosion cry ' Aroint
' Thee, Witch !' or each Medea has her Jason ;
Or (to the point with Horace and with Pulci)
' *Omne tulit punctum, quæ miscuit utile dulci.*'

“ LXXXII.

“ I can't exactly trace their rule of right,
Which hath a little leaning to a lottery.
I've seen a virtuous woman put down quite
By the mere combination of a Coterie ;
Also a So-So Matron boldly fight
Her way back to the world by dint of plottery,
And shine the very *Siria* of the spheres,
Escaping with a few slight, scarless sneers.

“ LXXXIII.

“ I have seen more than I'll say :—but we will see
How our *villeggiatura* will get on.
The party might consist of thirty-three
Of highest caste—the Brahmins of the ton.
I have named a few, not foremost in degree,
But ta'en at hazard as the rhyme may run.
By way of sprinkling, scatter'd amongst these
There also were some Irish absentees.

" LXXXIV.

" There was a Parolles too, the legal bully,
 Who limits all his battles to the bar
 And senate: when invited elsewhere, truly,
 He shows more appetite for words than war.
 There was the young bard Rackrhyme, who had newly
 Come out and glimmer'd as a six weeks star.
 There was Lord Pyrrho too, the great freethinker :
 And Sir John Pottledeep, the mighty drinker.

" LXXXV.

' There was the Duke of Dash, who was a—duke,
 ' Aye, every inch a' duke ; there were twelve peers
 Like Charlemagne's—and all such peers in look
 And intellect, that neither eyes nor years
 For commoners had ever them mistook.
 There were the six Miss Rawbolds—pretty dears !
 All song and sentiment ; whose hearts were set
 Less on a convent than a coronet.

" LXXXVI.

" There were four Honourable Misters, whose
 Honour was more before their names than after ;
 There was the preux Chevalier de la Ruse,
 Whom France and Fortune lately deign'd to waft here,
 Whose chiefly harmless talent was to amuse ;
 But the clubs found it rather serious laughter,
 Because—such was his magic power to please—
 The dice seem'd charm'd too with his repartees.

" LXXXVII.

" There was Dick Dubious, the metaphysician,
 Who lov'd philosophy and a good dinner ;
 Angle, the soi-disant mathematician ;
 Sir Henry Silvercup, the great race-winner.
 There was the Reverend Redomont Precisian,
 Who did not hate so much the sin as sinner ;
 And Lord Augustus Fitz-Plantagenet,
 Good at all things, but better at a bet." Cant. XIII. p. 46.

With the beauties of nature, however, Lord Byron is still in good humour ; and it is but justice to him to point out amid a dry fatiguing desert of cynical twaddle, extending in uniform sameness through twenty-four hundred and odd lines, the following green oasis of beautiful description—Norman Abbey the seat of Lord H. A.

" LVI.

" It stood embosomed in a happy valley,
 Crown'd by high woodlands, where the Druid oak
 Stood like Caractacus in act to rally
 His host, with broad arms 'gainst the thunder-stroke ;
 And from beneath his boughs were seen to sally
 The dappled foresters—as day awoke,

it a sufficient weight, and on the outside a compressed round piece of leather to prevent a recoil, and with this they strike the needle through the thickness of the skin; after which they keep turning the handle about with the hand, till it is sunk to the depth they design it, that is, till it is thought to have reached the seat of the morbid virus, which in grown persons is seldom less than half, or more than a whole inch: this done, he draws it out, and compresses the part, in order to force the morbid vapour or spirit out." *Churchill*, p. 16.

The diseases which are thus encountered form no inconsiderable part of the maladies to which our species is subject.

"From the little we have learned of the practice of this operation amongst the Asiatics, it would seem, that it was chiefly diseases of the abdominal cavity and viscera, which afforded opportunities for its performance, such as Colic, Tympany, &c. It is not in such diseases, however, that I have any experience of its use, but it is questionable, whether it might not be beneficial, particularly in the latter, and I would beg to recommend it as a matter of interesting experiment, to be tried in this malady; such an opportunity, should it fall in my own practice, I shall take advantage of.

"The Indians, however, do not confine their practice of Acupuncture (or Zin-king, as they call it) to diseases of this kind. They puncture the head in all cases of Cephalalgia, in Comatose affections, Ophthalmia, &c. They puncture the chest, back, and abdomen, not only to relieve pain of those parts, but as a cure for Dysentery, Anorexia, Hysteria, Cholera Morbus, Iliac passion, &c. Local diseases of the muscular and fibrous structures of the body, also often afford them occasions for its performance; and it is for diseases of this class only that I have hitherto practised it, and for which I would expressly recommend it." *Churchill*, p. 21.

From Japan the discovery travelled to Tours, and thence to London. We extract one of the cases recorded by Dr. Haime, a physician of the former place; and one domestic specimen furnished by Mr. Churchill himself.

"A woman had suffered for several days with wandering Rheumatic pains, which continued daily to increase in violence; there were however at all times fixed pains in the shoulder and in the right arm, which acquired such a degree of intensity by intervals, that the patient could not refrain from crying out. She was in this state when she came to consult me: finding, however, neither alteration in the pulse, nor encrease of heat, nor redness of the skin, nor tension, nor swelling in the part affected, I considered the case to be simple Rheumatalgia, and passed the needle to the middle of the arm, between the fibres of the Triceps Brachialis muscle; the place designated by the patient as the seat of the pain. The pain was driven into the fore arm, and the second puncture caused it to descend into the hand, and a third being made in this part, caused it totally to disappear, and the patient said with delight and astonishment, she was cured; and was so satisfied with

this treatment, that she spoke of it to every body. I have not since seen her, although I requested her (and she promised) to return in the event of a relapse." *Churchill*, p. 35.

"William Morgan, a young man in the employment of a timber merchant, felt a violent pain suddenly attack the loins whilst in the act of lifting a very heavy piece of mahogany. The weight fell from his hands, and he found he was incapable of raising himself. He was immediately cupped and blistered on the part: but two days had passed and he was still labouring under considerable pain, augmented violently by every motion of the body. On the third day the operation of Acupuncture* was performed upon the part of the loins pointed out as the seat of the injury, which, as in the former case, dissipated the pains in five or six minutes, and restored the motions of the back. He returned, however, the next day, with the same symptoms as at first, but in a mitigated degree. A needle was now passed to the depth of an inch on each side of the spine, which, as I expected, terminated the disease in a few minutes, and it was with pleasure that I understood the next morning, that the man had gone to his usual employment.

"This case illustrates the observations of the French physicians before cited, as to the efficacy of the remedy in injuries of this description: it is true that in my own practice it is a solitary example; but so decisive was the benefit derived from it, that the case proves a powerful corroboration of both Mr. Bérlioz's theory and practice." *Churchill*, p. 49.

These statements are satisfactory; but the reader has yet to learn that his heart, his brain, his arteries, and, we presume, his marrow, may be punctured with as little ceremony as his elbow.

"The perforation made by a sharp smooth instrument like a needle, is of such a simple nature, that there is little danger of doing any mischief with one of this kind. Dr. Bretonneau, Physician to the "*Hospital General*" of Paris, has made a number of experiments on puppies, the result of which is, that the Cerebrum, the Cerebellum, the Heart, the Lungs, the Stomach, &c. may be penetrated without occasioning the least pain or inconvenience.

"In one case, where the heart had been punctured, he afterwards discovered an extravasation of blood into the Pericardium; and Dr. Haime asserts, that his experiments prove the doctrine of Mons. Beclard, respecting the elasticity of the arterial tunics, which may be punctured with impunity. One case of this nature occurred to Dr. Bretonneau, where a jet of blood followed the puncture of an artery. The hæmorrhage was immediately stopped, simply by pressure upon the opening. Dr. Haime says, that he has often, when performing this operation upon the human subject, thrust the needle to such a depth into the Epigastrium, that the stomach must have been pierced; but that it was produc-

* By a needle of an inch and an half in length.

applied; its general Efficacy in peculiar Diseases, and its Success in innumerable Instances, when the Skill of the Physician has been ineffectual. To which is subjoined an alphabetical List of Names (many of the very first Consequence), subscribed in Testimony of the important Use and general Approval of the Indian Method of Shampooing. 8vo. 127 pp. Creasy; Brighton. 1822.

THE longer we live the more we are convinced of the incurable obstinacy of human beings. The tremendous evils discussed in the works before us may be removed, by medical skill; but the stupidity which makes us indifferent to so many valuable remedies, is a general and hopeless disease.

At this present time of writing, although the season be alarmingly mild, we hear the hoarse catarrh, and witness the rheumatic limp or shrug, whichever way we turn. Even we ourselves cannot stoop to inflict punishment upon literary offenders without feeling some twinges of lumbago; and our fingers ends, towards the conclusion of a number, would not be the worse for shampooing. Yet still we go on groaning, hobbling, coughing, as if steam-baths, and vapour-baths, were non-entities and impossibilities; as if Mr. Mahomed had never lived or written; as if Fumigation, and Puncturation, and other remedies that end in *ation*, did not offer an instantaneous removal of our sufferings. We live in a sceptical age, and most of us prefer bearing pain, and grumbling at it, to being stewed and kneaded at Brighton, or stuck full of pins and needles in Princes-street, Soho. We recommend a perusal of the pamphlets now before us, as a sovereign protection against such childish indifference.

Mr. Jonathan Green has the first claim to attention, inasmuch as he proposes to encounter the first bodily ailment to which the human frame is subject—the loss of personal charms. Fevers and most other diseases having been traced up to a disorganized skin, the skin is to be purified and restored to its infantine beauty, by sulphureous vapours. When sulphur and brimstone lose their power, and the malady is evidently seated below the skin, Mr. Mahomed's process may be undergone with peculiar propriety; for his vapours have the faculty of driving the peccant humours of the blood (p. 58), out of the system; and when the task cannot be accomplished by his bath, he sets about it with his knuckles. For every complaint, therefore, which lies within a moderate distance of the surface, Shampooing is the standard cure; but where the disorder is latent, and neither sulphur, steam, nor fist, will reach it, the needle may be plunged into the body to any depth, and will not fail to drive out aches and pains.

Mr. Churchill attributes the discovery of *Acupuncture* to the Chinese. It has been claimed for the American Indians on account of a singular and somewhat similar practice.

"This operation is effected in the following manner: the patient is taken to a river, and seated upon a stone in the middle of it. A native dexterous in the use of the bow, now shoots a number of small arrows into various parts of the body. These arrows are prepared purposely for this operation, and are so constructed, that they cannot penetrate beyond the skin, the veins of which opened, by the puncturation, furnish numerous streams of blood, which flow down the body of the patient. If this be the operation which has given rise to the idea, that acupuncture is practised by the American natives, the conclusion is evidently erroneous, as it is simply a method of blood-letting, and is generally resorted to for the cure of fever. Now, acupuncture has no reference whatever to bleeding, and it is rare, that even a drop of blood follows either the introduction or withdrawing of the needle; nor does it appear, that the Chinese and Japonese, with whom it originated, intended it as a method of abstracting blood, which is proved, not only by the consequences of the operation, but by the manner in which it is performed, and the nature of the diseases to which it is applied." *Churchill*, p. 7.

The Japanese mode of operating is worthy of attention.

"The needles which perform the operation are made, as was hinted at first, either of the finest gold, or silver, and without the least dross or alloy. They must be exquisitely slender, finely polished, and carry a curious point, and with some degree of hardness, which is given by the maker by tempering, and not by any mixture, in order to facilitate their entrance, and penetrating the skin. But, though the country abounds with expert artists, able to make them in the highest perfection, yet none are allowed, but such as are licensed by the emperor.

"These needles are of two sorts with respect to their structure, as well as materials; the one either of gold or silver indifferently, and about four inches long, very slender, and ending in a sharp point, and have at the other end a small twisted handle, which serves to turn them round with the extremity of the middle finger and thumb, in order to sink them into the flesh with greater ease and safety; the other is chiefly of silver, and much like the first in length and shape, but exceedingly small towards the point, with a short thick handle, channelled for the same end of turning them about, and to prevent their going in too deep; and for the same reason, some of them are cased in a kind of copper tube, of the bigness of a goose quill, which serves as a sort of gauge, and lets the point in, just so far as the operator hath determined it. The best sort of needles are carefully kept in a case made of bull's horn, lined with some soft downy stuff. This case is shaped somewhat like a hammer, having on the striking side a piece of lead, to give

tive of no more inconvenience than the same operation upon the more simple parts of the body. I should, however, contrary to such high testimony, hesitate much to puncture an artery, as an aneurism has been known to result from a small puncture made by an awl, which required the division of the vessel for the cure." *Churchill*, p. 82.

The cautious recommendation with which this passage concludes, enhances the value of its preceding statements; and enough has now been said to establish the importance of the subject before us, and prove the peculiar propriety of adverting to it at the present season. On all accounts it is desirable to commence a new year well,—and to begin it with a clear skin, with supple joints, and without any deep-seated pain; our friends have merely to put themselves, successively or simultaneously, under the care of Messrs. Mahomed, Green, and Churchill. The sulphureous fumigation can be obtained at an hour's notice, (p. 115.) Should a trip to Brighton be inconvenient, *curry-combing* may be used as a substitute; and instead of being kneaded like a lump of dough in a baker's trough, it will suffice to be rubbed down after the fashion of a coach-horse.

"It is remarked by Sir John Sinclair, in his Code of Health, that 'there are many who keep a number of grooms to curry their horses who would add *ten years* to their comfortable existence, if they would but employ one of them to curry themselves with a flesh brush night and morning.' The currying here alluded to is, in fact, the qualified process of *shampooing*, unaccompanied with its more agreeable and medicinal properties." *Shampooing*, p. 89.

For acupuncture we fear that there is no substitute,—but the process is so simple, and the effects so immediate, that no one can object to participating in its manifold advantages.

Anxious, as the preachers say, to *improve* the subject before us, and to tack on a little moral to the tail of our volume, we beg leave to observe that the various remedies now described might be used with good chance of success in other departments than that of medicine. The disorders in the literary, the political, and religious world, might be submitted with advantage to analogous modes of treatment. Carlisle and Lord Byron, the radicals, and the infidels, should be subjected to a regular quarantine fumigation before they are permitted to circulate through the land. Mr. Buxton, Mr. Wilberforce, and the secondary Scotch novellists, might be shampooed with a prospect of considerable benefit.—And Joseph Hume, and Henry Brougham are proper subjects, for acupuncture. A new and effectual system may be constructed out of these hints,—and here, therefore, we take leave of the reader; assuring him at parting, that the first of

the works under review is deserving of serious consideration, and that the two latter are little worth.

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